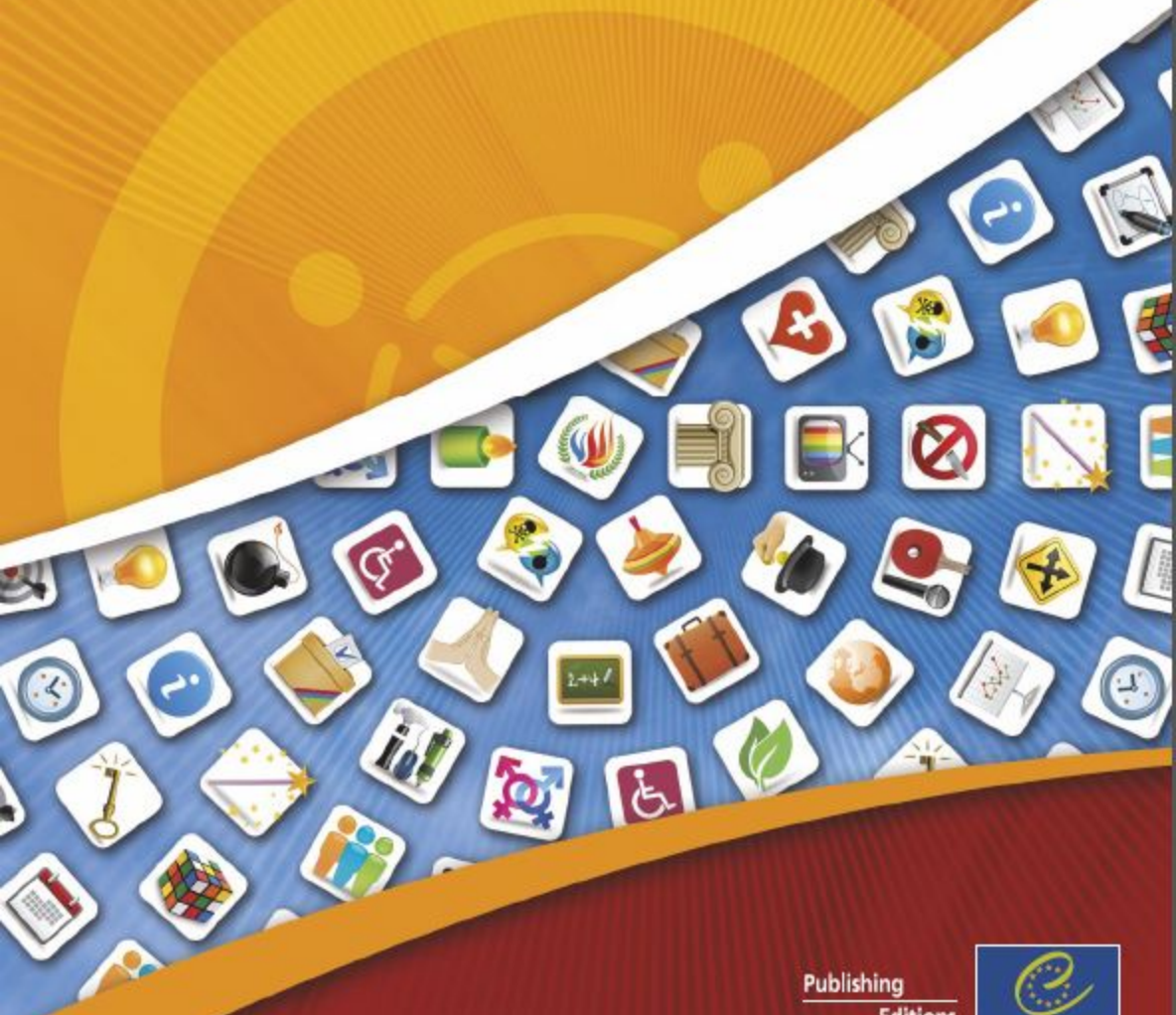
COMPASS

Manual for Human Rights Education with Young People



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Compass

Manual for human rights education with young people

2012 edition – fully revised and updated

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The Secretary General

One of the greatest challenges of the 21st century is to ensure that human rights are for all.

Responding to new challenges posed to human rights is a permanent challenge for the Council of Europe. However, human rights cannot be implemented through legal processes alone. Human rights are best respected, protected and appreciated when all of us understand them, stand up for them and apply them in our actions.

Human rights education – learning *about, through* and *for* human rights – is therefore essential in preventing human rights violations and in making democracy a sustainable way of life. This is especially relevant to children and young people. Human rights education is in itself a right, enshrined in Article 26 of the Universal Declaration of Human Rights. The Charter on Education for Democratic Citizenship and Human Rights Education adopted by the Committee of Ministers in 2010 calls upon the member states to provide every person within their territory with the opportunity of education for democratic citizenship and human rights education, by all means of education, including non-formal education. It also recognises the irreplaceable role of non-governmental organisations and youth organisations in this process.

"*Compass*" was first published in 2002 to support the work of facilitators of human rights education with young people. Available in more than 30 languages, "*Compass*" has brought human rights education to the lives of countless young people in Europe and other world regions. Its version for children – "Compasito" – enjoys a similar success.

Growing up in Europe today can be difficult and painful. Too many young people look at the future with apprehension and fear instead of confidence. The human rights framework of the Council of Europe provides youth policy and youth work with an ethical and normative ground within which the rights and responsibilities of young people should be addressed. The practices of human rights education with young people enabled by "*Compass*" are examples of the empowerment of young people as responsible citizens, educators and advocates for human rights.

I trust that his new edition of the manual will inspire and motivate human rights education practitioners in their important work.

Thorbjørn Jagland

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We have made all possible efforts to trace references of texts and activities to their authors and give them the necessary credit. We apologise for any omissions and will be pleased to correct them in the next edition.

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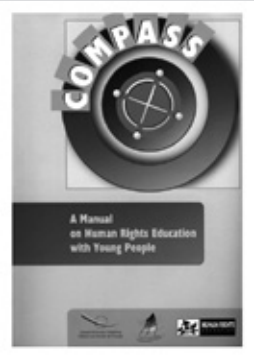
Introduction to the 2012 edition of *Compass*

Welcome to *Compass*, the manual for human rights education with young people, in this fully revised and updated edition!



Compass was first published in 2002 within the framework of the Human Rights Education Youth Programme of the Directorate of Youth and Sport of the Council of Europe. The programme was created because human rights education – meaning educational programmes and activities that focus on promoting equality in human dignity – was and remains of incalculable value in shaping a dimension of democratic citizenship for all young people and in promoting a culture of universal human rights.

Compass has become a reference manual for many young people involved in value-based youth work and non-formal education. It is currently available in more than 30 languages, ranging from Arabic and Japanese to Icelandic and Basque. In some countries it has become part of the resources for human rights education in schools and in some others it is not possible to use it in schools. The adventures of *Compass* across Europe often mirror the contrasted reality of human rights education: promoted here and combated there, praised by some and despised by others.

The success of *Compass* has been followed by its younger sibling, Compasito – a manual for human rights education with children is already available in several languages and on the way to becoming another bestseller for human rights education.

The experience of the Human Rights Education Youth Programme in the last ten years has served to consolidate a human rights-based approach to youth interventions and to mainstream human rights education in youth work and youth policy effectively.

Message of the forum Living, Learning, Acting for Human Rights

More importantly, *Compass* and its publication in various language versions has been the medium through which human rights education has been brought onto the agenda of youth work and into the programme of many schools. National networks for human rights education have been created in several countries, where they reinforce the work done by human rights organisations and educational professionals in making the right to human rights education a reality to more children and young people across Europe. The forum on human rights education with young people, Living, Learning, Acting for Human Rights, held in Budapest in 2009, stressed the importance of human rights education today[1]:

> Human rights cannot be defended and promoted by legal instruments alone. Human rights education – learning about, learning through and learning for human rights – is essential to make sure that they are understood, upheld and promoted by everyone.
>
> The work undertaken by and for young people through *Compass* – a manual on human rights education with young people, clearly shows that the Council of Europe can rely on the generosity, passion and competence of young people to make human rights education a reality for many other young people. […] The experiences from youth work and non-formal learning have been successfully placed at the service of human rights education projects for all, including the complementarity of formal and non-formal learning.
>
> Human rights education cannot be the responsibility of NGOs and youth organisations alone. Neither can it be carried out solely by volunteers. States have a major responsibility to implement human rights education. It needs to be embraced, supported and sustained by them in ways that foresee a role for the formal and non-formal education sectors.

For many occasional practitioners of human rights education, *Compass* has become a synonym for human rights education. However, human rights education is much more than *Compass*. *Compass* indicates routes and suggests ways of experiencing human rights education, but it leaves the choice of route and the method to the facilitator and ultimately to the learners.

Compass is not a human right; human rights education is.

What is new in the 2012 *Compass*?

In the first ten years of its life, *Compass* was confronted with a rapid development of issues and challenges to human rights and human rights education. Among theses are the acceleration of the globalisation processes, global terrorism and the global war on terrorism, the global financial crisis, the effects of human-induced climate change, the various flower revolutions in Georgia, Ukraine and several Arab countries, the expansion of the Internet, the wars in Iraq and Afghanistan, the tsunami and nuclear disaster in Fukushima, and more.

Compass was desperately pointing from one crisis to another, and by 2010 it became apparent that in many areas it was outdated.

Compass provides directions for learners, educators and facilitators in human rights education. But each of them has to create their own path for learning and acting in human rights.

It would have been easy to coin this version of *Compass* as "2.0" or "3.0". However, this is not the case. What readers and human rights practitioners will find in this version of *Compass* is very much the same as was there before: discussion of controversial issues is still foreseen, learner-centredness is still there and taking action is still expected.

We have taken into account the evaluations of users – online and off-line – and also the "acceleration of history"; not all that was important in 2002 is equally important today. Making *Compass* relevant for the second decade of the 21st century has been our primary concern.

The result is:

- A wider choice, and more varied activities, including activities that address human rights issues related to the Internet, Terrorism, Religion and Remembrance. We encourage you to read and try them. Altogether, we hope that *Compass* users will benefit from more than 60 proposed activities for human rights education. We also hope that practitioners will find new and creative ways of addressing human rights issues and values.
- A whole range of new issues, including Disability and Disablism, Religion, Remembrance, and Terrorism. Others have been re-organised (such as Gender and Work / Social Rights). The philosophy of these sections remains the same as in 2002: they have a supporting function and encourage the curious human rights educator / facilitator to learn more.
- A largely re-organised chapter 1, focusing on human rights education as a fundamental human right and taking into account the possibilities brought about by the European Charter on Education for Democratic Citizenship and Human Rights Education. It also provides more insights for using *Compass* in classrooms.
- A more comprehensive exploration of the issues as developed in chapter 5. But this does not dispense the facilitator from consulting other sources. Such is the nature of human rights education: you can always go further and you can always go deeper!

Making *Compass* relevant for the second decade of the 21st century has been our primary concern.

We also dropped some activities in the 2002 edition which were clearly less used. All this has also resulted in a *Compass* with more content and more pages.

The core values and approaches underlying *Compass* remain fully valid. *Compass* should still be:

Sufficient: Users will find everything they need to introduce and explore human rights education with young people.

Ready to use: The activities proposed do not require additional resources or lengthy preparations.

Up-to-date with young people: The activities and human rights issues are easy to connect to the concerns and points of view of adolescents and young adults.

Practical and experiential: All the activities include suggestions for action and involve the participants in more than simply cognitive processes.

Suitable for formal and non-formal education: Practically all the activities can be run in school environments and in classrooms; some adaptation may be needed, especially in relation to the duration, even if they have been developed for non-formal educational settings.

Adaptable: All the activities can be adapted to the context, the group and the society in which they are "played". Suggestions for variations help the facilitator to create their own adaptations.

A starting point: Interested facilitators and educators will find plenty of suggestions and resources for going deeper into specific issues or learning more about human rights.

Generic and holistic: *Compass* can be used for any human rights issue and any level of learner knowledge. It is based on an inclusive and holistic approach to learning that integrates values, attitudes, skills and knowledge.

Compass is written for everybody with an interest in human rights who wishes to engage in HRE. No assumptions are made about prior experience of teaching or leading activities and extensive support is given on how to run the activities and on how to adapt and develop them according to the needs of the learners and the practical circumstances. There is a special section on tips for teachers.

Let us know if we have succeeded, and help us to improve through your feedback at www.coe.int/compass.

Endnotes

[1] Message of the forum participants, in Living, Learning, Acting for Human Rights, report by Gavan Titley, Council of Europe 2010.

Chapter 1

Human Rights Education and *Compass*: an introduction

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1. Introducing human rights education

"Every individual and every organ of society … shall strive by teaching and education to promote respect for these rights and freedoms."

Preamble to The Universal Declaration of Human Rights, 1948

"Teaching and education to promote respect for these rights and freedoms" is the foundation of human rights education (HRE). However, before looking at what human rights education is and how it is practised, it is necessary to clarify what "these rights and freedoms" are that HRE is concerned with. We begin, therefore, with a short introduction to human rights.

1.1 What are human rights?

How can people use and defend human rights if they have never learned about them?

Throughout history every society has developed systems to ensure social cohesion by codifying the rights and responsibilities of its citizens. It was finally in 1948 that the international community came together to agree on a code of rights that would be binding on all states; this was the Universal Declaration of Human Rights (UDHR). Since 1948 other human rights documents have been agreed, including for instance the European Convention on Human Rights in 1950 and the Convention on the Rights of the Child (CRC) in 1990.

Human rights reflect basic human needs; they establish the basic standards without which people cannot live in dignity. Human rights are about equality, dignity, respect, freedom and justice. Examples of rights include freedom from discrimination, the right to life, freedom of speech, the right to marriage and family and the right to education. (There is a summary and the full text of the UDHR in the appendices).

Human rights are held by all persons equally, universally and for ever. Human rights are universal, that is, they are the same for all human beings in every country. They are inalienable, indivisible and interdependent, that is, they cannot be taken away – ever; all rights are equally important and they are complementary, for instance the right to participate in government and in free elections depends on freedom of speech.

How can people use and defend human rights, and use and defend them if they have never learned about them? The Universal Declaration of Human Rights (UDHR) acknowledges this in its preamble, and in Article 26 it gives everyone the right to education that should "strengthen respect for human rights and fundamental freedoms". The aim of human rights education is to create a world with a culture of human rights. This is a culture where everyone's rights are respected and rights themselves are respected; a culture where people understand their rights and responsibilities, recognise human rights violations and take action to protect the rights of others. It is a culture where human rights are as much a part of the lives of individuals as language, customs, the arts and ties to place are.

1.2 Defining human rights education

Since 1948 a huge quantity and variety of work has been – and is being – done in the interests of human rights education. That there are many ways of doing HRE is as it should be because individuals view the world differently, educators work in different situations and different organisations and public bodies have differing concerns; thus, while the principles are the same, the practice may vary. In order to get a picture of the variety of teaching and activities that are being delivered, it is instructive to look at the roles and interests of the various "individuals and organs of society" in order to see how these inform the focus and scope of their interest in HRE.

In 1993 the World Conference on Human Rights declared human rights education as "essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace". In 1994 the General Assembly of the United Nations declared the UN Decade of Human Rights Education (1995-2004) and urged all UN member states to promote "training dissemination and information aimed at the building of a universal culture of human rights". As a result, governments have been putting more efforts into promoting HRE, mainly through state education programmes. Because governments have concern for international relations, maintaining law and order and the general functioning of society, they tend to see HRE as a means to promote peace, democracy and social order.

The purpose of the Council of Europe is to create a common democratic and legal area throughout the whole of the European continent, ensuring respect for its fundamental values: human rights, democracy and the rule of law. This focus on values is reflected in all its definitions of HRE. For example, with reference to its commitment to securing the active participation of young people in decisions and actions at local and regional level, the Human Rights Education Youth Programme of the Council of Europe defines HRE as

Educational programmes and activities that focus on promoting equality in human dignity

> "...educational programmes and activities that focus on promoting **equality in human dignity**[1], in conjunction with other programmes such as those promoting intercultural learning, participation and empowerment of minorities."

The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010)[2] defines HRE as

> education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to **empower learners to contribute to the building and defence of a universal culture of human rights in society**, with a view to the promotion and protection of human rights and fundamental freedoms.

There are other definitions of human rights education, such as the one of Amnesty International:

> HRE is a **process** whereby people learn about their rights and the rights of others, within a framework of participatory and interactive learning.

The Asia-Pacific Regional Resource Centre for Human Rights Education makes particular reference to the relation between human rights and the lives of the people involved in HRE:

HRE is **a participative process** which contains deliberately designed sets of learning activities using human rights knowledge, values, and skills as content aimed at the general public to enable them to understand their experiences and take control of their lives.

The United Nations World Programme for Human Rights Education defines HRE as: *Education, training and information aimed at* ***building a universal culture of human rights***. A comprehensive education in human rights not only provides knowledge about human rights and the mechanisms that protect them, but also imparts the skills needed to promote, defend and apply human rights in daily life. Human rights education fosters the attitudes and behaviours needed to uphold human rights for all members of society.

A culture where human rights are learned, lived and "acted" for.

The People's Movement for Human Rights Learning prefers human rights *learning* to human rights education and places a special focus on ***human rights as way of life***. The emphasis on learning, instead of education, is also meant to draw on the individual process of discovery of human rights and apply them to the person's everyday life.

Other organs of society include NGOs and grassroots organisations which generally work to support vulnerable groups, to protect the environment, monitor governments, businesses and institutions and promote social change. Each NGO brings its own perspective to HRE. Thus, for example, Amnesty International believes that "human rights education 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".[3]

HRE must mainstream gender awareness and include an intercultural learning dimension.

At the Forum on Human Rights Education with and by Young People, *Living, Learning, Acting for Human Rights*, held in Budapest in October 2009, the situation of young people in Europe was presented today as one of "precariousness and instability, which seriously hampers equality of opportunities for many young people to play a meaningful part in society [...] human rights, especially social rights and freedom from discrimination, sound like empty words, if not false promises. Persisting situations of discrimination and social exclusion are not acceptable and cannot be tolerated". Thus, the forum participants, concerned with equality of opportunity and discrimination, agreed that, "Human rights education must systematically mainstream gender awareness and gender equality perspectives. Additionally, it must include an intercultural learning dimension; [...] We expect the Council of Europe to […] mainstream minority issues throughout its human rights education programmes, including gender, ethnicity, religion or belief, ability and sexual-orientation issues".

Governments and NGOs tend to view HRE in terms of outcomes in the form of desired rights and freedoms, whereas educational academics, in comparison, tend to focus on values, principles and moral choices. Betty Reardon in *Educating for Human Dignity*, 1995 states that, "The human rights education framework is intended as social education based on principles and standards [...] to cultivate the capacities to make moral choices, take principled positions on issues – in other words, to develop moral and intellectual integrity".[4]

Trainers, facilitators, teachers and other HRE practitioners who work directly with young people tend to think in terms of competences and methodology.

We hope we have made it clear that different organisations, educational providers and actors in human rights education use different definitions according to their philosophy, purpose, target groups or membership. There is, nonetheless, an obvious consensus that human rights education involves three dimensions:

Human rights education is about learning human rights

- Learning **about** human rights, knowledge about human rights, what they are, and how they are safeguarded or protected;
- Learning **through** human rights, recognising that the *context* and the *way* human rights learning is organised and imparted has to be consistent with human rights values (e.g. participation, freedom of thought and expression, etc.) and that in human rights education the *process* of learning is as important as the content of the learning;
- Learning **for** human rights, by developing skills, attitudes and values for the learners to apply human rights values in their lives and to take action, alone or with others, for promoting and defending human rights.

It follows that when we come to think about how to deliver HRE, about how to help people acquire the necessary knowledge, skills and attitudes so they can play their parts within a culture of human rights, we see that we cannot "teach" HRE, but that it has to be learned through experience. Thus HRE is also education ***through*** being exposed to human rights in practice. This means that the ***how*** and the ***where*** HRE is taking place must reflect human rights values (learning ***in*** human rights); the context and the activities have to be such that dignity and equality are an inherent part of practice.

In *Compass*, we have taken special care to make sure that no matter how interesting and playful the methods and activities may be, a reference to human rights is essential for learning about human rights to be credible. There are also various suggestions for taking action.

1.3 Human rights education is a fundamental human right

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights.

UDHR, article 26

Human rights are important because no individual can survive alone and injustices diminish the quality of life at a personal, local and global level. What we do in Europe has an effect on what happens elsewhere in the world. For example, the clothes we wear may be made by means of child labour in Asia, while the legacies of European colonial history contribute to the political and religious turmoil in Iraq, Somalia and Afghanistan, which send desperate asylum seekers knocking on our doors. Similarly, millions of people in Africa and Asia are being displaced due to the consequences of climate change caused largely by the activities of the industrialised nations. However, it is not just because human rights violations in other parts of the world rebound on us; the duty to care for others is a fundamental morality found across all cultures and

religions. Human rights violations happen everywhere, not only in other countries but also at home, which is why HRE is important. Only with full awareness, understanding and respect for human rights can we hope to develop a culture where they are respected rather than violated. The right to human rights education is therefore increasingly recognised as a human right in itself.

HRE is not only a moral right, but also a legal right under international law. Article 26 of the Universal Declaration of Human Rights states that everyone has a right to education and that "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace". Furthermore, Article 28 of the Convention on the Rights of the Child states that, "School discipline shall be administered in a manner consistent with the child's dignity. Education should be directed to the development of the child's personality, talents and abilities, the respect for human rights and fundamental freedoms, responsible life in a free society, understanding, tolerance and equality, the development of respect for the natural environment".

Human rights are more than just inspiration.

HRE is also a legitimate political demand. The message of the Forum Living, learning, Acting for Human Rights recognises that the "values that guide the action of the Council of Europe are universal values for all of us and are centred on the inalienable dignity of every human being". The message goes further in recalling that human rights are more than just inspiration: they are also moral and political commands that apply to the relations between states and people, as much as within states and amongst people.

1.4 Human rights education in the United Nations

The United Nations has an irreplaceable role to play with regard to human rights education in the world. The World Conference on Human Rights, held in Vienna in 1993, reaffirmed the essential role of human rights education, training and public information in the promotion of human rights. In 1994, the United Nations Decade for Human Rights Education was proclaimed by the General Assembly, spanning the period 1 January 1995 to 31 December 2004.

The World Programme on HRE was established in 2004 to promote the development of a culture of human rights.

As a result of the evaluation of the decade, a World Programme for Human Rights Education was established in 2004. The first phase of the programme focused on human rights education in the primary and secondary school systems. All states were expected and encouraged to develop initiatives within the framework of the World Programme and its Plan of Action. The Human Rights Council decided to focus the second phase (2010-2014) on human rights education for higher education and on human rights training programmes for teachers and educators, civil servants, law enforcement officials and military personnel at all levels. Accordingly, in September 2010 it adopted the Plan of Action for the second phase, prepared by the Office of the United Nations High Commissioner for Human Rights. It also encouraged member

states to continue the implementation of human rights education in primary and secondary school systems. The open-ended World Programme remains a common collective framework for action as well as a platform for co-operation between Governments and all other stakeholders.

In December 2011 the General Assembly adopted the UN Declaration on Human Rights Education and Training. The declaration is considered ground-breaking because it is the first instrument devoted specifically to HRE and, therefore, is a very valuable tool for advocacy and raising awareness of the importance of HRE. The declaration recognises that "Everyone has the right to know, seek and receive information about all human rights and fundamental freedoms and should have access to human rights education and training" and that "Human rights education and training is essential for the promotion of universal respect for and observance of all human rights and fundamental freedoms for all, in accordance with the principles of the universality, indivisibility and interdependence of human rights." The declaration also contains a broad definition of human rights education and training which encompasses education *about, through* and *for* human rights.

The Declaration places on states the main responsibility "to promote and ensure human rights education and training" (Article 7).

"every individual and every organ of society shall strive by teaching and education to promote respect for human rights and fundamental freedoms"

Preamble of the UN Declaration on Human Rights Education and Training

Within the UN system, human rights education is co-ordinated by the Office of the United Nations High Commissioner for Human Rights, based in Geneva, under the authority of the Human Rights Council.

1.5 Human rights education in Europe

The Council of Europe

For the Member States of the Council of Europe, human rights are meant to be more than just assertions: human rights are part of their legal framework, and should therefore be an integral part of young people's education. The European nations made a strong contribution to the twentieth century's most important proclamation of human rights, the Universal Declaration of Human Rights, which was adopted by the United Nations General Assembly on 10 December 1948. The European Convention on Human Rights, which has legal force for all member states of the Council of Europe, drew its principles and inspiration from the UN document, and was adopted two years later. The emergence of human rights as we know them today owes much to the massive human rights violations during World War II in Europe and beyond.

Commitments to human rights are also commitments to human rights education. Investments in human rights education secure everyone's future; short-term cuts in education result in long-term losses.

Message of the forum Living, Learning, Acting for Human Rights 2009

Back in 1985 the Committee of Ministers issued Recommendation R (85) 7 to the Member States of the Council of Europe about teaching and learning about human rights in schools. The recommendation emphasised that all young people should learn about human rights as part of their preparation for life in a pluralistic democracy.

The recommendation was reinforced by the Second Summit of the Council of Europe (1997), when the Heads of State and Government of the member States decided to "launch an initiative for education for democratic citizenship with a view to promoting citizens' awareness of their rights and responsibilities in a democratic

society". The project on Education for Democratic Citizenship that ensued has played a major role in promoting and supporting the inclusion of education for democratic citizenship and human rights education in school systems.

The setting up of the Human Rights Education Youth Programme, and the publication and translations of *Compass* and, later on, of *Compasito*, contributed further to the recognition of education to human rights, in particular through non-formal education and youth work.

Member states should aim to provide "every person within their territory with the opportunity of education for democratic citizenship and human rights education".

Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education

In 2010, the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education was adopted by the Committee of Ministers within the framework of Recommendation CM/Rec (2010) 7. The charter calls on member states to include education for democratic citizenship and human rights education in the curricula for formal education at pre-primary, primary and secondary school level, in general, and for vocational education and training. The charter also calls on the member states to "foster the role of non-governmental organisations and youth organisations in education for democratic citizenship and human rights education, especially in non-formal education. They should recognise them and their activities as a valued part of the educational system, provide them where possible with the support they need and make full use of the expertise they can contribute to all forms of education".

"Providing every person within their territory with the opportunity of education for democratic citizenship and human rights education" should be the aim of state policies and legislation dealing with HRE according to the charter. The charter sets out objectives and principles for human rights education and recommends action in the fields of monitoring, evaluation and research. The charter is accompanied by an explanatory memorandum which provides details and examples on the content and practical use of the charter.

The role of human rights education in relation to the protection and promotion of human rights in the Council of Europe was further reinforced with the creation, in 1999, of the post of Commissioner for Human Rights. The Commissioner is entrusted with "promoting *education in and awareness* of human rights" alongside assisting member states in the implementation of human rights standards, identifying possible shortcomings in the law and practice and providing advice regarding the protection of human rights across Europe.

Fulfilling his mandate, the Commissioner gives particular attention to human rights education and considers that human rights can only be achieved if people are informed about their rights and know how to use them. Human rights education is therefore central to the effective implementation of European standards. In a number of reports, he called upon national authorities to reinforce human rights education. School children and youth, but also teachers and government officials must be educated to promote the values of tolerance and respect for others. In a viewpoint entitled "Human rights education is a priority – more concrete action is needed"[5], he stated that, "more emphasis has been placed on preparing the pupils for the labour market rather than developing life skills which would incorporate human rights values". There should be both "human rights through education" and "human rights in education".

The promotion of the right to human rights education in the Council of Europe is thus cross-sectorial and multi-disciplinary.

The Council of Europe liaises and co-ordinates its work on HRE with other international organisations, including UNESCO, the UN High Commissioner for Human Rights, the OSCE (Organisation for Co-operation and Security in Europe) and the Fundamental Rights Agency of the European Union. It has also acted as regional co-ordinator for the UN World Programme on Human Rights Education.

The European Wergeland Centre

www.theewc.org

The European Wergeland Centre, located in Oslo, Norway, is a Resource Centre working on Education for Intercultural Understanding, Human Rights and Democratic Citizenship. The Centre was established in 2008 as a co-operative project between Norway and the Council of Europe. The main target groups are education professionals, researchers, decision makers and other multipliers.

The activities of the Wergeland Centre include:

- training for teacher trainers, teachers and other educators
- research and development activities
- conferences and networking services, including an online expert database
- an electronic platform for disseminating information, educational materials and good practices.

The European Union

www.fra.europa.eu

In 2007 the European Union Agency for Fundamental Rights (FRA) was established as an advisory body to help ensure that fundamental rights of people living in the EU are protected. The FRA, based in Vienna, Austria, is an independent body of the European Union (EU), established to provide assistance and expertise to the European Union and its Member States when they are implementing Community law, on fundamental rights matters. The FRA also has a mission to raise public awareness about fundamental rights, which include human rights as defined by the European Convention on Human Rights and those of the Charter of Fundamental Rights of the European Union.

The youth programmes of the European Union have, over the years, dedicated particular attention to equality, active citizenship and human rights education. Youth in Action (2007-2013), for example, covered the following priorities, all of them closely related to human rights matters:

- European Citizenship, raising awareness in young people that they are citizens of Europe, as well as citizens of their own countries
- Participation of young people, supporting young people's involvement in democratic life
- Cultural diversity: respect for people's cultural origins and fighting against racism and xenophobia
- Inclusion: ensuring that young people with fewer opportunities get access to youth programmes of the European Union.

Many youth projects carried out within the framework of the youth programmes are based on non-formal learning and provide important opportunities for young people to discover human rights values and human rights education.

1.6 Youth policy and human rights education

The Council of Europe has a longstanding record of associating young people with the process of European construction, and of considering youth policy as an integral part of its work. The first activities for youth leaders were held in 1967 and in 1972 the European Youth Centre and the European Youth Foundation were set up. The relationship between the Council of Europe and youth has developed consistently since then, with young people and youth organisations being important actors and partners at key defining moments for for the organisation and for Europe. Whether in the democratisation processes of the former communist countries, in peace building and conflict transformation in conflict areas or in the fight against racism, anti-semitism, xenophobia and intolerance, young people and their organisations have always counted on the Council of Europe and reciprocally the Council have been able to rely on them. Soft and deep security on the European continent cannot be envisaged without the contribution of human rights education and democratic participation.

The stated aim of the youth policy of the Council of Europe is to "provide young people, i.e. girls and boys, young women and young men with equal opportunities and experience which enable them to develop the knowledge, skills and competences to play a full part in all aspects of society"[6].

Providing young people with equal opportunities and experiences enabling them to play a full part in society.

The role of young people, youth organisations and youth policy in promoting the right to human rights education is also clearly spelt out in the priorities for the youth policy of the Council of Europe, one of which is Human Rights and Democracy, implemented with a special emphasis on:

- ensuring young people's full enjoyment of human rights and human dignity, and encouraging their commitment in this regard
- promoting young people's active participation in democratic processes and structures
- promoting equal opportunities for the participation of all young people in all aspects of their everyday lives
- effectively implementing gender equality and preventing all forms of gender-based violence
- promoting awareness education and action among young people on environment and sustainable development
- facilitating access for all young people to information and counselling services.

Two other thematic priorities – Living Together in Diverse Societies, and Social Inclusion of Young People – are also closely related to human rights education action.

The youth policy of the Council of Europe also foresees close co-operation between child and youth policies, as the two groups, children and young people, overlap to a large extent.

www.coe.int/act4hre

In 2000, on the occasion of the 50th anniversary for the European Convention on Human Rights, the Directorate of Youth and Sport launched its Human Rights Educa-

tion Youth Programme. The programme has ensured the mainstreaming of HRE in the Council's work with young people and in youth policy and youth work. Young people and youth organisations have taken a central role in the programme as educators and advocates for human rights and have made significant contributions to the Council of Europe's work.

A further dimension to the programme was the publication of Compass in 2002 and its subsequent translation in more than 30 languages. A programme of European and national training courses for trainers and multipliers has contributed to the emergence of formal and informal networks of educators and advocates for HRE which is producing visible results, although these differ profoundly from one country to another. The success of the Human Rights Education Youth Programme has also been built on:

- The support for key regional and national training activities for trainers of teachers and youth workers in the member states, organised in co-operation with national organisations and institutions
- The development of formal and informal networks of organisations and educators for human rights education through non-formal learning approaches at European and national levels
- The mainstreaming of human rights education approaches and methods in the overall programme of activities of the youth sector of the Council of Europe
- The development of innovative training and learning approaches and quality standards for human rights education and non-formal learning, such as the introduction of e-learning by the Advanced *Compass* Training in Human Rights Education
- Providing the educational approaches and resources for the All Different – All Equal European youth campaign for Diversity, Human Rights and Participation
- The dissemination of the Living Library as a methodology for intercultural learning, combating stereotypes and prejudices
- The provision of the political and educational framework for intercultural dialogue activities, such as those run in the context of Euro-Mediterranean, Euro-Arab and Asia-Europe youth projects, as well as those run within the partnership between the European Commission and the Council of Europe in the youth field.

The programme has also mobilised thousands of young people across Europe through the support of pilot projects on human rights education by the European Youth Foundation.

In 2009, on the occasion of the 60th anniversary of the Council of Europe, a youth forum on human rights education – *Learning, Living, Acting for Human Rights* – brought together more than 250 participants at the European youth centres in Budapest and Strasbourg.

The participants in the forum issued a message to the Committee of Ministers of the Council of Europe. The message stresses the principles and needs for HRE in Europe through:

- securing adequate levels of multiplication and relaying through projects and partners at national and local levels, and through developing optimal communication between the European, the national and the local levels of action;

- seeking alliances between formal and non-formal education actors and with human rights institutions for the setting up of national human rights education programmes;
- developing the capacity of non-governmental partners while seeking greater involvement of governmental youth partners;
- supporting trans-national co-operation and networks for human rights education;
- deepening awareness about specific human rights issues affecting young people (e.g. violence, and exclusion);
- including a gender awareness perspective and an intercultural dimension as inherent to the concept of equality in human dignity;
- closely linking human rights education activities with the realities of young people, youth work, youth policy and non-formal learning;
- considering the necessary overlapping and the complementary nature of human rights education with children and with youth;
- recognising and promoting human rights education as a human right, and raising awareness about this;
- taking into account the protection of the freedom and security of human rights activists and educators;
- mainstreaming minority issues, including gender, ethnicity, religion or belief, ability and sexual-orientation issues;
- supporting the active participation and ownership of young people and children in educational processes;
- raising awareness of the responsibility of states and public authorities in promoting and supporting human rights education in the formal and non-formal education fields.

1.7 HRE with young people

It seems obvious that young people should be concerned with human rights education, but the reality is that most young people in Europe have little access to human rights education. *Compass* was developed to change this.

Human rights education with young people benefits not only society, but also the young people themselves. In contemporary societies young people are increasingly confronted by processes of social exclusion, of religious, ethnic and national differences, and by the disadvantages – and advantages – of globalisation. Human rights education addresses these issues and can help people to make sense of the different beliefs, attitudes and values, and the apparent contradictions of the modern multicultural societies that they live in.

The special Eurobarometer report of March 2008, "Attitudes of European citizens towards the environment", states that Europeans attach an overwhelming importance to protecting the environment and that 96% say that it is either very or fairly important to them. Young people in particular are very willing to commit their energy and enthusiasm to issues that concern them. One example are the 100,000 who demonstrated for action to be taken to combat climate change in Copenhagen in December 2009. As human rights educators, we need to harness that energy. That they will

take up ideas and act on them is evident from the many programmes that already exist for young people – from the small scale activities carried out on a relatively ad hoc basis in individual youth clubs or schools to the major international programmes conducted by the Council of Europe and the European Union.

One example of the contribution made by human rights educated young people in Europe is in the preparation of country reports for the Minorities Rights Group. These reports, used by governments, NGOs, journalists and academics, offer analysis of minority issues, include the voices of those communities and give practical guidance and recommendations on ways to move forward. In this way human rights education can be seen as complementary to the work of the European Court of Human Rights in sending clear messages that violations will not be tolerated. However, HRE offers more: it is also a positive way to prevent violations in the first place and thus to secure better functioning and more effective prevention and sanction mechanisms. People who have acquired values of respect and equality, attitudes of empathy and responsibility and who have developed skills to work co-operatively and think critically will be less ready to violate the human rights of others in the first place. Young people also act as educators and facilitators of human rights education processes and therefore are an important support and resource for developing plans for HRE at national and local level.

1.8 Towards a culture of human rights

You can cut all the flowers but you cannot keep spring from coming.

Pablo Neruda

"All roads lead to Rome" is a common idiom meaning that there are many ways of getting to your goal. Just as all roads lead to Rome, so there are many different ways to delivering HRE. Thus, human rights education is perhaps best described in terms of what it sets out to achieve: the establishment of a culture where human rights are understood, defended and respected, or to paraphrase the participants of the 2009 Forum on Human Rights Education with Young People, "a culture where human rights are learned, lived and 'acted' for".

A human rights culture is not merely a culture where everyone knows their rights, because knowledge does not necessarily equal respect, and without respect we shall always have violations. So how can we describe a human rights culture and what qualities would its adherents have? The authors of this manual worked on these questions and have formulated some (but not exclusive) answers. A human rights culture is one where people:

- Have knowledge about and respect for human rights and fundamental freedoms
- Have a sense of individual self-respect and respect for others; they value human dignity
- Demonstrate attitudes and behaviours that show respect for the rights of others
- Practise genuine gender equality in all spheres
- Show respect, understanding and appreciation of cultural diversity, particularly towards different national, ethnic, religious, linguistic and other minorities and communities
- Are empowered and active citizens
- Promote democracy, social justice, communal harmony, solidarity and friendship between people and nations

- Are active in furthering the activities of international institutions aimed at the creation of a culture of peace, based upon universal values of human rights, international understanding, tolerance and non-violence.

These ideals will be manifested differently in different societies because of differing social, economic, historical and political experiences and realities. It follows that there will also be different approaches to HRE. There may be different views about the best or most appropriate way to move towards a culture of human rights, but that is as it should be. Individuals, groups of individuals, communities and cultures have different starting points and concerns. A culture of human rights ought to take into account and respect those differences.

2. Approaches to human rights education in *Compass*

Using *Compass* to deliver HRE across cultures and languages

Experience from the first edition of *Compass* has shown that it is possible to write one manual for the whole of Europe. Differences in cultures and languages are not hurdles but resources that enrich our work. Everyone can relate to human rights because each of us has a sense of dignity and can feel the humiliation that results from the denial of our rights. Furthermore, because human rights are universal and relate to internationally approved documents, such as the Universal Declaration of Human Rights, it follows that the aims and principles of HRE are also applicable to every society even if the practice of HRE always needs to be contextualised.

Europe is a world of diversity in itself. More than 200 languages are spoken across the continent. Every major religion is to be found within Europe's borders. The continent is associated with the birth of democracy and, at the same time, with some of the worst examples of fascism and totalitarianism that the world has ever seen. Europe's past is marked by the Holocaust, by colonialism and by slavery, and today it harbours enough nuclear weapons to wipe out all life on earth. Yet, it hosts the annual ceremony for the Nobel Peace Prize and it has established a permanent court of human rights, which is acclaimed throughout the world.

Today, the states that make up Europe include many that did not exist when the Council of Europe was created in 1949, and others whose borders have barely changed over hundreds of years. Some continue to change even today, as conflicts threaten unstable borders. Thus, there are people in Europe who face violence and conflict on a daily basis, while many others live in relative peace, security and prosperity.

Parents can only give good advice or put them [children] on the right paths, but the final forming of a person's character lies in their own hands.

Anne Frank

There are millionaires in every European country and millions of people living below the poverty line. There is diversity within each country, and diversity between them. Become a teacher in one part of Europe and you may receive more in a day than colleagues in other parts receive in a month. Become a teacher in another region and you may not receive a salary at all, for months on end. And what about their pupils? The number of years of compulsory schooling varies from nine in Cyprus and Switzerland to 13 in Belgium and the Netherlands. When pupils leave school the chances of getting a job vary. The chances for young people to access their social rights and be autonomous are also very different. Youth unemployment, according to Eurostat figures, could vary from 7.6% in the Netherlands to 44.5% in Spain or 43.8 % in Latvia.[7]

The social, cultural and political setting for HRE varies between communities and countries; thus the detail of approach, content and methods must vary, although the principles and aims do not.

2.1 HRE in different educational settings

Experience with the first edition has shown that *Compass* is used widely not only in youth clubs, youth organisations and NGOs but also in schools, businesses and even by government training departments. In other words, *Compass* is being used with people of all ages and in many different educational settings.

It was our original intention that *Compass* would be used primarily by youth workers in non-formal educational settings, for example after-school clubs, sports groups, church youth groups, university clubs, human rights groups and youth exchange organisations. In these settings the focus is on the personal and social development of young people, and for that reason the activities take a holistic approach, that is they work with cultivating knowledge, skills and attitudes within a social context.

However, *Compass* is also used in formal settings such as schools, colleges and universities where the focus is often more on the acquisition of knowledge rather than on the development of skills and attitudes. Many teachers find opportunities to use *Compass* activities within the history, geography, language and civics syllabi and the possibilities will increase as the shift towards competence-based curricula is consolidated. Personnel training, for instance training of teachers, managers, government officials and judicial staff, lies somewhere between the formal and informal, but here too trainers use *Compass* both for training about human rights in general and to address issues of equal opportunities and racism within the institution.

Compasito activities are often simpler, more playful and, because they are shorter, potentially better tailored for use in the classroom.

Compass has been accredited as an official learning resource in the school system of some countries. Aware of the importance of introducing human rights education to younger children, the Council of Europe's youth sector also developed *Compasito*, a manual for human rights education with children. *Compasito* is particularly suitable for children from 7 to 13 years of age and, as the name suggests, is based on the approaches and methodologies of *Compass*.

People practise and learn human rights education in many different ways and although each of the activities in *Compass* proposes methods and dynamics that are interesting in themselves it is important to keep in mind that the ultimate purpose of the activities is *what* participants can learn and what they can *do* with what they learn. Some of the suggestions for how to "follow-up" what was learned include running the activity with family or friends or writing to the media. These are two of the ways through which *Compass* can also be of use in informal education.

Approaches to formal education, especially the methods used and the role that the teacher plays, differ from country to country. Similarily, the availability of non-formal education in the form of youth clubs and organisations, their philosophies and the way they are run differ between countries. Nonetheless, there are certain structural differences between formal and non-formal sectors that can be generalised.

Informal education

Informal education refers to a lifelong learning process, whereby each individual acquires attitudes, values, skills and knowledge from the educational influences and re-

sources in his or her own environment and from daily experience. People learn from family and neighbours, in the market place, at the library, at art exhibitions, at work and through playing, reading and sports activities. The mass media are a very important medium for informal education, for instance through plays and film, music and songs, televised debates and documentaries. Learning in this way is often unplanned and unstructured.

Formal education

Formal education refers to the structured education system that runs from primary (and in some countries from nursery) school to university, and includes specialised programmes for vocational, technical and professional training. Formal education often comprises an assessment of the learners' acquired learning or competences and is based on a programme or curriculum which can be more or less closed to adaptation to individual needs and preferences. Formal education usually leads to recognition and certification.

Non-formal education

Non-formal education refers to planned, structured programmes and processes of personal and social education for young people designed to improve a range of skills and competences, outside the formal educational curriculum. Non-formal education is what happens in places such as youth organisations, sports clubs and drama and community groups where young people meet, for example, to undertake projects together, play games, discuss, go camping, or make music and drama. Non-formal education achievements are usually difficult to certify, even if their social recognition is increasing. Non-formal education should also be:

- voluntary
- accessible to everyone (ideally)
- an organised process with educational objectives
- participatory
- learner-centred
- about learning life skills and preparing for active citizenship
- based on involving both individual and group learning with a collective approach
- holistic and process-oriented
- based on experience and action
- organised on the basis of the needs of the participants.

The inter-relation of knowledge, attitudes and skills characterises good human rights education, and non-formal education as well.

Conclusions of the forum Living, Learning, Acting for Human Rights, 2009

Formal, non-formal and informal education are complementary and mutually reinforcing elements of a lifelong learning process. We wish again to stress here that the individual activities of *Compass* can usefully be applied in very different contexts, in formal or less formal settings, and on a regular or irregular basis. However, it is important to stress that because the where and the how of what takes place is very important, the authors of *Compass* tend to have a bias towards non-formal education as being potentially more favourable to HRE (and also because *Compass* was originally designed for youth work purposes). In relation to schools and colleges HRE cannot be viewed as something that takes place isolated in the classroom; it must extend into the whole school and community. The democratic governance of educational institutions is, for example, a dimension that is widely recognised as playing a major role in the process of human rights learning (and its credibility)[8].

In this manual you will find information about human rights and about a wide variety of human rights issues, as well as over 60 activities for delivering HRE with young people. These activities do not stand alone; there is an extensive section about the methodology of HRE and how to use the activities in different situations and how to adapt or develop them. There is also information and guidance about helping young people to get involved in issues that concern them and to "take action" (Chapter 3).

2.2 The pedagogical basis of HRE in *Compass*

In HRE, method and content are interrelated and interdependent.

Knowing about human rights is not enough; people must also develop skills and attitudes to act together to defend human rights, and they must use their heads, hearts and hands to bring about the personal and social changes necessary for the creation of a global culture of human rights.

Holistic learning

Human rights issues concern the whole of a person (body, mind and soul) and all dimensions of life from cradle to grave. The whole person lives in the whole world where everything is interrelated; human rights education necessarily involves a holistic learning approach. Holistic learning promotes the development of the whole person, their intellectual, emotional, social, physical, artistic, creative and spiritual potentials. Holistic learning also implies that learning takes place in a social context that encompasses all everyday experiences; it is therefore interdisciplinary and cuts across the traditional subjects in school curricula.

A holistic approach also means that we seek to address and involve the cognitive, practical and attitudinal dimensions of learning, that is, not only what people learn, but also how to apply their learning in their attitudes or behaviour and how to apply it in action for human rights, alone or with others.

Related to holistic learning, is also differentiated learning. The learning activities in *Compass* are designed to address a range of learning styles and different intelligences and teach to both cognitive and affective domains.

Open-ended learning

Open-ended learning is structured so that multiple / complex answers to problems are not only possible, but expected. Participants are not steered towards one "right" answer which makes sense, because life is not black and white and ambiguity is a fact of the world we live in. Open-ended learning encourages self-confidence to express opinions and critical thinking. This is essential in human rights education because human rights issues are bound to result in different opinions and understandings; it is therefore important for the learners to learn together but still be free to disagree or come to opposite conclusions or points of view.

Values clarification

Participants are given opportunities to identify, clarify and express their own beliefs and values and to confront them with others in a safe framework based on the dignity of every human being, freedom of thought and expression, and the respect for others' opinions.

Participation

Participation in HRE means that young people take part in making decisions about what and how they are going to learn about human rights. Through participation young people develop various competences including those of decision making, listening, empathy with and respect for others, and taking responsibility for their own decisions and actions.

Participation requires a supportive environment which encourages learners to take responsibility for the activities they are involved in.

Thus HRE must let young people decide when, how and what topics they wish to work on. It means that the leader or teacher's role is one of a facilitator, guide, friend or mentor, not one of an instructor who imparts knowledge or decides and controls what is to be learned and how.

The activities in this manual demand active involvement; one should be active and engaged; one cannot sit back and be a passive observer. In this respect the methodology owes much to the work of Augusto Boal and other pioneers in social education, awareness-raising and conscientisation. If the learners / participants are not taking full part in the activity it may be better to postpone it or to stop it and ask them about their reasons for non-participation. This, too, is part of human rights education.

Participation requires a supportive environment which encourages learners / participants to take responsibility for the activities and processes they are involved in. It is important to be transparent and honest with participants – also about the limits of participation. It is preferable to announce limits to participation than to manipulate the situation or simulate participation.

Co-operative learning

Learning to respect others and to work together is one aim of HRE. In co-operative learning people learn through working together to seek outcomes that are beneficial both to themselves and to all members of the group. Co-operative learning promotes higher achievement and greater productivity, more caring, supportive, and committed relationships and greater social competence and self-esteem. This is in contrast to what happens when learning is structured in a competitive way. Competitive learning often tends to promote self-interest, disrespect for others and arrogance in the winners, while the losers often become demotivated and lose self-respect.

Experiential learning (learning through experience)

Learning through experience or discovery learning is the corner stone of HRE because core human rights skills and values such as communication, critical thinking, advocacy, tolerance and respect cannot be taught; they have to be learned through experience and practised.

Knowing about human rights is important, but not enough in itself. It is necessary that young people have a far deeper understanding about how human rights evolve out of people's needs and why they have to be protected. For instance, young people with no direct experience of racial discrimination may think that the issue is of no concern to them. From a human rights perspective this position is not acceptable; people everywhere have a responsibility to protect the human rights of others.

Experience in itself is not enough to learn

In *Compass* we provide experiences through activities such as role plays and case studies to pose questions and present problems for the participants to wrestle with. However, experience in itself is not enough. To gain from an experience, it is important to reflect on what happened, draw conclusions and practise what you have learned: without reinforcement, the learning will be lost.

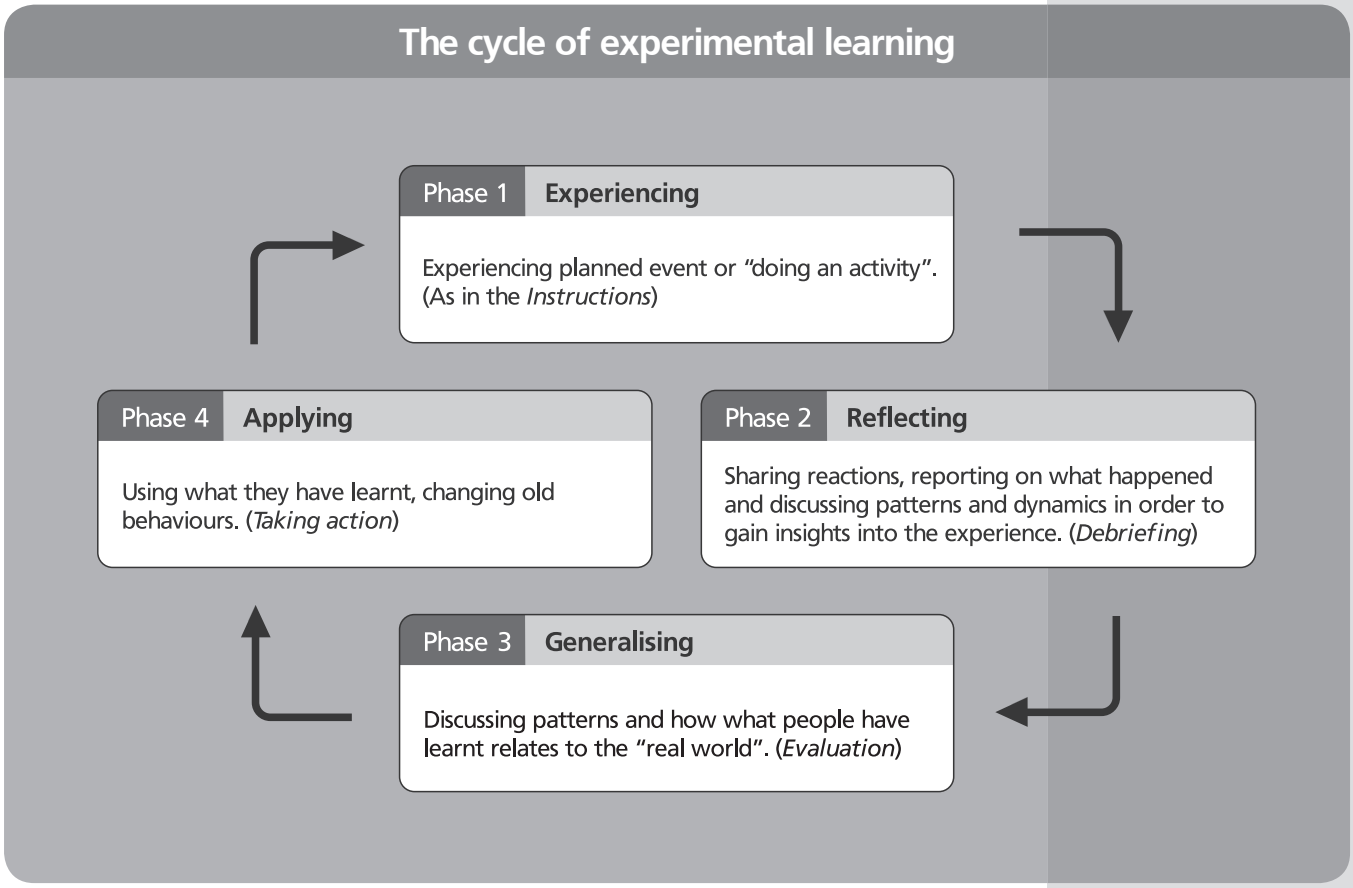
David Kolb's cycle of experiential learning

In 1984 David Kolb published *Experiential learning: experience as the source of learning and development*. His theory suggests that there are four phases in the learning process.

All the activities in *Compass* are built on this model. There is some *experience* (a planned event / stimulus / activity such as a role play) followed by a *debriefing* (phase 2) and *evaluation* (phase 3). Each activity description includes suggestions for questions to guide the debriefing and discussion to help people reflect on what happened, how they felt about the experience and how the experience compares with what they already know and relates to the wider world. Finally people move on to phase 4, that of *applying*, of putting their learning into practice. In *Compass* we make suggestions for follow-up activities including how young people can put what they have learned into actions that benefit their community. It is important to understand that the four stages are essential parts of the whole learning process; people will not understand without reflection, and what is the use of learning if they do not put it to use? Just doing a *Compass* activity (phase 1) without the other phases is like committing a violation of human rights education!

Some people may be alarmed by these aspirations of social change and feel that promoting activism is going too far. They should not be. As human rights educators we aim to inspire young people to be concerned about human rights and to give them the tools to act when and where they feel that this is necessary.

At this point it is maybe necessary to clarify how we use the term "activity" in *Compass*. We use it both in the sense of the stimulus, method or event that takes place in phase 1 of the learning cycle and in the sense of the "whole activity", that is, to encompass all four stages of the learning cycle. In practice the context in which the term is used should make it clear whether we are talking about a method or the method together with debriefing and evaluation, taking action and follow-up stage.



Learner-centredness

HRE has a very clear purpose: enabling learning about, for and through human rights. Although knowledge about human rights and competences for human rights are fully part of HRE, the learner, or the participant, is at its centre. What matters is not so much what the facilitator or teacher delivers or conveys, nor the contents ("Today we're going to learn about the death penalty"). It is the learner / participant who is at the centre because what they learn or make out of what is being taught or experienced is what really matters because in this way it is more relevant for the participant (or not relevant at all, which is also important to notice) and it is more likely to be given a practical meaning. Learner-centredness has many other assertions and consequences, including the openness from the side of the facilitator to adjust the content and level of the work to the participants' realities, something which in the *Compass* production process we labelled "start from where people are".

2.3 HRE, process and outcome

The key educational approaches used in *Compass*, co-operative learning, participation and learning through experience, are brought together in the activities and ensuing discussions and follow-up activities to create a process that:

- starts from what people already know, their opinions and experiences, and from this base enables them to search for, and discover together, new ideas and experiences (learning ***about*** human rights)

- encourages young people to participate and to contribute to discussions and to learn from each other as much as possible (learning ***through*** human rights)
- supports people in translating their learning into simple but effective actions that demonstrate their rejection of injustice, inequality and violations of human rights (learning ***for*** human rights).

To be effective educators, HRE practitioners need to keep their eye on the goal: human rights literate young people, even if young people decide to remain inactive. In practice there is no distinction between HRE as a process and an outcome; through the activities they become a unified whole in which process and contents, method and results are interdependent, as in "there is no way to peace, peace is the way", attributed to Mahatma Gandhi.

Just as when we tried to list the features of a human rights culture, so we – the authors of the manual – also tried to list the knowledge, skills and attitudes of a human rights literate person. These competences then served as a basis for developing our objectives for the activities.

In general terms we describe the outcome of HRE in terms of knowledge and understanding, skills and attitudes:

- Awareness and understanding of human rights issues, in order that people recognise violations of human rights: learning what human rights are, how they may be safeguarded in the country, what bodies are responsible for protecting them; which international instruments apply, what rights the participants / young people can claim (learning *about* human rights);
- Skills and abilities to fight for and defend your own and others' human rights such as awareness-raising, advocacy and campaigning, feeling able to contact the relevant authorities or the press (learning *for* human rights), and so on;
- Attitudes of respect for human rights, so that people do not willingly violate the rights of others and that participants live according to human rights values; the so-called "horizontal dimension" of human rights that applies to the relations between people, and not only to the relations between people and state institutions (the so-called "vertical dimension"). These attitudes can reflect themselves in the family environment, among peers, at school or in their youth organisation or youth club (learning *through* and learning *in* human rights).

Competence-based objectives

General goal statements are useful, but to be effective human rights educators we need to be much more precise about our objectives and state clearly which competences we want the young people we work with to develop. We need to ask ourselves: What type of knowledge is necessary for young people to gain a deeper understanding of human rights issues? Which skills and attitudes will be required for them to help in the defence of human rights? The answers help us to describe our aims more precisely. The following attributes are those that have been identified during the process of producing *Compass* and in the practice of HRE with young people across Europe. They form the basis for the activities in the manual.

Knowledge and understanding

- Key concepts such as: freedom, justice, equality, human dignity, non-discrimination, democracy, universality, rights, responsibilities, interdependence and solidarity;
- The idea that human rights provide a framework for negotiating and agreeing modes of behaviour in the family, at school, in the community, and in the wider world;
- The role of human rights and their past and future dimension in one's own life, in the life of communities, and in the lives of other people around the world;
- The distinction and co-relations between civil / political and social / economic rights;
- Local, national, international bodies, non-governmental organisations, individuals working to support and protect human rights;
- Different ways of viewing and experiencing human rights in different societies, different groups within the same society, and the various sources of legitimacy – including religious, moral and legal sources;
- Main social changes, historical events and reasons leading to the recognition of human rights;
- The rights recognised in major international instruments that exist to implement the protection of human rights, such as the United Nations Declaration of Human Rights (UDHR), the United Nations Convention of the Rights of the Child (CRC), and the European Convention on the Protection of Human Rights and Fundamental Freedoms (ECHR);
- The human rights safeguarded in their national or state constitutions and laws and the bodies responsible for their monitoring at the national level.

In practice there should be no distinction between HRE as a process and an outcome.

Skills

- Active listening and communication: being able to listen to different points of view, to advocate one's own rights and those of other people;
- Critical thinking: finding relevant information, appraising evidence critically, being aware of preconceptions and biases, recognising forms of manipulation, and making decisions on the basis of reasoned judgement;
- The ability to work co-operatively and to address conflict positively;
- The ability to participate in and organise social groups;
- The ability to recognise human rights violations;
- Acting to promote and safeguard human rights both locally and globally.

Attitudes and values

- A sense of responsibility for one's own actions, a commitment to personal development and social change;
- Curiosity, an open mind and an appreciation of diversity;
- Empathy and solidarity with others and a commitment to support those whose human rights are under threat;
- A sense of human dignity, of self-worth and of others' worth, irrespective of social, cultural, linguistic or religious differences;
- A sense of justice, the desire to work towards the ideals of universal human rights, equality and respect for diversity.

2.4 HRE and other educational fields

Almost every problem in the world today involves violations of human rights.

Human rights affect every aspect of our lives locally and globally. If we look at the Universal Declaration of Human Rights (UDHR) we can see that almost every problem in the world today – poverty, pollution, climate change, economic inequality, AIDS, poor access to education, racism and wars – involves violations of human rights.

It can be hard to say which of these injustices is more or less important than another. The perspective changes according to the place where you are and the status you have as a person. Indeed, they are interrelated to such an extent that addressing any one of them involves addressing one or more of the others. Human rights are *indivisible, interdependent* and *interrelated* and it is not possible to pick and choose which human rights to accept and respect.

These problems are not exclusively of interest to human rights educators; they are equally relevant to all those who are engaged in promoting a just and peaceful world where respect and equality are the norm. Whether people call their work, for example, development education, peace education, education for sustainability or citizenship education, we are all working with interdependent and interrelated issues and *Compass* has something to offer. Human rights is indeed varied and is present in more ways than we often think! Often, especially in youth work activities, we call on young people's sense of responsibility and dignity without necessarily calling it human rights education.

Citizenship education / Education for democratic citizenship

Education for democratic citizenship and human rights education differ in focus and scope rather than in goals and practices

According to the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education, "Education for democratic citizenship and human rights education are closely interrelated and mutually supportive. They differ in focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people's lives".

The curriculum for citizenship education includes topics about politics and government, the legal system, the media, multiculturalism and equal opportunities. *Compass* offers a wealth of relevant activities under the themes of "Democracy" and "Citizenship and Participation", "Media", "General Human Rights", "Discrimination and Intolerance" and "Gender".

These *Compass* themes are also useful to those governmental and non-governmental organisations delivering citizenship education to immigrants and refugees who need preparation to become legally and socially accepted citizens of a country.

Personal and social education

Many countries have some form of education that considers the role of the individual in society and helps to prepare young people for the personal challenges that they will meet. This may overlap with citizenship issues but may also include aspects of the individual's life related to leisure – including sport, clubs and associations, music, art, or other forms of culture. Such education may also be concerned with personal relationships. Human rights enter into these questions in two central ways: firstly, because personal development and personal relations possess moral and social aspects that need to be guided by human rights values; secondly, because the right to take part in cultural and social life is recognised in the UDHR as well as in other international treaties. Even if the young people with whom you work are able to claim this right, there are young people around the globe who are not.

Compass contains several activities under the themes of "Participation" and "Culture and Sport" that are relevant to teachers of personal and social education.

Values education / Moral education

Values education is also a common part of the school curriculum in many countries, but it often gives rise to two fundamental concerns in people's minds: which values such education should aim to teach, and how to make sure that these values are not imposed on people, or are perceived as the values of the majority? Taking a human rights perspective is a valid, justifiable and fruitful means of addressing these problems because human rights are based on values that are common to every major religion and culture and are recognised by – but not necessarily practised in – almost every country in the world. The values underlying human rights are thus universal in nature, even if the way they are expressed may vary greatly from one society to another. Human rights are also the result of negotiations and consensus among governments from all over the world. Thus no-one should be criticised for teaching human rights values!

No-one should be criticised for teaching human rights values.

Global education

Global education practitioners recognise the importance of taking a holistic approach to the subject because they appreciate the interdependency of the social, economic, environmental, and political aspects of our world and affirm that as citizens of the world we have responsibilities towards our global community.

The Maastricht Global Education Declaration (2002)[9] states that global education is education that opens people's eyes and minds to the realities of the globalised world and awakens them to bringing about a world of greater justice, equality and human rights for all. It encompasses development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education.

Taking human rights as the starting point for their work on the social, economic, environmental and political aspects of our world enables global education practitioners to enrich their teaching.

By encouraging learners and educators to work co-operatively on global issues through innovative pedagogy, global education activities allow for the understanding of the complex realities and processes of today's world: they seek to develop values, attitudes, knowledge and skills that enable people to face, understand and tackle the challenges of a growing interconnected world, cultivating a spirit of "global responsibility of the citizens of the world".

In *Compass* there are numerous activities under the theme of "Globalisation" because many human rights issues have nowadays a very important global dimension. For instance, in the activity "Can I come in" on page 115, participants have a simulated experience of being an asylum seeker.

Intercultural education

Intercultural education aims to develop understanding between cultures through exploring similarities and differences between cultures and peoples. Lack of intercultural understanding often leads to racial discrimination, intolerance, denigration and violence locally and globally. Sad illustrations of the problems that can arise from people's inability to respect and live with those of other cultures are the experiences of racism, discrimination and violence that can be found in all societies.

The reasons for conflicts are never simple but unequal sharing of resources and unequal political and social rights are usually among the root causes from which intolerance and discrimination stem. Thus, a rights perspective is a logical approach for intercultural education practitioners to take, and they will find plenty in *Compass* and other Council of Europe publications to support their work.

all different all equal

The youth sector of the Council of Europe, especially through the European Youth Centres and the European Youth Foundation, has devoted much effort to the field of intercultural education. The All Different – All Equal campaign against racism, xenophobia, antisemitism and intolerance was set up in 1995 to address the growth of racist hostility and intolerance towards minority groups[10]. The *Education Pack All Different - All Equal* produced for the campaign and which is the forerunner of *Compass*, has many useful activities which complement those in *Compass* on the theme on "Discrimination and Intolerance".

Anti-racist education

Anti-racist education aims to undo the legacy of centuries of racial attitudes and ideology and takes as its starting point the assertion that we live in a multicultural and democratic society, in which all citizens have a right to equality and justice. In other words, it takes a rights-based approach and has close links with intercultural education.

Good starting points for practitioners of anti-racist education are the chapter and activities under the *Compass* theme of "Discrimination and Intolerance". If you are interested in using a peer education approach, then you will find more ideas in another Council of Europe publication, *DOmino*.

In the Council of Europe human rights and education and action against anti-racism are brought together under the umbrella of the European Commission against Racism and Intolerance (ECRI). ECRI's task is to combat racism, racial discrimination, xenophobia, antisemitism and intolerance in greater Europe from the perspective of the protection of human rights. Its work is founded in the European Convention on Human Rights, its additional protocols and related case-law.

Development education

The UDHR and the International Covenant on Economic, Social and Cultural Rights contain a number of Articles that are central to people's understanding of the right to development. For instance, the promotion of social progress and better standards of life, the right to non-discrimination, the right to participate in public affairs, the right to an adequate standard of living and the right to self determination. It also contains people's entitlement to a social and international order in which the rights and freedoms set forth in the Declaration can be fully realised.

Human rights are an important dimension in development education.

An actual right to development was proclaimed by the UN in 1986 in the "Declaration on the Right to Development", and adopted by the United Nations General Assembly resolution 41/128. The right to development, reaffirmed by the 1993 Vienna Declaration, is a group right held by peoples in common and, as such, is distinct from those rights that are held by individuals.

Development education practitioners already recognise human rights as an important element of their work. However, they do not necessarily work from a rights perspective. The traditional approach to development education is to explore the links between people living in the "developed" countries of the North with those of the "developing" South, and to understand the economic, social, political and environmental forces which shape people's lives. We suggest that starting from a human rights perspective will offer additional stimulus to the work. A further advantage is that the activities we offer in *Compass* develop the skills, attitudes and values which enable people to work together to take action to bring about change, an important aim of development education.

The *Compass* themes of "Work", "Poverty", Health", "Globalisation" and "Environment" make the most obvious connections with development education.

Education for sustainable development / Environmental education

If we want to take a human rights perspective to environmental issues, one starting point could be Article 25 of the UDHR, namely the right to an adequate standard of living including adequate food, clothing and housing. Since the life of mankind is dependent on a healthy and sustainable environment, consideration for the human rights of people throughout the globe, and of future generations, brings environmental issues to the forefront. Today, some people even speak of the need for official recognition of a separate environmental human right.

The environment provides us with goods and services that maintain our lives and lifestyles. However, it has long been clear that we live on a finite planet and that mankind's actions are having grave consequences for the health of the environment and well-being of humanity. From this perspective, questions concerning further economic development need to be balanced against their cost to mankind and the natural world as a whole. Environmental education aims to bring these questions to public attention, and to encourage greater care and respect for the natural resources of the world.

Often related to environmental education, education for sustainable development also emphasises the need to take a holistic view on environmental and development issues. The term "sustainable development" has come into common usage since the Rio Earth summit in 1992; it means development that seeks to meet the needs of the present without compromising those of future generations. In other words, sustainability is about looking after the world and leaving it fit for future generations to live in. Thus, human rights values of justice and equality are at the core of the idea of sustainability.

Education for sustainable development, according to UNESCO, aims to help people to develop the attitudes, skills and knowledge to make informed decisions for the benefit of themselves and others, now and in the future, and to act upon those decisions.

The United Nations Decade of Education for Sustainable Development (2005-2014), for which UNESCO is the lead agency, seeks to integrate the principles, values, and practices of sustainable development into all aspects of education and learning, in order to address the social, economic, cultural and environmental problems we face in the 21st century.

There are very close links between education for sustainable development, development education, global education and HRE, especially with respect to developing the attitudes, skills and knowledge to make informed decisions for the benefit of ourselves and our planet, and to act upon those decisions. Apart from the themes mentioned above in relation to global and development education, *Compass* has a separate theme on the environment in which sustainability issues are explored from a human rights perspective.

Peace education

The conceptual core of peace education as practised in many schools and university programmes is violence, and its control, reduction, and elimination. Peace education finds a place in the curriculum of conflict resolution studies, multicultural education, development education, world order studies, and environmental education. Most often the approach is to respond to a particular set of problems that are perceived to be the causes of social injustice, conflict and war.

On the other hand, peace education that starts from a human rights perspective with its conceptual core of human dignity and universality can lead more easily to a deeper concept of peace, peace not only as in the sense of cessation of violence but in the sense of the restoration of relationships and the creation of social, economic and political systems most likely to produce long-term peaceful environments.

Peace education that starts from a human rights perspective can lead more easily to a deeper concept of peace.

Peace education recognises many different forms of violence. For instance, physical or behavioural violence, including war; structural violence, that is, the poverty and deprivation that results from unjust and inequitable social and economic structures; political violence of oppressive systems that enslave, intimidate, and abuse dissenters as well as the poor, powerless and marginalised; cultural violence, the devaluing and destruction of particular human identities and ways of life; and the violence of racism, sexism, ethnocentrism, colonial ideology, and other forms of moral exclusion that rationalise aggression, domination, inequity, and oppression.

Analysing all these forms of violence as violations of particular human rights standards provides a constructive way forward. The HRE methodology of critical thinking and experiential learning brings not only the element of concrete experience but also normative and descriptive dimensions. In *Compass*, the themes "Peace and Violence" and "War and Terrorism" provide plenty of material for practitioners.

2.5 FAQs about incorporating HRE in the work with young people

Regardless of whether you are a youth worker, a school teacher or a member of an NGO working with young people and regardless of whether or not you are already engaged in one of the forms of "education" just mentioned, human rights are relevant to your work. However, you may feel a little hesitant about doing HRE for any number of reasons. Here we present some frequently asked questions about human rights education and try to answer some of the worries people have about HRE and incorporating it into their work.

? *Don't young people need to learn about responsibility, rather than rights?*

Answer: Both rights and responsibility are at the core of human rights and this manual places emphasis on both rights and responsibilities. Article 1 of the Universal Declaration of Human Rights states that "all human beings are born free and equal in dignity and rights. They ….. should act towards one another in a spirit of brotherhood". Article 30 states, ".. [no] State, group or person [has] any right to engage in any activity or to perform any act aimed at the destruction of the rights and freedoms set forth herein". The *Compass* activities are designed to show that no right can be used to abuse other people's rights and that everyone has a responsibility to respect the rights of others.

? *Won't parents, school head teachers and community leaders oppose the teaching of human rights as political indoctrination which will incite rebellious behaviour?*

Answer: Human rights education empowers children, young people and adults to participate fully in society and its development. It is important to distinguish between the development of participation competences and party politics. Human rights education through discussion and participation encourages young people to develop critical and enquiring minds and to make informed decisions and behave accordingly. In this respect, human rights education is also related to civic and political education and it also allows young people to make the connections between human rights, social issues, education and policies. As a result, it may happen that young people do engage in – or disengage from – local or national political parties as a result of their

right to political participation and freedom of thought, association and expression. But that should remain their own choice.
It is also important to bear in mind that, in addition to the skills directly related to human rights learning, HRE as exemplified in *Compass* supports the development of social and communication skills, such as co-operation, group work, active listening and speaking.

? *Isn't it the government's responsibility to ensure that people have the opportunity to learn about human rights?*

Answer: Member countries of the United Nations have an obligation to promote human rights education in all forms of learning. Article 26 of the Universal Declaration of Human Rights states that "(1) Everyone has the right to education […] and (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms". The right to education and human rights education is also laid down in Article 28 of the Convention on the Rights of the Child. Despite this, many governments have done very little towards the promotion of human rights education and the incorporation of human rights in the curricula. Individual educators and non-governmental organisations can do a lot to encourage the development of human rights education through their own or collaborative efforts in schools and other educational programmes and also by lobbying and putting pressure on their governments to fulfil their obligations in this regard.

? *What if there are no human rights violations in my country?*

Answer: There is virtually no country in the world where all human rights of all people are always respected, although it is correct to say that in some countries human rights are more frequently and openly violated than in others.
However, human rights education is not only about violations. It is first of all about understanding human rights as a universal asset common to all human beings and about realising the need to protect them. In addition to this, no country can claim that there are no violations of rights. For example, virtually all the Council of Europe member states have been condemned for human rights violations by the European Court of Human Rights. One easy way to address reality is to look at the immediate social environment or community. Who is excluded? Who lives in poverty? Which children do not enjoy their rights? Another way is to look at how your government and companies operating from your country violate human rights in other countries, for instance, through arms sales to undemocratic regimes, trade agreements that exploit the actual producers, protectionist regulations and claims to property rights, patents on medicaments to stop the production of cheaper, generic drugs.

3. Using *Compass* for Human Rights Education

There are many different ways of teaching and learning about human rights. How you approach the topic will depend on whether you are working in the formal or non-formal sector, the political, social and economic conditions of your country, the ages of the young people, and also their interests and motivation to learn about human rights. It will also certainly depend on your own experience with human rights issues and human rights education.

You may be a youth worker, a trainer, school teacher or adult education tutor, a member of a church discussion group or a young activist. Whoever you are and wherever you are working, we trust there will be something for you in this manual. We make no assumptions about teaching or training skills or about prior knowledge of human rights.

No-one of us knows what we all know together.

Lao Tse

Compass should be seen as a flexible resource. Promoting human rights is an ongoing and creative process, of which you – as a user of this book – are an integral part. We hope you will take the ideas that we have presented and use and develop them to meet your own needs and those of the young people you work with. We hope you will also review what you have learned and give us feedback on your experiences. There is a feedback form at www.coe.int/compass.

3.1 What's in *Compass*

We strongly suggest you begin by looking briefly through the whole manual to gain an overall impression of the contents. There is no special starting point; we intend that you should pick and choose the parts that are relevant for you.

Chapter 1: This is an introduction to human rights and HRE and how to use the manual.
Chapter 2: The chapter contains the activities. Here you will find 58 activities at different levels for exploring human rights as they relate to the selected themes and different rights. These activities are the tools for your work with young people.
Chapter 3: "Taking action" explains what we mean by "taking action", and contains ideas and tips for ways to promote human rights in the community and the wider world.
Chapter 4: This chapter provides background information about human rights and their historical development together with international standards and documents.
Chapter 5: Here you will find background information to the global *Compass* themes.
***Appendices*:** Summaries of the main declarations, conventions and human rights texts, and a glossary of frequently used terms.

There should be enough material to enable you to begin work on HRE with young people. *Compass* has been written for everyone who wishes to engage in HRE whether they already have training or teaching skills or not. You do not have to be an "expert" in human rights to start; having an interest in human rights and human rights education are sufficient qualifications.

The human rights themes

We cannot hope to address all human rights issues in this book. What we have done is to take the issues considered most relevant to young people's lives and to gather them together under 20 themes. Background notes about each theme are presented in Chapter 5 and there are cross references between the activities and the themes in the summary of activities on page 72.

The 20 global themes (in alphabetical order) are:

1. Children
2. Citizenship and Participation
3. Culture and Sport
4. Democracy
5. Disability and Disablism
6. Discrimination and Intolerance
7. Education
8. Environment
9. Gender
10. General Human Rights
11. Globalisation
12. Health
13. Media
14. Migration
15. Peace and Violence
16. Poverty
17. Religion and Belief
18. Remembrance
19. War and Terrorism
20. Work

3.2 Facilitation

In *Compass* we use the word "facilitators" for the people who prepare, present and co-ordinate the activities. A facilitator is someone who "makes something happen", who "helps", and who encourages others to learn and develop their own potential. By facilitating you create a safe environment in which people learn through experimentation, exploration, giving and taking. It is not a question of one person, a leader, who is an "expert", giving knowledge to others. Everyone should grow through the sharing of experience, participants and facilitators alike.

Opportunities to be a facilitator for young people and to work in an atmosphere of equality and co-operation differ across Europe. In the formal education sector we find differences in the aims and philosophy of education, techniques of classroom management and curricula. It is not usual for pupils and students to decide what they want to learn, nor is it common for teachers to be able to take the role of facilitator. In the non-formal sector there are equally large variations, not only in the aims and philosophies of different organisations but also in the activities and opportunities they offer, and styles of leadership vary from authoritarian to democratic. These differences are evident both between countries and also within countries.

We all live and work within the educational and social norms of our own societies which makes it easy to overlook or forget the inevitability of our own ethnocentrism. As a result we take the way we do things for granted and as normal. You may find it helpful to reflect on your own style and practice and relationship with the young people you are working with in order to develop your facilitation skills[11].

It is hard being in a leadership position and "letting go" of some of the control, but as an HRE facilitator you have to be prepared to hand over the responsibility for their learning to the learners and to let them analyse the situation or problem in hand, to think for themselves and to come to their own conclusions. This does not imply that all responsibility is handed over to the young people. Facilitators have the tricky task of creating safe spaces in which the young people can learn in an environment which is appropriate for their level of maturity and ability to participate.

Be prepared to hand over the responsibility for their learning to the learners.

The "technical" side of facilitation in the school or classroom environment is not necessarily very different from non-formal learning contexts and the instructions for the *Compass* activities are fully relevant in both.

The context of the activities, however, may require more adaptation and may place the facilitator, educator or teacher with deeper dilemmas. For instance, where HRE classes or courses are mandatory this may have implications for the outcomes and possibly also for the attitudes the students have towards human rights. Another aspect is related to assessment which characterises many formal education systems especially if only what is assessed is taken seriously in school.

Useful ideas on how to address this can be found in *Educating for democracy: Background materials on democratic citizenship and human rights education*[12].

Problem solving as a basis for HRE

Human rights issues are often controversial because different people have different value systems and therefore see rights and responsibilities in different ways. These differences, which manifest themselves as differences of opinion, are the basis of our educational work.

Two important aims of HRE are firstly, to equip young people with the skills of appreciating – but not necessarily agreeing with – different points of view about an issue, and secondly, to help them develop skills of finding mutually agreeable solutions to problems.

This manual and its activities are based on the presumption that differences of opinion can be used constructively in the learning process. As in many non-formal educational activities, the purpose is not so much that everyone comes to an agreement but rather that the participants develop skills to think critically, listen to each other, express their opinions and respect differences of opinion.

Facilitating activities and dealing constructively with conflict may seem daunting, but they need not be. Each activity has "Tips for facilitators" and "Further information" to support you in your work.

3.3 General tips for users

You should use *Compass* so that it meets your needs and the needs of the young people you work with. It does not matter which pages you turn to first. You can use *Compass* as a source of information on human rights – the main conventions, how they first came to be formulated in 1948 and how they have developed since. You can also use *Compass* as a compendium of information about human rights in relation to poverty, gender issues and other topics. However, it is the activities that interest most people because they are the tools for delivering HRE.

How to choose an activity

Before you do anything else, you need to be very clear in your own mind about what it is you want to achieve; you need to set your aims. Then you can go on to choose an activity that is relevant to the topic you wish to address and which uses a method that you and the young people will feel comfortable with. It should be at the right level for you and your group and fit into the time you have available.

Read the activity through carefully at least twice and try to imagine how the group may react and some of the things they will say. It is very likely that you will want to change the activity in some way, not least adjust some of the questions under the "Debriefing and evaluation" to enable the learning you want to happen to emerge. Make sure you have all the materials you will need. Check that there will be enough space, especially if the participants will be breaking up for small-group work.

Each activity is presented in a standard format. Icons and headings are used to make it easy to get an overview of the whole.

Key to symbols and headings used to present the activities

Themes

General Human Rights

The themes are those that we have chosen to present in *Compass*, for example general human rights, poverty and health.

Human rights are interrelated and indivisible and different issues overlap, which means that each activity inevitably relates to several themes. We indicate three themes that the activity most obviously relates to.

Complexity

Level 1

By complexity we wish to indicate both how intricate the method is and the critical thinking, analytical and communication skills participants need to enjoy the activity.

Most of the activities that require basic skills also have a simple method, take little preparation and often do not take much time. On the other hand, those activities that require good communication and thinking skills are often divided into a succession of components, need more preparation and take longer.

Activities at level 1 are short and simple. Nonetheless, these activities are of value in the way that they make people interact and communicate with each other. Energisers and icebreakers and activities for reviewing fall into this category.

Activities at level 2 do not require prior knowledge of human rights issues or well-developed personal or group work skills. Many of the activities at this level are designed to help people develop communication and group work skills, while at the same time stimulating an interest in human rights.

Activities at level 3 are more complex and designed to develop deeper understanding and insights into an issue. They demand higher levels of competence in discussion or group work skills.

Activities at level 4 are longer, require good group work and discussion skills, concentration and co-operation from the participants and also take longer preparation. They are also more embracing in that they provide a wider and deeper understanding of the issues.

Group size

We indicate the number of people needed to run the activity successfully. If part of the activity involves work in small groups, then the size of the small groups is indicated in brackets.

Time

We give a general indication of the time, estimated in minutes, needed to run the whole activity, including the debriefing and discussion, with the stated number of participants. The estimated time does not include discussion or action related to the follow-up stage.

You will need to make your own estimate of how much time you will need. If you are working with many small groups then you will have to allow more time for each to feedback in plenary. If the group is large, then you will need to allow time for everyone to have an opportunity to contribute to the debriefing and evaluation.

Overview

We give an indication of the subject matter and the basic method used in the activity. For instance, whether the activity is about people seeking asylum, or about bias in the media and whether it involves discussion in small groups or a role play.

Related rights

The ability to relate experiences and events to specific human rights is a key aim of human rights education. However, since human rights are interrelated and indivisible, issues overlap and each activity inevitably relates to several rights. Thus, with reference to the summary of the UDHR (see page 600), we indicate three rights which are exemplified in the activity and which should be discussed in the debriefing and evaluation.

Objectives

The objectives relate to the competence-based learning objectives of HRE in terms of knowledge, skills, attitudes and values that are described on page 37.

Materials

This is a list of the equipment needed to run the activity.

Preparation

This is a check list for the facilitator of what he or she needs to do before running the activity.

We take it for granted that facilitators will inform themselves of the issues and read the background information in Chapter 5 if necessary. Thus, this is not repeated under every activity.

Instructions

This is a list of instructions for how to run the activity.

Debriefing and Evaluation

Here we suggest questions to help the facilitator conduct the debriefing and evaluation. They are intended to be a guide and we anticipate that you will develop at least some of your own questions to ensure that you draw out the learning points according to your aims.

Tips for facilitators

These are guidance notes and explanations about the method and things to be aware of. For instance, if you are working on stereotypes about minorities, is there someone from that minority in your group?

Variations

Here we present some ideas for how you might adapt the activity for use in different situations and how to develop it. However, these are only suggestions and you, the facilitator, must feel free to modify the activity in whatever way you wish so that it best meets the needs of the group.

Suggestions for follow-up

Running an activity is not enough; it needs a follow-up stage so that the learning is reinforced and not forgotten. In addition we need to remember that an important aim of HRE is to enable young people to take action on issues that concern them.

Thus, we present some ideas for what to do next, for example, suggestions for topics to research in the local library or on the Internet that can then be reported back to the whole group. We also give ideas for other activities that you might like to try next.

Ideas for action

Taking action is an important aim of HRE; we wish to give young people the skills to take action on issues that concern them. We emphasise this, which is why we have a separate chapter about taking action, Chapter 3, and why we include ideas for action with each activity.

Key dates

The UN and many other organisations use the idea of a day of celebration or remembrance day to draw the public's attention to different aspects of human rights. We have gathered over ninety such "key dates" and suggest that you use them as pegs on which to hang your own actions. For example, a group of young asylum seekers in Denmark teamed up with the local branch of Danish Red Cross Youth who have a café, and held a public event on Refugee Day, 20 June.

Further information

Here we give extra background information strictly relevant to the activity. You are in every case also advised to refer to Chapter 5 where you will find the background information relevant to the particular themes addressed in the activity.

Handouts

These are the role cards, fact sheets and discussion cards that you will need to copy. You should feel free to alter them to meet the needs of your group.

3.4 General tips on running activities

Activities rarely go exactly the way you expect them to. That is both the reward and the challenge of working with *Compass* activities. You have to be responsive to what is happening and to think on your feet. The main things to remember are: set clear goals and be prepared.

Co-facilitating

If at all possible, always facilitate together with someone else. Teachers will recognise this as "team teaching". There are practical advantages in that there will then be two people to share the responsibility of helping with small-group work or dealing with individual needs. When two people run a session, it is easier to alter the pace and rhythm to maintain interest. Two facilitators can support each other if things do not go as planned and it is also more rewarding to review together with someone else rather than to do it alone.

Co-facilitating requires both facilitators to prepare the activity together and for each to be sure of their role. It is better still to develop activities in a team, preferably involving the young people.

Preparing carefully

Make sure that you have read through all the information about the activity, preferably twice! Run through it in your head; try to visualise how it will go. Try to imagine how the group will react and what they will say. They will inevitably ask questions to which you don't know the answers. However, this is as it should be; you are also there to learn together with the young people. Nonetheless, you should make sure that you are reasonably well informed by reading the background information.

Make sure that you have all the materials you need to hand, and some extra in case more people turn up than expected, someone breaks a pencil or the marker pens start running out.

Managing time

Plan carefully and not try to cram too much into the time available. If the activity is taking longer than you anticipated, you will have to try to shorten it so that you still have plenty of time for the discussion (see notes on the learning cycle, page 34). It is often a good idea to involve the participants and to consult them on whether to stop immediately, in five minutes or how else to resolve the problem.

On the other hand, if you have lots of time in hand, do not try to drag the discussion out, have a break or do a quick energiser activity for fun.

Creating a safe environment

The young people you are working with must feel free to explore and discover, and to interact and share with each other. Be genuine, friendly, encouraging and humorous. Do not use jargon or language that participants do not understand. People feel safe when they know what is going on, so how you introduce an activity is important. You can't just start out of the blue; you need to put the activity into a setting. One way to do this is to use an icebreaker.

Setting ground rules

It is important that everyone in the group understands the ground rules for participatory, experiential activities. For example, everyone should take their share of the responsibility for the session; everyone should have a chance to be listened to, to speak and to participate. No one should feel under pressure to say anything they do not feel comfortable with. These ground rules should be discussed and agreed on when you first start working with a class or group and you may like to review them from time to time, especially when new people join the group.

Giving clear instructions

Always make sure everyone has understood the instructions and knows what they have to do. It helps to start by explaining in general terms what the activity is about and what it involves, for instance that the activity is a role play. Let people know how long they have to complete a given task and give them a five minute warning when the time is nearly up so that they can round off.

Facilitating discussions

Discussion is central to the HRE process. Pay special attention to ensure everyone in the group can participate if they wish to. Use words, expressions and language common to the group and explain words with which they are unfamiliar; there is a glossary on page 620. Invite participants to offer their opinions. Ensure that there is a balance of global and local aspects so that people see the issue as directly relevant to their own lives.

Sometimes discussions "get stuck". You will have to identify the cause. It could, for example, be because the topic has been exhausted or that it is too emotional. You will have to decide whether to prompt with a question, change tack or move on. You should never feel that you have to provide the answers to participants' questions or problems; the group itself must find its own answers through listening to each other and sharing. They may, of course, ask your opinion or advice, but the group must make their own decisions.

Debriefing and evaluation

No *Compass* activity is ever complete without the debriefing and evaluation; this part of the activity provides the keys for learning and helps the participants put what they have learned into a wider context. Give the participants plenty of time to complete the activity and if necessary come out of role before discussing what happened and what they learned. Spend time at the end of each activity talking over what people learnt and how it relates to their lives, their community and the wider world. Without reflection, people do not learn much from their experiences.

We suggest that you try to go through the debriefing and evaluation process in sequence by asking the participants questions that relate to:

- what happened during the activity and how they felt
- what they learned about themselves
- what they learned about the issues addressed in the activity and the related human rights
- how they can move forward and use what they have learned.

Reviewing

Periodic appraisal or examination of what you are doing and learning is important because it helps you to get an overall picture of how things are going and enables you to improve your practice. When you review depends on the circumstances: it may be at the end of the day at a seminar or at the end of a series of two or three lessons or meetings.

Without reflection, people do not learn much from their experiences.

Whenever you review, you should find time to relax and wind down and reflect on:

- How the activity (activities) went from your point of view: preparation, timing, and so on
- What the participants learnt and if they met the learning objectives
- What the outcomes are: what the group will do now as a result of the activities you have been doing
- What you yourself learnt about the issues and about facilitating

Periodic reviewing with the group is also important and should be fun, so avoid turning your review into another discussion, especially if you have already spent a considerable amount of time on debriefing and evaluation. You will find several techniques, including ones that use body language, drawings and sculpting in Chapter 2 under the heading "Activities for reviewing" on page 350.

Pacing

Most of the activities can be completed within 90 minutes so it should not be too hard to keep up the momentum. Nonetheless, taking short breaks, for instance between the activity itself and the debriefing and evaluation, or between the debriefing and evaluation and discussion the follow-up stage can be helpful to keep people engaged. If energy is really flagging you can use an energiser. Remember also that it is important to let people wind down and relax after doing an activity.

Giving feedback

Feedback is a comment on something someone has said or done. Giving and receiving feedback is a skill and you will need to help the group members learn how to do

it. Too often, feedback is received as destructive criticism even though this was not the intention of the speaker. The key words with regard to feedback are "respect", "concrete" and "arguments".

When giving feedback, it is important to respect the other person, to focus on what they said or did and to give reasons for your point of view. You can say, "I disagree strongly with what you have just said because...." Giving negative feedback comes readily to many people, which can be painful. It is your role as facilitator to find ways of ensuring that people give feedback in a supportive way. For example by:

- ensuring that people start giving the feedback with a positive statement,
- respecting the other person and not making any derogatory remarks ,
- focusing on the behaviour, not on the person,
- giving a reason for what they are saying and by
- taking responsibility for what they say by using "I - messages"

Receiving feedback is hard, especially when there is disagreement. Your role is to help young people learn from their experiences and to help them feel supported and not put down. Encourage people to listen carefully to the feedback without immediately defending themselves or their position. It is especially important that people understand exactly what the person giving the feedback means and that they take time to evaluate what has been said before accepting or rejecting it.

Resistance from the participants

Being involved in participatory activities is very demanding and while you will be using a variety of techniques, for instance, discussion, drawing, role-play or music, it is inevitable that not all activities will suit all participants all of the time. If a participant is confident and able to explain why they do not like a particular activity then you will be able to accommodate his or her needs through dialogue and negotiation.

By "resistance", we mean behaviour that is purposefully disruptive. All facilitators experience resistance from participants at one time or another. Resistance can take several forms. An insecure young person may disturb by scraping his or her chair, humming or talking with their neighbour. More subtle ways of disrupting the session are by asking irrelevant questions or making a joke out of everything. Another "game" resisters play is "undermine the facilitator". Here they may say, "You don't understand, it's a long time since you were young", or "anything but more discussions, why can't we just do activities?" A third type of "game" is to try to avoid the learning, for example when people play, "yes but....".

Obviously, it is best if you can avoid resistance. For example, be aware of each person in the group and any sensitive emotions which might be triggered by a particular activity or by a particular part in a role-play or simulation. Make sure everyone feels safe and knows that they are at no time under any pressure to say or reveal anything about themselves that they do not feel comfortable with. Allow participants time to warm up before any activity and to wind down afterwards.
Finally, remember to allow enough time for debriefing and discussion so that everyone feels that their opinion and participation is valued.

You will have to decide for yourself on the best way to handle a difficult situation but bear in mind that usually the best way to solve the problem is to bring it out into the open and to get the group as a whole to find a solution. Do not get into long discussions or arguments with a single group member. This can cause resentment and frustration among the other participants and cause them to lose interest.

Managing conflict

Conflict can be helpful and creative if managed properly; in fact it is an unavoidable and necessary ingredient of HRE! Disagreement and emotion are unavoidable when addressing human rights issues because people see the world differently and their beliefs, assumptions and prejudices will be called into question. Conflict as a part of human rights education gives people opportunities to develop skills and attitudes such as critical thinking and co-operation, empathy and a sense of justice.

Conflict is an unavoidable and necessary dimension in HRE.

Conflicts are difficult to anticipate and may be hard to resolve especially if they arise because participants feel insecure dealing with questions related to emotions and values, if they have insufficient competences for group work or if they have totally different approaches to the issue or different values. Try to stay calm and cool and do not become involved in conflicts between individuals in the group.

The *Compass* activities are intended to provide learning experiences in a safe environment. Choose them carefully and adapt them as necessary. Use them to draw out the participants' different opinions about issues; let them know that disagreement is perfectly normal and that the universality of human rights does not mean that everyone views them in the same way.

Some tips:

- Take enough time for the debriefing and discussion. If necessary make more time.
- Help to clarify people's positions, opinions and interests.
- Ease tensions in the group. For example, ask everyone to sit down or to talk for three minutes in small subgroups or say something to put the situation into perspective.
- Encourage everybody to listen actively to each other.
- Stress what unites people rather than what separates them.
- Search for consensus. Get people to look at their common interests rather than trying to compromise and move from their stated positions.
- Look for solutions which may resolve the problem without "recreating" the conflict.
- Offer to talk to those involved privately at another time.

If more serious and deeper conflicts arise, it may be better to postpone seeking a solution and look for another more appropriate opportunity to tackle the problem. In the meantime, you could consider how to address the conflict from another angle. Furthermore, by postponing an attempt to resolve the conflict you leave time for those involved to reflect on the situation and to come up with new approaches or solutions.

Conflicts that arise in the group and ways of resolving them can be used to develop understanding and insights into the causes and difficulties of conflicts in the wider world. The reverse is also true; discussion of international conflicts can give insights into conflicts much closer to hand.

3.5 Tailoring the *Compass* activities to your needs

The activities in *Compass* have been tried and tested in a range of formal and non-formal education settings and feedback from users tells us that, as Abraham Lincoln is claimed to have said, "you can please some of the people all of the time and all of the people some of the time but you can't please all of the people all of the time", which is perfectly reasonable! *Compass* is intended to be a guide to help you with your work; it is not a recipe book or a canon written in tablets of stone.

The authors of *Compass* were faced with two main challenges. The first is to make the activities general enough so that the issues elaborated are relevant to a wide audience but at the same time detailed enough that they reach to the heart of the concerns that some specific groups may have about an issue. The second challenge is the converse: to present activities that go deeply enough into issues that are important for some groups but which are either not relevant or too sensitive to be raised in others.

For these reasons, the activities will almost certainly have to be adapted or developed to meet the needs of the young people you are working with. On page 61 there is a section about the "basic methods" we have used in *Compass*. Understanding how the different techniques work will help you tailor the activities.

Adapting activities

The activities are the tools we work with: you will have to be sure that the one you have chosen deals both with the issues you wish to address and that the method will suit your group.

It is the responsibility of the facilitator to fine-tune, make adjustments and adapt the activity so that it meets the needs of the young people he or she is working with.

Practicalities

When considering the suitability of the method think about the practicalities:

Complexity: If the level is too high, consider ways to make the activity simpler. For instance, narrow down the issues, rewrite statement cards or develop other questions for the debriefing and discussion. If you think that there is a risk that people may be bored or feel that their intelligence is insulted by an activity with a low level of complexity, then treat it as a short and fun introduction to a topic.

Group size: If you have a large group you may need to have extra facilitators and to allow extra time. If you allow extra time, be careful that the activity itself or the debriefing and evaluation does not drag on. Consider dividing the group into two for the debriefing and evaluation and then let them briefly report back in plenary. If you are doing a role play, then let two people together play or share each role.

If you have a small number of participants and the activity involves small group work, reduce the number of small groups rather than reduce the numbers of people in each small group. In this way you maintain the diversity of input within each group.

Time: You may need to consider running the activity over two sessions. Alternatively, try to arrange to run the activity when you can take more time, for instance, in a school arrange for a double session on the timetable. If you work in a youth club, do the activity at a residential weekend.

Overview: Here you will find a short description of the basic technique on which the activity is based, including general tips on using the method.

Materials: Improvise! If you don't have any flip chart paper, then buy a roll of wallpaper lining paper and cut it into lengths. If the room you have is small or filled with furniture so that there is little space to move around in, or to break into small groups, then try to find another that is large enough, or if the weather is good, why not go outside?

Preparation: Think creatively! If you want to copy something and do not have access to a photocopier but you do have a computer and a printer, then take a digital photograph and print copies off through the computer.

Instructions: Some activities are in two parts. It may be that just the first part will enable you to meet your aims.

Variations: The variations will need either more or less time than the original activity. Allow for this.

Debriefing and evaluation: If the suggested questions do not meet your needs, then prepare others. Use the background notes for inspiration. However, be sure always to keep the relation to the human rights issues explicit.

Suggestions for follow-up activities: If the recommended suggestions are not suitable, irrelevant or they present practical problems, then find others. Use the summary of activities on page 72 to find an activity to follow on with.

Ideas for action: If the recommended suggestions are not suitable, irrelevant or they present practical problems, then find others. Refer to Chapter 3 on "Taking action".

Developing activities

Developing an activity is more radical than adapting it. You may like the content, for instance, the statement cards or role cards that are presented with an activity, but you may find another method that is more appropriate. For example, you could use some of the statement cards from the activity "Just a minute" on page 199 and use the method elaborated in the activity "Where do you stand" on page 329.

Alternatively, you might want to work on issues about asylum and refugees and like the ideas in the activity "Can I come in?" but feel, for one reason or another, that a role play as described is not appropriate. In this case you could still divide the group into the groups as described and distribute the role cards, but then use the "Fish bowl" technique described on page 64 and allow two refugees and two immigration officers at a time to argue their cases. Another option, especially for teachers working

with a large class, could be to hold a panel debate (see page 64) or let everyone be informed about the issues by reading the role cards and then hold a full debate on, for example, "This class believes that all refugees should be welcome in our country".

General advice

Encourage the young people to be aware of what is going on in the world around them, locally and globally, and take the issues that interest them as the starting point for your work – your work together. Always try to involve the young people in deciding how and what they want to learn. How involved they are in practice will depend on whether you are working in an informal or formal educational setting, the ages of the young people, the time you have available and the resources. However, whenever possible involve the participants in deciding what sort of activities they would like to do.

Participants should not feel embarrassed or forced to reveal more than they wish to about themselves or their beliefs.

Tackle controversial or provocative issues with forethought and care. If an issue is taboo within your society and is likely to provoke resistance from people in authority, consider addressing the issue from another direction rather than straight on, or set it in a different framework. For instance, get people to reflect on rights related to freedom of expression by using an historical example. Questions about religion, rights of LGBT people and the rights to marriage and family are dealt with in this way in the activity "Believers" (page 105) or "Soon to be outdated" (page 272).

Facing the reality that we live in a world where certain issues are controversial or divisive is an important part of HRE. However, when addressing rights related to controversial or provocative issues you need to ensure that participants feel secure and that they do not feel embarrassed or forced to reveal more than they wish to about themselves or their beliefs. Methods such as the statement exercise or case studies are good methods that create a certain distance between the person and the topic. Another approach can be to encourage participants to research into different points of view. They could, for instance, invite someone with a minority perspective to talk to the group.

If the people in your group are divided about an issue, for example if a minority thinks that a certain issue is not important or relevant to their lives, then ask them directly to explain and justify their opinions. You will need to capture their imaginations so that they are open to the idea of exploring the issue. Showing a film, making a visit (to a refugee centre, to a centre for homeless people or to an ethnic shop or café) or inviting a speaker are all good ways to excite curiosity.

When the young people are considering taking action you will need to be ready to advise them about the consequences of what they propose to do. They should be fully aware of the possible or probable personal, social and political outcomes of their proposed action. Encouraging young people to think for themselves and to take responsibility is an important aim of HRE; thus, you should describe any difficulties you foresee, give reasons for your opinions, and advise. If you need to persuade them that some forms of action are inadvisable you should suggest alternatives (refer to Chapter 3 on "Taking Action" for ideas on different forms of taking action).

3.6 Special notes for teachers

Feedback from teachers tells us that *Compass* is used in schools all over Europe in language lessons, geography, history and citizenship lessons and in political studies. For example, in language lessons the quotes in the activity "All equal – all different" (page 97) can be used as texts to develop vocabulary and comprehension and "Just a minute" (page 199) can be used to develop speaking skills. Statistics, for instance, about child labour, the gender gap and access to education (which can be found in the different sections of background information in Chapter 5) can be used in maths lessons to replace textbook examples and in this way contribute to a raised awareness of, and interest in, human rights issues. "Web of life" can be used in biology lessons as an introduction to lessons about food webs or biodiversity; "A tale of two cities" in social studies; "Believers" in religious education; "Ashique's story" and "Beware we are watching" add another perspective on trade in Geography lessons and examples of the "Fighters for rights" add interest to lessons on world affairs. The possibilities are endless.

It must be recognised that there are some fundamental challenges to meeting the aims of HRE in a classroom setting. For example, a typical lesson period may be too short to complete all but the shortest activities or the pupils may not be in a position to influence decisions about what they learn. In addition, the options for applying what they have learned may be more limited, but these difficulties are not insurmountable. For instance, teachers are finding ways to overcome problems such as timetabling pressures by extending an activity over two periods or by using the opportunities during "theme weeks", when the normal timetable is suspended.

There may be fundamental challenges to meeting the aims of HRE in a classroom setting.

In some countries HRE requires a change in classroom practice in order to move away from "chalk and talk" (the teacher giving the pupils information that has to be learned by heart) and moving towards encouraging critical thinking and more independent learning. In countries where teachers do not normally have the role of a coach, advisor or facilitator, changes need to be introduced gradually so that both teachers and pupils feel confident working in a democratic atmosphere where questioning and freedom of expression thrive. An understanding of the methods and techniques used in *Compass* will help teachers make changes; these are described below on page 61 and include tips on how to organise discussions in large classes. Another way to develop facilitation skills is through working together with someone experienced in this way of working. For instance, invite a trainer from a local human rights organisation to run a session or to team teach together with you.

Ideally, teachers of all subjects need to be equipped systematically with relevant competences within the framework of the initial and in-service training. The publication *How all teachers can support citizenship and human rights education: a framework for the development of competences* can provide further guidance on how this could be done.[13]

A number of practical challenges have been identified in a recent, small research project into using experiential activities from *Compass* and the *Education Pack All Different – All Equal* in language lessons in Danish high schools.

The research revealed that the activities themselves were very much enjoyed and the teachers noted how involved the students were. However, some difficulties were encountered in the debriefing and evaluation stages. The students found it hard to break out of their normal way of being in the classroom and addressed their comments to the teacher rather than to each other, which meant there was not so much dialogue, free exchange of ideas or peer-to-peer learning. The students expected a comment or correction from the teacher and for the teacher to invite them to speak in turn. The result was that the students tended to spend their time thinking of what they wanted to say rather than listening to what was being said and responding to each other. Furthermore, it proved hard to change the usual classroom dynamic so that the dominating student dominated and the funny one played the fool.

HRE cannot be imposed or dictated.

The conclusions were that using activities in the classroom can be valuable as they engage students in the topic, but there are likely to be limitations to the extent that all the aims of HRE, especially those of developing co-operation and skills to take responsibility and take action, can be reached. Nonetheless, schools can make significant contributions to developing certain of the competences that are listed on page 36 as outcomes of HRE, for instance active listening and communication skills, critical thinking and curiosity. Similarly, at first sight taking action might appear to be problematical in a school setting. However, taking action can mean many different things and in the classroom it might mean an improvement in general behaviour, more consideration for peers, pupils deciding for themselves to find out more about human rights heroes, or taking a more questioning approach to history. There are more ideas about how to take action in Chapter 3.

If it is difficult for teachers to use many of the activities they should bear in mind that HRE is also about developing knowledge and understanding, for instance, knowledge about what human rights are, the historical development of rights, the legal instruments, and the relevance of human rights for the development of civil society and world peace, all of which can find their place in the formal education system. The background information about human rights and the global themes (Chapters 4, 5 and the appendices) makes valuable teaching and learning material in its own right.

Teachers working with children aged from 7 to 13 may also want to take a closer look at *Compasito*, the manual for human rights education with children, whose activities may fit the structure of school classes better.

Finally, a comment about "junk HRE", by which we mean teaching that purports to be HRE, but which, because of the way it is delivered, does not qualify to be recognised as human rights education. There are many ways of delivering human rights education, but, as elaborated at the beginning of this chapter, the process is important. Thus, for any teaching related to human rights to be recognised as HRE it must be delivered in a way that respects the learners and enables them to respect and value human rights. HRE cannot be imposed or dictated. Furthermore, HRE cannot be viewed as something that takes place isolated in the classroom; it must extend into the whole school and wider community.

3.7 Basic methods that underpin the *Compass* activities

An understanding of the basic methods or techniques that underpin the activities in *Compass* is essential in order to use the activities successfully.

We call the methods we use "activities" because the participants are mentally active and usually physically active as well. However, they are more than just activities – something to do to fill the time: they have clear educational goals and we use them with a purpose. Sometimes activities are called "games". This implies that the activities are also fun, which they are! Unfortunately, some people associate the word "game" with what little children play and they forget the serious underlying educational value of games.

An understanding of the basic methodology will help you both when you need to adapt individual activities to meet the needs of the young people you work with and when you develop your own activities. Furthermore, when writing the instructions for how to run activities, we have assumed that people know and understand terms such as "group work", "brainstorm" and "role play". They are clarified here.

Group work

Group work is the foundation of many of the exercises; it happens when people work together, combine their different skills and talents and build on each other's strengths to complete a task. It:

- Encourages responsibility. When people feel they own what they are doing, they are usually committed to the outcome and take care to ensure a good result.
- Develops communication skills. People need to listen, to understand what others say, to be responsive to their ideas and to be able to put their own thoughts forward.
- Develops co-operation. People soon learn that when they are working towards a common goal they do better if they co-operate than if they compete with each other.
- Involves decision-making skills. People quickly learn that the best way to make decisions is to look at all the information available and to try to find a solution that satisfies everybody. Someone who feels left out of the decision-making process may disrupt the group's work and not honour decisions which are made by the rest of the group.

It is important to note that successful group work must be task-orientated; there needs to be a clear question that needs answering or a problem clearly stated that requires solutions. It is not productive to tell people simply to "discuss the issue". Whatever the topic, it is essential that the work is clearly defined and that participants are focused on working towards a goal that requires them to feedback to the whole group. This is not to imply that the product is the only thing that matters! The point is that by working together within a clearly defined framework the participants are better able to learn through the process.

The majority of the activities in *Compass* use small-group work in the "experience" phase (the activity) and whole-group work in the "reflecting" and "generalising" phases of the learning cycle (the debriefing and evaluation). Small-group work encourages everyone to participate and helps develop co-operative teamwork. The size of a small group will depend on practical things such as how many people there are in total and how much space you have. A small group may be 2 or 3 people, but small groups work best with six to eight. Small-group work can last for 15 minutes, an hour or a day, depending on the task in hand.

Brainstorming

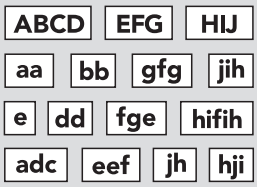
Brainstorming is a way to introduce a new subject, encourage creativity and to generate a lot of ideas quickly. It can be used for solving a specific problem or answering a question.

How to brainstorm:

1. Decide on the issue that you want to brainstorm and formulate it into a simple question or statement.
2. Write the question on a large piece of paper or a board placed where everyone can see it.
3. Ask people to contribute their ideas. You write down the ideas under the question or statement. Use single words or short phrases.
4. Stop the brainstorming when ideas are running out and then
5. Go through the suggestions, asking for comments.
6. Then sum up and, taking the new knowledge, move on to an activity or discussion.

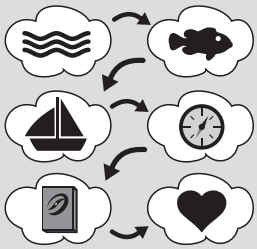
The rules of brainstorming:

1. Write down EVERY new suggestion. Often the most creative or "crazy" suggestions are the most useful and interesting!
2. No-one may make any comments or judge what is written down until the end.
3. Discourage repetition. If someone suggests an idea that is already on the board, thank them and gently point out where you wrote it.
4. Encourage everyone to contribute.
5. Only give your own ideas if it is absolutely necessary to encourage the group.
6. If a suggestion is unclear, ask for clarification.



Wall writing

This is a form of brainstorming. The facilitator writes up the statement or question to be brainstormed, preferably on a wide, blank wall. However, instead of the facilitator then writing the suggestions down, participants write their ideas on small pieces of paper (for example, "Post-its") and stick them up themselves. The advantages of this method are that people can sit and think quietly for themselves before they are influenced by the other people's ideas, and the pieces of paper can be repositioned to aid grouping related ideas together during discussion.



The association game

This is another form of brainstorming that can be used as an icebreaker or as an introduction to a discussion or activity. Participants sit in a circle and the facilitator starts off by saying a key word (a word they have chosen that is at the heart of the topic

they wish to introduce). Go round the circle, each person in turn first repeating the key word and then the first word that comes into their head associated with the key word. A variation is for each person to respond to the word the last person said.

Discussion activities

Discussions are an integral part of HRE because through discussion people learn to analyse information, think critically, develop communication skills, share opinions and learn from experience, which is why "debriefing and evaluation" is a core part of every activity.

There are many different ways of holding a discussion and some ways, especially those that involve a degree of co-operation and participation, can justifiably be considered as activities in their own right. For example, discussions in small groups where people have to solve a problem can be considered as "activities", for example, "Just a minute" on page 199 and "Let's talk about sex" (page 211). It should not need to be said that after the "discussion activity", people still go on to debrief and evaluate what they have learned!

Discussions in large groups

Buzz groups

This is a useful method if no ideas are forthcoming in a whole-group discussion. Ask people to discuss the topic in pairs or small groups for some minutes and then to share their ideas with the rest of the group. You will soon find the atmosphere "buzzing" with conversations and people "buzzing" with ideas!

The statement exercise

This technique enables participants to express an opinion without necessarily having to justify it. It is a gentle way to encourage people to be self confident to share their opinions.

Prepare some statements (4–6 should be sufficient) about a topic or topics you want to explore with the group. Make two signs, "I agree" and "I disagree", and place them on the floor about 6–8 metres apart. If you wish to, you can place a rope or tape on the floor between the two signs to symbolise the continuum between the two extremes of opinion.

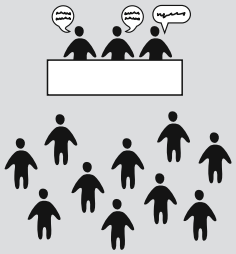
Read out one of your prepared statements and ask participants to position themselves between the two extremes according to their opinion; those who are undecided stand at the centre point. Invite participants, if they wish, to explain why they are standing where they are. Encourage people to change their position along the line if they change their opinion as a result of the arguments they hear.

A variation is called "Points of view". Make four signs to stick on the four walls of the room: "I agree", I disagree", "I don't know" and "I want to say something". As before, people place themselves according to their response and they can change position at any time.

Fish bowl

This method is a helpful way of getting participants to address their comments to each other rather than to the facilitator or teacher. Invite a few – ideally between four to six – participants to sit together in a small circle in the middle of the room to discuss a topic while everyone else sits around the outside and listens to "the fish in the bowl". When one of the observers wishes to contribute to the discussion, they come forward and position themselves behind one of the "fish". This "fish" then has to swap out and join the listeners.

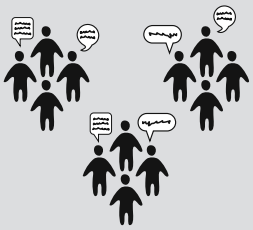
There are several benefits to using this method, the main one being that the participants have control over the discussion in as much as a person may come forward to speak when they themselves decide to, but also other members of the group can shut someone up who is making long speeches or repeating themselves by forcing them to swap out.



Debates

Traditional house debates are useful, especially in a classroom where there are fewer possibilities for using other discussion methods. If the whole class is to discuss, for instance, "This house believes that human rights are a Western invention and not universal", then let one of the pupils, rather than the teacher, be the chairperson.

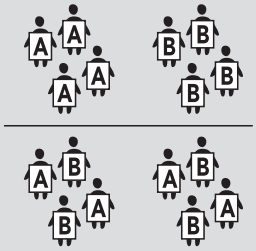
Another form of debate is a panel debate where a panel of "experts" is invited by the audience to answer questions. This is a good way of providing information, encouraging enquiry, enabling people to explore differing points of view and demonstrating that human rights are complex. For instance, give the role cards from the activity "Makah whaling" (page 215) to eight volunteers (two people to represent each of the four disputing organisations). These eight people use the cards to prepare their positions and then sit on the panel to answer questions and argue their points of view to the rest of the class. At the end the class can take a vote on whether or not whaling should be banned.



Discussions in small groups

Discussion activities are often best carried out in small groups because then everyone has a better chance of contributing. Not only do people feel more confident expressing themselves in smaller groups but each person gets a greater share of the available time in which to talk.

Discussion activities rely on some stimulus material, usually presented on cards. Examples of stimulus material include items on the TV news, posters, statement cards, case studies and pictures. When preparing stimulus materials it is important to think about your target group and avoid including information that may cause offence or be too personal. You also need to bear in mind the level of reading skills of younger groups, and the language skills if you are working in a multicultural group; in these cases keep the language simple. The information on the cards should be kept as short as possible, preferably 2–8 lines and half an A4 sheet as the absolute maximum.



AAA BBB CCC

This is a very useful technique when you want people to develop their knowledge and understanding without you "teaching". People work in small groups to develop their expertise about an aspect of a topic. The groups then re-group and share their knowledge.

Prepare a statement or question card for each group about an issue you wish to work on. Each group is to work on a different aspect of the same issue.

Get the participants to form three small groups; one group is group A, the second is group B and the third group C. Give each group an agreed length of time in which to discuss the question or problem. Then re-group them so that each of the new groups contains one member from each of the original groups; in other words the new groups are constituted as ABC, ABC and ABC. Give the ABC groups the task of solving a problem or coming to a consensus that requires input from each member.

Statements in a hat

This technique is a sensitive way to introduce a topic, to get people talking or to generate ideas. Make some statement or question cards and put them in a hat. Either pass the hat round or place it in the middle of the circle. Ask people in turn to take out one card and to comment.

Instead of the facilitator making the cards, he/she can ask the participants to make their own statement or question cards. In this way questions can be put to the group anonymously, which is useful if discussing issues that may be sensitive.

Ranking

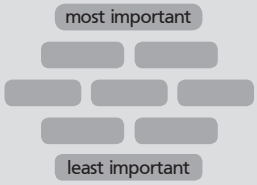
This is a useful form of discussion activity when you want to stimulate a focused discussion in small groups. You need one set of statement cards for each small group; nine to twelve statements are adequate. You select simple statements related to the topic you wish people to discuss and write one statement on each card.

The groups discuss the statements and try to come to agreement about the order of importance. This can either be done as a ladder or as a diamond. In ladder ranking the most important statement is placed at the top, the next most important underneath it, and so on, down to the least important statement at the bottom.

Ladder ranking

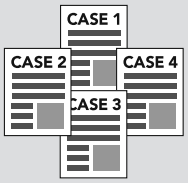
For diamond ranking you need nine statement cards. People negotiate on which is the most important statement, then on which are the two second-most important, then the 3 statements of moderate importance and so on as shown in the diagram. Because issues are rarely clear cut, diamond ranking is often a more appropriate method than simple ranking. It is less contrived and therefore more acceptable to participants. It also gives better opportunities for consensus building. A variation of the ranking method is to write eight statements and to leave one card blank for the participants themselves to write one.

Diamond ranking



Case studies

Case studies are short "stories" about people and events that illustrate a problem. Like statement cards, they are useful tools for presenting information in a non-didactic way. They are also valuable because they create a distance between the participants



and the problem, which makes discussion of the topic less threatening. For instance, if there are bullies in the group and you want to tackle the problem, you can present a story about bullying that contains parallels to the real situation. Participants read the case story, analyse the problem and try to make suggestions for resolving the problem.

Drama

Exploring ideas and issues through drama can provide people with an outlet for emotions, thoughts, dreams and creativity that they might not otherwise be able to express. Drama involves the whole person, their heads, hearts and hands and thus involves not only the intellect, but also the senses and emotions, making it a powerful tool. Furthermore, it is a most efficient technique because it appeals to people of all learning styles, that is, to auditory, visual and kinæsthetic, or tactile, learners.

Debriefing is especially important after activities based on some form of drama, including role plays and simulations. Players may need time to come out of role before they go on to discuss their feelings and why they chose to take the actions that they did.

Role-playing

A role play is a short drama acted out by the participants. Although participants draw on their own life experiences to role play a situation, role plays are mostly improvised. Role plays can improve understanding of a situation and encourage empathy towards the people who are portrayed. They enable people to experience challenging situations but in a safe atmosphere.

Role plays need to be used sensitively. Firstly, it is essential that people have time at the end to come out of role. Secondly, everyone needs to respect the feelings of individuals and the social structure of the group. For example, a role play about disabled people should take into account the fact that some participants may suffer from disabilities themselves (maybe not visible) or may have relatives or close friends who are disabled. They should not feel hurt, be forced to be exposed or marginalised. If that happens, take it seriously and apologise and explain.

Also, be very aware of stereotyping. Role plays draw out what participants think about other people through their "ability" to play or imitate them. This is also what makes these activities great fun! It is useful in the debriefing to ask, "Do you think that the people you played are really like that?" It is always educational to make people aware of the need to constantly review information critically; ask participants where they got the information on which they based the development of the character.

Simulations

Simulations can be thought of as extended, structured role plays (they do not involve the same degree of improvisation) that take the participants into unfamiliar situations and roles. For example, the court room in the activity "Access to medicaments" (page 87) is defined and mapped out, and participants are given detailed information about the roles they are to play. Simulations demand a high level of emotional involvement and intellectual ability, especially for those players who have to argue from a point of view with which they personally disagree.

Forum Theatre

Forum theatre is an interactive form of theatre that encourages audience interaction and explores different options for how to deal with a problem or issue. Forum Theatre (also known as Boal's Theatre, "Theatre of the Oppressed" or "Theatre for Development") was created in the early 1970s by Augusto Boal, who wanted to empower his audiences.

Forum theatre is a form of role play. The audience watches a short play in which a central character encounters an oppression or obstacle which he or she is unable to overcome; the subject-matter is presented in a way that it relates to the lives of the audience. When the play has been performed it is repeated and members of the audience can take to the stage and suggest alternative options for how the protagonist could have acted. The actors explore the results of these choices with the audience, creating a kind of theatrical debate in which experiences and ideas are rehearsed and shared, generating both solidarity and a sense of empowerment.

Forum theatre is a very useful tool for delivering HRE, for example, when exploring ways of solving problems or resolving conflicts. It allows people to take the stage and explore different possibilities. In this way, the event can be used to rehearse for an imminent event, or to uncover and analyse alternatives in any situation, past, present or future.

Audiovisual methods

Using pictures: photographs, cartoons, drawing, collage

"A picture says a thousand words". Visual images are powerful tools both for providing information and for stimulating interest. Remember also that drawing is an important means of self-expression and communication, not only for those whose preferred thinking style is visual but also for those who are not strong in expressing themselves verbally. Ideas for activities using pictures and drawings are presented together in chapter 2 under the collective heading of "Playing with pictures" (page 247).

Tips for building up a picture collection

Pictures are such a versatile tool that it is a good idea for facilitators to build up their own stock. Images can be collected from, for instance, newspapers, magazines, posters, travel brochures, postcards and greetings cards.

Trim the pictures, mount them on card and cover them with transparent, sticky-backed plastic (sold for covering books) to make them durable and easy and pleasant to handle. The collection will look more like a set if the cards are all made to one size. A4 is ideal, but A5 is a good, practical compromise.

It can be a good idea to write a reference number on the back of each picture and to record the source, original title or other useful information elsewhere. Thus, people will have only the image to respond to and will not be distracted by other clues.

When choosing pictures, try to get a selection of images from north, south, east and west, as well as from different natural and social environments. When choosing

pictures of people look for variety and be aware of gender, race, ability and disability, age, nationality and culture. Also bear in mind the impact that individual pictures have because of their size and colour. This effect can distort people's perception of a picture, so try to harmonise your collection so you have a reasonably homogeneous set.

Bear in mind to check if there is any copyright on the pictures and photos that you wish to use.

Using films, videos and radio plays

Films, videos and radio plays are powerful tools for HRE and popular with young people. A discussion after watching a film should make a good starting point for further work. Things to talk about are people's initial reaction to the film, how true to "real life" it was, whether the characters were portrayed realistically, or whether they were trying to promote one particular political or moral point of view, and not to forget which human rights are involved!

Bear in mind to check if there is any copyright or any restriction on public screenings of the videos that you wish to use. A screening to a class or youth group may constitute a public showing.

Taking photographs, making films and videos

The technology of camcorders, digital cameras and mobile phones now makes making films and taking pictures much more accessible for everyone. Young people's pictures and films vividly show their points of view and attitudes and make excellent display material.

Video letters

Video letters are a proven way to break down barriers and prejudices. They enable people who would not otherwise meet face-to-face to "talk" and to share insights into how they live and what is important to them. One example is a British TV project where a Roma woman and a resident near a proposed Roma camp site refused to talk to each other. However, a mediator succeeded in persuading them to send a series of video letters to each other. Each began by showing their homes and introducing their families. Gradually, in subsequent letters, as they revealed more of their lives, the prejudices diminished and were replaced by understanding and empathy. Each found that they had much more in common than they ever imagined and finally they agreed to meet in person.

The media: newspapers, magazines, radio, television, Internet

The media is an infallible source of good discussion material. It is always interesting to discuss the way news or information is presented and to analyse bias and stereotypes. Further discussions can include issues such as ownership of the media, political distortion, censorship and freedom of expression. The activity "Front page" on page 181 looks specifically at these issues and you will find more ideas in the background information about the media on page 528. Once again, be sure to check for copyright on any materials you want to use.

Endnotes

[1] Words emphasised by the editors

[2] Committee of Ministers Recommendation CM/Rec(2010)7 on the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education

[3] http://www.amnesty.org/en/human-rights-education

[4] Betty A. Reardon: *Educating for Human Dignity – Learning about rights and responsibilities, University of Pennsylvania Press, 1995*

[5] www.fra.europa.eu (accessed on 13 October 2010)

[6] Resolution of the Committee of Minister on the youth policy of the Council of Europe, CM/Res(2008)23 United Nations, Plan of Action of the World Programme for Human Rights Education – First phase, Geneva, 2006

[7] Eurostat figures for December 2009 – Eurostat newsrelease 16/2010 of 29 January 2010

[8] See for example, Backman, E. & Trafford, B. (2006) *Democratic governance of schools.* Strasbourg: Council of Europe

[9] Global Education Guidelines – Concepts and Methodologies on Global Education for Educators and Policy Makers, North-South Centre of the Council of Europe, 2008.

[10] A second All Different – All Equal European Youth campaign for Diversity, Human Rights and Participation was run in 2007-2008.

[11] The Training Kits "Training Essentials" and "Organisational Management" provide useful starting points about learning styles and attitudes of trainers and facilitators. T-Kit "Training Essentials", Council of Europe Publishing, 2002. T-Kit "Organisational Management", Council of Europe Publishing, 2000. Downloadable from www.youth-partnership-eu.coe.int

[12] Gollob, R., Krapf, P., Ólafsdóttir, Ó., and Weidinger, W. (2010) E*ducating for democracy: Background materials on democratic citizenship and human rights education.* Strasbourg: Council of Europe

[13] Brett, P., Mompoint-Gaillard, P. and Salema M.H. (2009) *How all teachers can support citizenship and human rights education: a framework for the development of competences. Strasbourg: Council of Europe*

Chapter 2

Practical Activities and Methods for Human Rights Education

Summary of Activities

	Level	Children	Citizenship and Participation	Culture and Sport	Democracy	Disability and Disablism	Discrimination and Intolerance	Education	Environment	Gender	General Human Rights	Globalisation	Health	Media	Migration	Peace and Violence	Poverty	Religion and Belief	Remembrance	War and Terrorism	Work	Page
3 things	2								✓						✓					✓		78
A mosque in Sleepyville	2		✓				✓											✓				81
Access to medicaments	4						✓					✓	✓									87
Act it out	2	✓	✓								✓											94
All equal all different	2						✓					✓		✓								97
Ashique's story	2	✓										✓									✓	100
Believers	3			✓			✓											✓				105
Beware we are watching	3		✓						✓			✓										110
Can I come in?	3						✓								✓	✓						115
Chahal v. UK	4				✓											✓				✓		120
Change your glasses	2					✓									✓		✓					126
Children's rights	2	✓						✓			✓											130
Different wages	2						✓			✓											✓	135
Do we have alternatives?	3	✓											✓			✓						140
Domestic affairs	3									✓			✓			✓						144
Dosta	4						✓												✓	✓		151
Draw the word game	1										✓											156
Education for all?	2	✓	✓					✓														158
Electioneering	2		✓		✓						✓											164
Fighters for rights	2		✓								✓			✓								167
Fingers and thumbs	4								✓						✓	✓						173
Flower power	2	✓									✓							✓				177
Front page	3								✓			✓		✓								181
Heroines and heroes	2		✓				✓			✓												186
How much do we need?	3							✓					✓							✓		189
I want to work	3					✓	✓														✓	193
Just a minute	2			✓							✓	✓										199
Language barrier	2						✓								✓					✓		203
Let every voice be heard	3	✓	✓					✓														207
Let's talk about sex	4						✓			✓			✓									211
Makah whaling	4			✓					✓			✓										215
Making links	4		✓		✓						✓											223
Memory tags	2			✓															✓	✓		227
My life is not a show	3							✓						✓		✓						232
On the ladder	3		✓	✓	✓																	236
Our futures	2	✓							✓				✓									240
Path to Equality-land	2						✓	✓		✓												244
Playing with pictures	1										✓											247
Power station	3		✓								✓					✓						251
Responding to racism	3			✓			✓									✓						254
Rights Bingo!	1										✓											260
Scramble for wealth and power	3											✓	✓				✓					263
See the ability	2	✓				✓	✓															267
Soon to be outdated	2							✓				✓						✓				272
Sports for all	2			✓		✓							✓									276
Take a step forward	2						✓				✓						✓					281
Tale of two cities	4		✓						✓												✓	286
Terrorism	2											✓				✓				✓		295
Throwing stones	2	✓														✓				✓		299
Timelines	3										✓							✓	✓			302
To vote or not to vote	4		✓		✓						✓											306
Trade union meeting	3		✓		✓																✓	312
Violence in my life	3												✓			✓				✓		317
Web of life	2								✓			✓	✓									320
When tomorrow comes	2											✓		✓		✓						324
Where do you stand?	2		✓								✓						✓					329
Who are I?	2						✓			✓								✓				332
Work and babies	2						✓			✓											✓	335
Human rights calendar																						338
Starters	2																					345
Activities for reviewing	1																					350

Synoptic Table of Activities

Title	Themes	Overview	Related rights
3 things	• Migration • War and Terrorism • Environment	This activity uses discussion and diamond ranking to help people understand what it is like to suddenly flee one's home.	The right to seek asylum in other countries from persecution. Freedom of religion or belief. Freedom of opinion and information.
A Mosque in Sleepyville	• Religion and Belief • Discrimination and Intolerance • Citizenship and Participation	This activity explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.	Freedom from discrimination. Freedom of religion and belief. Freedom of opinion and information.
Access to medicaments	• Health • Globalisation • Discrimination and Intolerance	This activity is a simulation based on the 2001 "AIDS drug" trial in South Africa. It addresses issues of HIV/AIDS, access to medicines and conflicting claims to rights.	The rights to life and dignity. The right to the protection of the moral and material interests resulting from scientific production. The right to health.
Act it out	• General Human Rights • Children • Citizenship and Participation	Through this drama activity participants present their perceptions of the concept of human rights.	All human rights.
All equal – all different	• Discrimination and Intolerance • Globalisation • Media	This is a short quiz, provocative enough to be interesting in itself, but also the basis for an effective group discussion about perceptions and stereotypes.	Equality in dignity. The right to rights and freedoms without distinction of any kind. The right to a nationality.
Ashique's story	• Children • Work • Globalisation	This is a discussion activity. The starting point is a case study of a child labourer. Participants go on to explore aspects of child labour, the causes and how to end it.	Protection from economic exploitation. The right to education. The right to rest and leisure.
Believers	• Religion and Belief • Culture and Sport • Discrimination and Intolerance	Participants compare and contrast their different beliefs.	Freedom of belief and religion. Freedom of opinion and information. Freedom from discrimination.
Beware, we are watching	• Globalisation • Environment • Citizenship and Participation	In this activity participants learn about the social, economic and environmental costs of a cotton T-shirt. They then go on to plan and implement action to address the entailed human rights violations.	The right to desirable work and to join trade unions. The right to an adequate living standard. The right to a safe and healthy environment.
Can I come in?	• Migration • Discrimination and Intolerance • Peace and Violence	This is a role play activity about a group of refugees trying to escape to another country. It addresses the plight of refugees and the social and economic arguments for giving and denying asylum.	The right to seek asylum in other countries. The right of non-refoulement. Freedom from discrimination.
Chahal v. UK	• War and Terrorism • Peace and Violence • Democracy	A simulation (a mini-trial) that looks at a real case that came before the European Court of Human Rights.	Freedom from torture. The right to seek asylum. The right to a fair public hearing.
Change your glasses	• Poverty • Disability and Disablism • Migration	This is a very simple outdoor exercise that can be used as an informal educational activity. Participants go out and explore the locality through someone else's eyes.	All.
Children's rights	• Children • General Human Rights • Education	This activity uses diamond ranking to promote awareness and discussion about the Convention on the Rights of the Child.	The rights of the child (all). The right to express freely views on all matters affecting him/her. The right to protection from economic exploitation. The right to rest and leisure and to enjoy one's own culture.
Different Wages	• Work • Gender • Discrimination and Intolerance	This is a simulation that confronts people with the realities of the labour market. It addresses issues of different wages for the same job, discrimination in the workplace and policies of low pay for young workers.	The right to desirable work and to join trade unions. The right to fair wages and equal pay for equal work. The right not to be discriminated against on the grounds of age and sex.

Title	Themes	Overview	Related rights
Do we have alternatives?	• Peace and Violence • Children • Health	This is a role play activity that addresses issues of interpersonal violence and bullying.	The right to dignity. The right to be protected from all forms of physical or mental violence.
Domestic affairs	• Gender • Peace and Violence • Health	Participants discuss case studies to analyse the causes of, and ways to prevent different types of domestic violence.	The right to life, liberty and personal security. Freedom from torture and degrading treatment. The right to equality before the law.
Dosta!	• Remembrance • War and Terrorism • Discrimination and Intolerance	In this activity participants plan and carry out an action project to raise awareness about Roma victims of the Holocaust.	The right to non-discrimination. The right to life. Cultural rights.
"Draw-the-word" game	• General Human Rights	This is a team game in which people have to draw creatively to depict a word relating to human rights.	Freedom of opinion and expression. Freedom of thought. Equality in dignity and rights.
Education for All?	• Education • Children • Citizenship and Participation	In this activity participants have to locate and match pairs of cards as they think out about the inequalities of educational provision worldwide and how to achieve "Education for All".	The right to education. The right to full physical, mental, spiritual, moral and social development. The right to equality.
Electioneering	• Democracy • Citizenship and Participation • General Human Rights	This is a discussion-based activity that addresses rights and responsibilities connected with democracy and democratic discussion.	The right to participate in government and in free elections. Freedom of opinion and expression. Freedom of thought.
Fighters for rights	• General Human Rights • Media • Citizenship and Participation	This activity uses information cards to stimulate interest in human rights heroes.	Freedom of opinion and expression. The right to equality before the law and the right to a fair trial. Freedom from torture and degrading treatment.
Fingers and thumbs	• Environment • Peace and Violence • Migration	This is a simulation of a competition to find the greenest youth group. Will they be honest or will they cheat?	The right to equality before the law. The right to life and survival. The right to an international order in which rights and freedoms can be fully realised.
Flower power	• General Human Rights • Religion and Belief • Children	This is a creative activity that leads into a discussion about human rights in general: what they are, why they exist and how we should protect them.	All.
Front page	• Media • Globalisation • Environment	This is a simulation of a group of journalists working to prepare the front page of their paper ready to go to press.	The right to freedom of thought, opinion and expression. Freedom from interference with privacy, family, home and correspondence. The right to participate in the cultural life of the community.
Heroines and heroes	• Gender • Discrimination and Intolerance • Citizenship and Participation	This activity involves individual, small and whole group work, brainstorming and discussion about heroines and heroes as symbols of socialisation and culture and how gender stereotypes take their roots in our history, culture and everyday life.	The right to equality. Freedom from discrimination. Freedom of opinion and expression.
How much do we need?	• War and Terrorism • Health • Education	This activity involves discussion and decision making. Working in small groups, participants decide how they would reallocate the global military budget to fund the eight Millennium Development Goals.	The right to life, liberty and personal security. The right to development. The right to an adequate living standard. The rights to health and education.
I want to work!	• Disability and Disablism • Work • Discrimination and Intolerance	This activity uses role play to explore issues about the right to employment for people with disabilities.	The right to work. The right not to be discriminated against. The right to an adequate living standard.

Title	Themes	Overview	Related rights
Just a minute	• Culture and Sport • Globalisation • General Human Rights	In this activity, people have to be quick and inventive to talk for one minute on the relationship between sports and human rights.	All.
Language barrier	• Migration • War and Terrorism • Discrimination and Intolerance	This is a simulation of the difficulties that refugees face when applying for asylum. Issues raised include the frustrations and emotional factors refugees have to face, overcoming the language barrier and discrimination during the application procedure.	The right to seek and enjoy asylum. The right not to be discriminated against on the basis of ethnicity or country of origin. The right to be considered innocent until proven guilty.
Let every voice be heard	• Education • Citizenship and Participation • Children	This is a discussion exercise in small groups and plenary, working on what education is and how it meets, or does not meet, people's needs, and about participation in decision-making processes.	The right to education, including the right to human rights education. Freedom of opinion and expression. The right to take part in the government of one's country.
Let's talk about sex!	• Gender • Discrimination and Intolerance • Health	This activity uses the "fish-bowl" technique to explore attitudes to sexuality, including homophobia.	The right to equality. Freedom from discrimination. Freedoms of expression and association.
Makah whaling	• Culture and Sport • Environment • Globalisation	This activity involves small group work, role play, discussion and consensus building about the issues of sustainable use of marine resources and the rights of indigenous peoples to freely determine their economic, social and cultural development.	The right to take part in the cultural life of the community. The right to food and access to natural resources. The right to life, liberty and personal security.
Making links	• Citizenship and Participation • Democracy • General Human Rights	This activity involves negotiation about the rights and responsibilities of citizens, the government, NGOs and the media in a democracy.	The right to participate in government and in free elections. Freedom of information and expression. Everyone has duties to the community.
Memory tags	• Remembrance • War and Terrorism • Culture and Sport	Participants collectively create a "tag cloud" to represent their thoughts and feelings evoked by public war memorials.	The right to life, liberty and security of person. The right to take part in cultural life. Freedom of thought and conscience.
My life is not a show!	• Media • Peace and Violence • Education	This activity aims to develop people's awareness about abuses of information communication technology (ICT) in general, and cyberbullying in particular.	The right to freedom of thought, opinion and expression. Freedom from interference with privacy, family, home and correspondence. Freedom from inhuman or degrading treatment.
On the ladder	• Citizenship and Participation • Democracy • Culture and Sport	This activity involves role play and discussion. Participants reflect on the meaning of youth participation and discuss ways of increasing their own participation in the local community.	The right to participate in government and free elections. The right to participate in cultural life. Freedom of opinion and information.
Our futures	• Children • Environment • Health	In this activity participants draw, contemplate and discuss their hopes and concerns for the future of their generation. Issues addressed include environmental matters affecting future generations, local development and people's needs.	The right to an opinion and access to information. The right to be heard on all matters concerning the best interests of the child. The right to a decent standard of living.
Path to Equality-land	• Gender • Discrimination and Intolerance • Education	This activity involves small group work, imagination, and drawing to explore issues of gender equality and discrimination against women.	Freedom from discrimination on grounds of sex and gender. The right to marriage and family. The right to equality before the law.

Title	Themes	Overview	Related rights
Playing with pictures	• General Human Rights	In this activity people identify images that illustrate Articles in the Universal Declaration of Human Rights.	All.
Power Station	• Peace and Violence • Citizenship and Participation • General Human Rights	Participants brainstorm acts of violence that are common in their daily lives and then look for creative ways of dealing with them and finding solutions to the problems.	The right to life, liberty and personal security. Freedom from discrimination. Freedom from interference with privacy, family, home and correspondence.
Responding to racism	• Discrimination and Intolerance • Culture and Sport • Peace and Violence	In this activity participants role play a critical incident to explore issues about racism and prejudice, notably against Roma, and how to deal with racism in a school or other educational organisation.	Equality in dignity and rights. Freedom from discrimination. Freedom of thought, conscience and religion.
Rights Bingo!	• General Human Rights	This is a simple quiz and variation of the game "Bingo!" in which people share their knowledge and experiences of human rights.	Any human rights.
Scramble for Wealth and Power	• Poverty • Globalisation • Health	This activity simulates the fight for wealth and power, inequality and the injustice of poverty.	Equality in dignity and rights. The right to an adequate standard of living. The right to health, food and shelter.
See the ability!	• Disability and Disablism • Discrimination and Intolerance • Children	A practical activity to encourage empathy with people with disabilities. The issues addressed include the obstacles disabled people face in integrating into society, and perceptions of the rights of the disabled as basic human rights.	The right not to be discriminated against. Equality in dignity and rights. The right to social security.
Soon to be outdated	• Religion and Belief • Globalisation • Education	In this activity people discuss how beliefs develop, how they are reinforced and how and why they change over time.	Freedom of thought, conscience and religion. Freedom of opinion and expression. The right to participate freely in the cultural life of the community.
Sports for all	• Disability and Disablism • Culture and Sport • Health	This is a high-energy activity. Participants use their imagination and creativity to design new games.	The right to enjoyment of physical and mental health. Equality in dignity and rights. The right to rest and leisure.
Take a step forward	• Discrimination and Intolerance • Poverty • General Human Rights	We are all equal, but some are more equal than others. Participants take on roles and move forward depending on their chances and opportunities in life.	The right to equality in dignity and rights. The right to education. The right to a standard of living adequate for good health and well-being.
Tale of two cities	• Citizenship and Participation • Environment • Work	This is a board game in which players vote for the kind of city they wish to live in and the amenities they wish to enjoy. The issues addressed include social solidarity, the implications of paying taxes and the value of local democracy.	The right to social security. The right to own property. The right to an adequate standard of living.
Terrorism	• War and Terrorism • Peace and Violence • Globalisation	Using case studies, participants discuss what makes something a terrorist act, and formulate a definition of terrorism.	The right to life, liberty and security of person. Freedom from torture and degrading treatment. The right to peace.
Throwing Stones	• War and Terrorism • Peace and Violence • Children	This activity uses role play to look at the reasons why people engage in violent acts.	The right to life, liberty and personal security. The right to recognition as a person before the law. The right to equal protection of the law.
Timelines	• General Human Rights • Remembrance • Religion and Belief	Participants make a collective timeline of events that mark developments of the concept of rights from 2000 BC to the present, and speculate into the future.	The right to education, including human rights education. The right to life, liberty and personal security. Freedom of religion and belief.

Title	Themes	Overview	Related rights
To vote, or not to vote?	• Democracy • Citizenship and Participation • General Human Rights	This activity involves a survey of people in the community to explore issues about voting in elections and civic participation.	The right to take part in the government and free elections. Freedom of opinion and expression. The right to peaceful assembly and association.
Trade Union meeting	• Work • Democracy • Citizenship and Participation	This is a simulation of a meeting between an employer and employees together with their trade union representatives to negotiate wages and work conditions.	The right to work. The right to just conditions of work. The right to form and join trade unions. The right to strike.
Violence in my life	• Peace and Violence • War and Terrorism • Health	This is an activity in which people explore their experiences of interpersonal violence.	The right to life, liberty and personal security. Freedom of thought, conscience and religion. Freedom from torture and degrading treatment.
Web of life	• Environment • Globalisation • Health	In this activity, participants brainstorm links in a global food web. They explore the interdependency of living and non-living things and the impact of all human activity on the environment.	The right to life, liberty and personal security. The right to freely dispose of one's natural wealth and resources. Freedom of belief and religion.
When tomorrow comes	• Peace and Violence • Globalisation • Media	This activity uses information sheets and discussion to explore issues about the protection of society from criminals, the human rights of criminals and the death penalty.	The right to life. Freedom from torture and degrading treatment. The right to equality in dignity.
Where do you stand?	• General Human Rights • Citizenship and Participation • Poverty	In this discussion activity people literally stand up for their opinions about civil, political, social and economic rights.	All.
Who are I?	• Gender • Discrimination and Intolerance • Religion and Belief	This activity involves buzz groups, brainstorming, drawing and group discussion to explore issues of identity.	Equality in dignity and rights. Freedom from discrimination. The right to life, liberty and personal security.
Work and babies	• Work • Gender • Discrimination and Intolerance	This is a role play activity dealing with issues of reproductive rights and discrimination against women in the workplace.	The right to desirable work and to join trade unions. The right to marriage and family. Freedom from discrimination.
Human Rights Calendar	• All	A list of days on which people worldwide commemorate human rights; fighters for rights are honoured, abuses of human rights are remembered and hopes and joy are celebrated. The key dates have been gathered from official UN International Days, World Days recognised by NGOs and anniversaries of historical events.	All.
Starters	• Support for any, with any other *Compass* activity.	The starters described here not only help create a positive group atmosphere but also function to introduce human rights ideas in a fun way.	All.
Activities for reviewing	• Support for any, with any other *Compass* activity.	Reviewing is an essential part of the experiential learning cycle, which is the basis of the approach used in this manual on human rights education. The following activities are easy and fun ways to help people learn from their experiences. They may be used after running a single *Compass* activity, but they should not replace a detailed debriefing and evaluation.	The right to human rights education. The right to education. The right to participation.

Migration

War and Terrorism

Environment

Level 2

Any

30 minutes

3 things

To live is to choose.
But to choose well, you must know who you are and what you stand for, where you want to go and why you want to get there.

Kofi Annan

Themes
- Migration
- War and Terrorism
- Environment

Complexity Level 2

Group size Any (small groups: 5-6)

Time 30 minutes

Overview This activity uses discussion and diamond ranking to help people understand what it is like to suddenly flee one's home.

Related rights
- Right to seek asylum in other countries from persecution
- Freedom of religion or belief
- Freedom of opinion and information

Objectives
- To develop understanding about what it is like to have to flee your home
- To practise decision making and consensus building skills
- To foster empathy and solidarity with refugees

Materials
- Post-its or small squares of paper (approx 8cm x 8cm), 3 per participant
- Pens or pencils, one per participant

Instructions

1. Introduce the topic of migration by brainstorming the reasons why people move to live elsewhere.
2. Explain that in the activity they are going to imagine that they are being forced to flee their homes. Refer to the brainstorm and point out the "push factors" that cause people to flee, for instance war, natural disasters, persecution or terrorism. Then ask the group to guess how many displaced people there are in the world.
3. Now ask them to get into small groups, and hand out the small pieces of paper and pencils.
4. Ask everyone to imagine that they have to flee their home suddenly for a particular reason and that they can only take three things with them. Which three things would they take? They should write one thing on each piece of paper.
5. Next, ask each person in turn to present their choices and to explain the reasons for their decisions.
6. Now tell the participants to work together to discuss the various choices and reasons, to try to come to a consensus, and to prioritise the items using diamond ranking (see page 65).
7. Finally let them go round and see the results of each group's work.

Debriefing and evaluation

Begin by reviewing how each group ranked the items and then go on to discuss what participants learnt, and what the implications are for human rights.

- Were there any surprising items people wanted to take with them?
- Was it easy to rank the items? What sorts of differences of opinion were there within the groups?
- How similar or how different were the different group's rankings?
- How practical were people? Did they think mainly about their physical survival or did they also think about their emotional or spiritual needs?
- How difficult would it be if you really had to flee?
- What would people miss most if they had to flee?
- Do they know anyone who has fled their home?
- Is the activity realistic? Can people always choose what to take with them?
- What about children and young people? Are their specific needs likely to be taken into account when their parents are packing?
- What can we do to draw attention to the needs of refugees in our community (or across the world)?
- Which human rights specifically protect refugees?

Tips for the facilitator

When introducing the activity, try to get participants to think about migration in general. Examples of why people move are for study and work, because it is their way of life, because of flooding, earthquake or drought, war and persecution. At the end of the brainstorming, summarise the different reasons people give for moving into two lists, according to whether they are "push" (war or persecution in the home country) or "pull" (better opportunities for work and study in another country) factors.

At step 4 you will need to set the scenario so that participants are working within the same framework. Choose a situation that will be most appropriate or interesting for the group. "War" can be challenging if no-one has had direct experience of it, but a scenario involving a terrorist attack could be more realistic. Try to create a scenario that can be imagined as a possibility. If you choose "flooding" as a cause, then if your town is in a valley, it makes sense to say that the river level is rising and flash floods threaten to sweep away bridges and water will flood the whole surrounding area. On the other hand, if you live in a hilly or mountainous area, then danger may be of heavy rains that cause a landslide of mud engulfing the town. You may need to clarify that people should imagine that they are fleeing their own homes, that they will not be able to return and that they have to move a long way away for a long time, possibly for ever.

The items people choose, and how practical they are, will depend on the maturity of the participants. What people take will also depend on many factors, for instance the weather, the time of year and the reason they are fleeing. For example, if there is flooding and they cannot swim they may take something to use as a raft. It is important to stress that there are no right and wrong answers when it comes to personal choice and preference, although there may be some choices that are wiser and more practical than others.

When asked, asylum seekers in Denmark who had fled from war and persecution all said that they took money as a first priority. A passport or ID was important, "but you can always buy false documents if you need them," they said. The same goes for warm clothes and food; with money you can always get things. For a few, a bible was a priority to sustain their spiritual needs.

It is suggested that you use diamond ranking and post-its, firstly because making absolute choices is difficult and unnatural and secondly because the method is concrete and the papers (and thoughts) can easily be reorganised as the discussion proceeds.

KEY DATE

18 December
International Migrants Day

According to the UNHCR, by the end of 2010 there were:
– 10,55 million refugees
– 14.7 million internally displaced persons and 3,5 million stateless people.

Note:

There are definitions and explanations about the differences between "refugees", "IDPs", "asylum seekers", and "migrant workers" in the background information about migration in Chapter 5

Variations

This method can be used to explore people's attitudes to aspects of all the themes. For instance,

- Children: What are the 3 most important features of a happy childhood?
- Citizenship and Participation: What are the 3 most important qualities a person needs to live in a multicultural society?
- Culture and Sport: What 3 aspects of your culture are most important to you?
- Democracy: What are the 3 most important things a country needs in order to be able to have a well functioning democracy?
- Disability and Disablism: Getting about is a problem for many people with disabilities. What would be the 3 most effective improvements that could be made in our city, for instance, a blind person?
- Discrimination and Intolerance: You are going on a long train journey and will have to share your carriage with people from different countries. Choose the 3 nationalities you would most like to share with. (You can extend the activity by adding, which 3 would you least like to share with?)
- Education: To promote communication and understanding between peoples, which 3 languages should be taught as world languages to children worldwide?
- Environment: Which 3 endangered species should the World Wildlife Fund (WWF) target in their next campaign?
- Gender: Name 3 main reasons why gender-based discrimination still exists.
- Globalisation: Which 3 of the Millennium Development Goals are the most important for you?
- Health: Tobacco, cocaine, alcohol, hash, ephedrine, Viagra? Which 3 drugs do young people in your country most need more information about?
- Media: Which 3 innovations in the media in the past 10 years have contributed most to the promotion of human rights?
- Migration: If you had to flee your country, which 3 countries would you most like to live in?
- Peace and Violence: What are the 3 biggest threats to global peace?
- Poverty: Which 3 steps / actions would be the most successful to eliminate poverty?
- Religion and Belief: What are the 3 most effective things that can be done to combat the spread of fundamentalism?
- Remembrance: Think of a monument in your town that commemorates a national, historical event. Suggest 3 ways that the event could be publicly recognised so that it can be documented and learned from without distortion or misuse.
- War and Terrorism: There is now an international agreement about banning landmines; which 3 weapons should be banned next?
- Work: Which 3 violations of the right to decent work concern you most?

Suggestions for follow up

If the group would like to explore what it is like leaving home and seeking asylum, they could do the activity "Can I come in?" on page 115 or "Language barrier" on page 203.

Thinking about past events evokes all sorts of memories; if the group would like to think about how memories are evoked by public war memorials, then they could use the activity "Memory tags" on page 227.

Ideas for action

Ask family, friends or colleagues which 3 things they would take with them and provoke a discussion about human rights and refugees.

Find an organisation locally that is working with asylum seekers and refugees and find out how you can assist with their work.

A Mosque in Sleepyville

If you don't stand for something you will fall for anything

Malcolm X

Themes
- Religion and Belief
- Discrimination and Intolerance
- Citizenship and Participation

Complexity Level 2

Group size 15 - 30

Time 2 – 2 ½ hours

Overview This activity explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.

Related rights
- Freedom from discrimination
- Freedom of religion and belief
- Freedom of opinion and information

Objectives
- To experience real conflicts that can arise in meeting the needs of diverse communities
- To explore the right to freedom of religion and belief
- To develop skills of debate and analysis

Materials
- Sheets of paper for name-tags
- Flip-chart paper
- A watch or clock
- Small bell for the Mayor

Preparation
- Photocopy the role-cards on page 85, the description of the problem and the rules of debate (optional).
- Prepare name-tags for the different parties / groups that will be represented at the meeting.
- List the different roles on a flip chart so that everyone can see them.
- Make sure you have a space for the "Council Meeting" and separate spaces for the different groups, so that they can discuss their position beforehand or meet with others.

Instructions

1. Read out the description of the problem in the handout on page 85. Explain that all participants are citizens of Sleepyville and all are troubled by the problem of whether a new mosque should be built on a piece of derelict council land.
2. Show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the description of the problem and indicate where people and groups can meet up beforehand, and where the "Council Meeting" will take place later on.
3. Explain the rules of debate that will be used during the meeting. You can find these on page 85.
4. Explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the Town Council meeting will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make.

Religion and Belief

Discrimination and Intolerance

Citizenship and Participation

Level 2

15 - 30

2 – 2 ½ hours

5. Use the preparation phase to set up the space for the "Council Meeting". Ideally people should sit in a semi-circle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name-tags on the tables in front.
6. After 30 minutes, call the citizens for the meeting (or ask the Mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.
7. At the end of the meeting, after 40 minutes, the Mayor should call for a vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

Debriefing and evaluation

Start the feedback round by greeting everybody by their real names or using another technique allowing participants to give up the roles they had assumed during the simulation. This is important to do before starting the debriefing.
Ask the participants what they feel about the process they have just been through:

- Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
- How much influence do you think you (in your role) had on the result?
- Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
- How easy was it to identify with your role? Why or why not?
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- How would you react if this case arose in your town / place of residence? Did the activity alter your attitude at all?
- What do you understand by the right to freedom of thought, conscience and religion? Do you know of any cases in history (or today) when this right has been denied?
- Why do you think that religious freedom is a fundamental human right?
- To what extent do you think this right is observed in your community?

Tips for facilitators

If possible, you should run this activity together with a co-facilitator in order to be able to answer questions and co-ordinate each step of the activity at the same time.
The activity could benefit from having more time available, particularly during the actual meeting, in order that people have the chance to respond to comments made by others. You may also allocate the roles beforehand or allocate roles randomly in order to save time during the session.

During the preparation phase, it may be useful to check that people are using the time to meet others or to plan what they are going to say during the meeting.

When assigning the roles, note that the role of the mayor is a very demanding one, and that the person playing it will need to feel confident about facilitating the meeting and – if necessary – cutting people short in order to allow everyone to speak. You will need to go through the task with the participant playing the mayor before the actual simulation.

It is highly desirable that after that, you try to leave facilitation entirely to the person playing the Mayor, both in order that he/she feels your trust and in order that other participants respect his/her decisions rather than looking to you. Of course, if difficulties arise, you may find it necessary to intervene in the course of the simulation. You should, however, try to do this without undermining the authority of the participant playing the Mayor.

If the simulation gets out of control – for example, because people stray off the topic or new pieces of information are invented – or if the Council gets caught in a deadlock and cannot come

to an agreement, point out that this can reflect a result in real life, and does not indicate that the activity has failed. You can use this in the debriefing at the end to discuss the difficulty of reaching agreement on issues such as these.

During the debriefing, it is very important to try to avoid repeating the simulation. People need to try to detach themselves from the role they played in the activity in order to be able to reflect properly on what they have been through. You should help them to look back on the simulation with their normal "hats" on rather than in their assumed roles.

In order to prepare for the debriefing and evaluation you may want to read the background information on Religion and Belief which can be found on page 562.

KEY DATE

21 September
International Day of Peace

Variations

Depending on the context you are working in, it may be more appropriate to build the activity around "A Church in Sleepyville", or "A Temple in Sleepyville" and to situate it, for example, in a predominantly Muslim area. Or you may prefer some other combination.

You can add news reporters to the activity in order to get a view on the process which is slightly detached; this, however, can add to the time, if you are to discuss the reports with the group (see below for suggestions).

Suggestions for follow-up

Discuss aspects of the freedom to religion and belief and tensions that have occurred in your country. Critical incidents (case stories) in the news can provide good starters, especially for discussion in small groups. You may also want to follow up this discussion with a deeper exploration of participants' perceptions of religion and its influence on young people's lives through the activity "Believers" on page 105.

If you have news reporters taking part, you could use their analysis of the process in a separate session. In particular, it would be useful to look at any differences between the reports in order to raise questions about the role and impact of the media. The activity "Front Page" on page 181 explores how opinions are formed or changed, especially by the media.

You can focus on developing skills of debate, analysis or persuasion by taking some controversial or polarising statements that came up during the debriefing and running the activity "Electioneering" on page 164 using these statements as a basis.

Ideas for action

Encourage participants to look at their own surroundings and explore the extent to which different religious communities have their rights respected. Try to arrange meetings with representatives of some of these communities and get them to speak about whether they feel their rights are being respected.

Depending on the context where you and the participants live or work and the current issues being debated within the Council, it may be interesting to visit a Council meeting in order to become involved in local political discussions that affect the human rights of everyone in the community.

Further information

The Right to Religion in International Human Rights Law: You may want to copy the information below for people in the Muslim Association of Sleepyville and in the group Young Sleepies for Human Rights!

European Convention on Human Rights, Article 9:

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

Universal Declaration of Human Rights, Article 18:
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance...

Convention on the Rights of the Child, Article 30:
In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

This activity is developed from the activity "A Mosque in Sleepyville" in **Companion**, a campaign guide about education and learning for change in Diversity, Human Rights and Participation, published by the Council of Europe. The activity was inspired by Susanne Ulrich. 2000. *Achtung (+) Toleranz – Wege demokratischer Konflikt-lösung.* Verlag Bertelsmann Stiftung

Although this simulation activity is of a fictitious event, there are many similar disputes concerning the building of places of worship for religious minorities across Europe and beyond. In November 2009, a national referendum endorsed a constitutional amendment to ban the future construction of minarets in Switzerland. The result of this referendum could violate the right for Muslims to manifest their religion in public, through worship, teaching, practise and observance, which is an integral part of the right to the freedom of thought, conscience and religion. Additionally, there is a growing trend across a number of European and other states which have recently adopted laws or are considering legislative proposals banning the wearing of Islamic veils (whether the burqa, niqab or hijab) in public, which also forms a basis for discrimination on the grounds of religion. Article 19 – Global Campaign for Free Expression is a human rights organisation which has published a legal comment on the bans on the full face veil and human rights (www.article19.org). You may also wish to do research on issues other religious minorities are facing presently in Europe.

List of participants in the meeting

Try to keep the numbers balanced by having the same number of representatives for each political party, and the same number in each of the citizen's groups. You can have as many "ordinary citizens" as you like.

- The Mayor of Sleepyville
- Town Council Members: 3 parties should be represented. You can have 1 or 2 people in each party
- "Young Sleepies for Human Rights!": 1 or 2 representatives
- "Past and Present Association": 1 or 2 representatives
- "Muslim Association of Sleepyville": 1 or 2 representatives
- Ordinary Citizens: as many as you need
- Optional: 1 or 2 journalists who will report on the meeting

Rules of Debate

You may wish to alter these rules according to the size of your group and the time you have available.

- The meeting will be chaired by the Mayor, and his/her decision on all matters is final.
- If you wish to speak, you should raise your hand and obtain permission from the Mayor.
- Comments should be brief, and should not exceed 2 minutes.
- The meeting will close after 40 minutes, with a vote on whether or not the Mosque should be built.
- Anyone attending the meeting is entitled to speak in the debate and to vote at the end.

Role Cards

Handouts

A Mosque in Sleepyville (for all participants)

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 60 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for 3 generations, but they are still treated with suspicion as "newcomers" by many people in the town. They now make up almost 15% of the total population.

The issue that is now dividing the town is the desire of Muslims in Sleepyville to have a Mosque built on a piece of derelict land belonging to the council. This land has been undeveloped and has been a source of complaints to the council for years: it is near the main shopping street and is an area where vandalism and drug-taking have been a regular problem.

So when a rich businessman offered to take the problem off the Council's hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community. Building was meant to start this week… but the Council has been flooded with complaints from angry residents who object to the project. They have called a special meeting, to which all are invited, to resolve this issue. The meeting will take place in 30 minutes.

Role card: The Mayor of Sleepyville

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome the participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.

Role card: Town Council member: Traditionalist Party (1 or 2 people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the Mosque could become a meeting area for recruiting terrorists.

Role card: Town Council member: Populist Party (1 or 2 people)

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them. But you have been very worried by complaints from residents and do not want to create an unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

Role card: Town Council member: Diversity Party (1 or 2 people)

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not at the moment have the money to develop it themselves.

Role card: Members of the "Past and Present" Association of Sleepyville (2-4 people)

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives. The site that is proposed for the Mosque is very central and it would be visible from most places in the town centre. In particular, the Mosque could block out the view of the main church from the town square. You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

Role card: Members of the Youth Action Group "Young Sleepies for Human Rights!" (2-4 people)

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the Mosque as a solution both to the Muslim community's need for a place of worship, and as a solution to the numerous social problems which have been a result of the land being left derelict for so long. You support the building of this Mosque but you are concerned that other social problems may be neglected by the Council if they have to contribute to the building. In particular, the youth budget over the past 5 years has been cut to a level where it cannot begin to meet the needs in the town.

Role card: Members of the "Muslim Association of Sleepyville" (2-4 people)

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has 11 different places of worship and these are used by far fewer people than the mosque would be. You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this Mosque, the council is denying members of your community their fundamental right to religious worship.

Role card: Citizens of Sleepyville

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind.

Access to medicaments

A united global effort by concerned citizens can make a difference.

Zackie Achmat, Treatment Action Campaign.

Themes
- Health
- Globalisation
- Discrimination and Intolerance

Complexity Level 4

Group size 16 - 40

Time 190 minutes

Overview This activity is a simulation based on the 2001 "AIDS drug" trial in South Africa. It addresses issues of:
- HIV/AIDS and access to medicines
- How to resolve conflicting claims to rights.

Related rights
- The rights to life and dignity
- The right to the protection of the moral and material interests resulting from scientific production
- The right to health

Objectives
- To raise awareness about the right to health, particularly access to affordable medicine and the treatment and prevention of HIV/AIDS
- To develop skills of communication, co-operation and consensus building
- To foster solidarity and ideals of justice

Materials
- Flipchart paper and pens
- Trial role cards
- Instructions for small group work, one per participant
- Small cards (10 cms by 6 cms). One red and one green card per participant
- Space for plenary and small group work

Preparation For part 1:
- Make copies of the trial role cards; you need one role card per person

For part 2:
- Make copies of the instructions for small group work, one per participant
- Make one red and one green card per participant.

Instructions

This activity is in two parts. Part 1 is a simulation of the trial and part 2 is a consensus-building phase.

Part 1. The trial (total time 65 minutes)

1. Set the scene. HIV/AIDS is a very serious epidemic throughout the world. It is a big issue in South Africa where millions of poor people are suffering and dying unnecessarily because they cannot afford the expensive drugs they need. Their only alternative is to use cheaper

copies of the drugs. The leading pharmaceutical companies are against this. They wish to protect their property rights and so they have joined forces to prevent any State from copying their products and selling them at cheaper prices. They have started legal action against the South African Government, which is distributing and selling cheaper copies of anti-HIV/AIDS drugs.

2. Explain that participants will be involved in simulating the first part – or the preliminary hearing – of a trial that took place in South Africa in 2001. The questions are: Is the right to property a valid argument to jeopardise the right to life and dignity of a group of people? Are the rights to life and health a valid argument for overriding the right to property?
3. Divide the participants into four equal groups to represent Pharma Inc., the South African Government, members of the Treatment Action Campaign (TAC) and Judges.
4. Distribute the trial role cards to the appropriate groups.
5. Give the groups 25 minutes to read their role cards and prepare their cases and/or questions for the trial. Each group must also select a spokesperson to represent the group and one or two resource persons to back the spokesperson up and help answer questions during the trial.
6. Once each group is ready, invite people to come back into plenary. They should remain in their four groups.
7. Now Pharma Inc., the S.A. Government and TAC each have 5 minutes to present their positions and raise any questions. The judges should introduce each of the groups and in turn give them the opportunity to speak.
8. The judges themselves now have 10 minutes to address any questions raised by the groups, to answer any procedural questions posed to them and to summarise the different arguments and positions.

Part 2. Consensus-building phase (total time 100 minutes)

1. Ask participants to divide themselves into small groups, each of four people. In each group there should be one former member of Pharma Inc., one former member of the S.A. Government, one former TAC group member and one former judge.
2. Hand out the copies of the instructions for small groups, and one red and one green card to each participant. Check that everyone understands what they have to do and that they know the purpose of the coloured cards and how to use them.
3. Give the groups 30 minutes to try to reach a consensus on how to resolve the conflicting claims.
4. Call everyone back into plenary and ask them to report back on the results of their discussions. Give each group 5 minutes to present their report. Note the main solutions and issues on a flip chart.
5. When all groups have reported their positions/solutions, move on to a discussion about the decision-making process. You could ask:
   - How easy was it to reach a consensus?
   - What are the strengths and weaknesses of this approach?
   - Was there a tension between trying to agree a solution and trying to include all members of the group in the decision?
   - Which were the most burning issues?
6. You may like to end this phase of the activity by reading out the following extract from the court's ruling on 19 April, 2001.
   "The purpose (…) to promote cheaper access to drugs (…) is a commendable purpose, and, in the context of the HIV/AIDS epidemic, a constitutional obligation of the highest order linked to the duty of the State to respect, protect, promote and fulfil a number of fundamental rights including the rights to human dignity and life (held to be the source of all other rights) (…) There is no merit to the (…) challenges to the Act made by the applicants (i.e. pharmaceutical companies)."

KEY DATE

1 December
World AIDS Day

Debriefing and evaluation

The evaluation will already have started during the discussions in part 2. Now continue by encouraging the participants to reflect on the overall process and then go on to identify the key human rights issues behind the trial. Key questions may include:

- Had participants heard about this case before?
- What were their first thoughts about the case at the beginning of the activity?
- How did participants' understanding of the issues change as the activity proceeded?
- How do people compare the two forms of decision-making process, the adversarial and the consensus? Which produces the most satisfactory results? How do you define a successful result?
- What were the key human rights issues behind the trial?
- It often happens that claims to different human rights have to be weighed against each other. How would you prioritise different claims? What criteria would you use?
- What are the implications of the outcome of the trial for HIV positive people where you live? For instance, are generic medicines available?
- What is being done to inform the public about HIV/AIDS where you live? What more could and should be done?

Tips for facilitators

You need a long time for this activity because the issues are complex and participants need to think deeply about them. You should note that the two parts do not need to be run on the same day; they can be done in two different sessions.

You will need to explain that the purpose of using the red and green cards is to help people be more aware of what helps and what hinders decision-making. Ideally, at the end of the discussions and negotiations in part 2, all participants will show green cards and be able to agree a shared solution.

In part 2, some groups may reach a consensus, others may not. In the discussion, you should use the opportunity to explore the strengths and weaknesses of a consensus approach to decision-making. Ask those groups that did reach a consensus to report not only their final position but also the main arguments behind it. Ask those groups that did not reach a consensus to outline what brought them closer, and what contributed to the divisions between them. Note: you will find more information on consensus building in the background information on Peace and Violence in Chapter 5.

It is important to check the current situation of people in the local community who live with HIV/AIDS, and to adapt / link the activity to issues that concern them.Note: The name of the coalition of pharmaceutical companies, Pharma Inc. is made up for the purposes of this activity.

Variations

You may like to create a team of journalists to cover the trial. You will need extra materials: cameras, a computer and printer. You should give them a defined and limited amount of time to present their report at the end of the trial. The length of time will depend on the format they choose, for instance a newspaper, a radio or TV broadcast or a blog. If you opt for this variation, you will need to make a role card for the journalists. You will also need to allow an extra 15 minutes for the activity and an extra ten minutes for the evaluation of the journalists' work.

Suggestions for follow up

Discuss aspects of the right to life and to human dignity in your country in relation to health issues. Critical incidents (case stories) in the news can provide good starters, especially for discussion in small groups.

Inform yourselves about health and human rights issues globally. Visit web sites of, or obtain publications from, key NGOs (MSF, TAC, Christian Aid, Oxfam, Save the Children) and international institutions (WHO). Find out about actions that are being taken to promote health issues and list them on a flipchart.

The TAC ran a very successful campaign and is still very active in South Africa and beyond (see www.tac.org.za). Unfortunately not all campaigns are as successful as TAC's in achieving their goals. There may be many reasons for this, but one may be poor organisation and ineffective publicity. The group can explore these issues and develop their skills for effective campaigning through either the activity "Beware, we are watching", on page 110 or "Dosta" on page 151.

Ideas for action

Try to find out who is promoting actions on health issues in your locality and how you can contribute.

Further information

This activity is based on a case which came before the South African high court in 2001. The Pharmaceutical Manufacturers' Association of South Africa prosecuted the president of the Republic of South Africa, Nelson Mandela, and others including the Treatment Action Campaign (TAC) for disregarding their patents on HIV medicines and for importing cheaper, generic drugs to treat the millions of citizens suffering from AIDS.

The judges had to balance the different interests and rights of the two sides. On the one hand the Pharmaceutical Manufacturers' Association claimed the right to property, equality or free choice of trade, occupation and profession while, on the other hand, the government and TAC claimed that it was the duty of the state to respect, protect, promote and fulfil the fundamental rights of human dignity and lives of its citizens.

In a historic judgment the court concluded that the right to property was of a lower order than the right to human dignity and life and should therefore be limited. Subsequently the drug manufacturers dropped their case. This was widely hailed as "a real triumph of David over Goliath, not only for us here in South Africa, but for people in many other developing countries who are struggling for access to healthcare" (NGO joint press release, 19 April 2001). "This is a rare and very meaningful victory of the poor over powerful multinational companies! But our challenge now is to work together with drug producers and government to get medicines to those who need them" (Kevin Watkins of Oxfam). There is a summary of the issues at Time.com, published on 5 March 2001. To find it put "AIDS Drugs Case Puts Our Ideas About Medicine on Trial" into your search engine.

Aids and globalisation trends

In rich countries, people living with HIV/AIDS can live better and longer because of antiretroviral drugs, which are provided by states for free. In Southern countries, people affected by HIV suffer more and die earlier because they have no access to HIV treatments. On average the annual per-capita expense of their health care is around10$, whereas the triple therapy, available to people in Northern countries, costs between 10.000$ to 15.000$ a year.

Poverty, lack of education and social inequality speed up the spread of the epidemic, but the challenge is above all political, involving governments, international bodies and pharmaceutical companies. In order to be effective, the fight against AIDS needs to challenge key international mechanisms and institutions. Foremost of these are the International Monetary Fund (IMF), the World trade organisation (WTO), TRIPS (Trade Related aspects on Intellectual Property rights), GATS (General Agreement on Trade and Services) and the Dispute Settlement Body, which actually functions as the tribunal of the WTO.

Combating HIV/AIDS is one of the eight UN Millennium Development Goals.

Handouts

Trial role cards

Trial role card: Pharma Inc.

You are a group of senior Pharma Inc. executives. Your company is one of the world's leading producers of pharmaceuticals. You have bought the rights for the commercialisation of key HIV- and AIDS-related medicines. You need to maintain your profit margin and to please your shareholders. Thus you wish to protect the company's right to set the selling price of your products, keeping in mind the research costs, production costs, and the wages of your work-force. To allow another company to simply copy and sell your products at a lower price would jeopardise your profit and the sustainability of your company. You have therefore joined forces with other leading pharmaceutical companies to prevent any State from allowing the copying and selling of your products at cheaper prices, and to sue them if necessary. You have started legal action against the South African Government.

You should prepare your arguments to defend your position. You will have five minutes to present them during the trial.

Trial role card: South African Government

You are senior officials in the South African Government. Your government is trying to respond to the request of the pharmaceutical companies who have started legal action against you. Pharma Inc. is trying to prevent any State from allowing the copying and selling of their products at cheaper prices, that is, below the retail price of their own products. In principle you agree with Pharma Inc's. position.

However, popular movements, led by the Treatment Action Campaign (TAC), claim that it is a constitutional obligation by the State to provide cheap access to drugs, particularly in the context of the HIV/AIDS epidemic. You have responded to popular political pressure and have started to allow the import of cheaper (copied) drugs from countries such as Indonesia.

You should prepare your arguments to defend your position. You will have five minutes to present them during the trial.

Trial role card: Treatment Action Campaign (TAC)

You are a group of activists representing the Treatment Action Campaign (TAC), South Africa. The Campaign claims that the State has the responsibility to provide cheap access to drugs, particularly in the context of the HIV/AIDS epidemic. The government has responded and has started importing cheaper drugs.

You also claim that it is the responsibility of the State to make financial provisions for patients and organisations struggling with HIV/AIDS diseases.

However, the South African Government has been brought to trial by pharmaceutical companies to prevent any copying and selling of their products at cheaper prices. Therefore, you have decided to join forces with the government to defend the role of the State in providing cheap access to drugs.

You should prepare your arguments to defend your position. You will have five minutes to present them during the trial.

Trial role card: Judges

You are the group of judges who are presiding over the attempt by leading pharmaceutical companies to prosecute the South African Government and to prevent it from allowing the copying and selling of their products at cheaper prices. Activists representing the Treatment Action Campaign (TAC) are defending the government position.

Your role is to invite the three parties in turn to present their respective positions. At the end of the presentations you should not make a judgement or come to conclusions. Your job is to help to clarify issues and to summarise the arguments in support of the conflicting claims.

The core of the problem is how to resolve conflicting claims to human rights. The defence (the government and TAC) claim the rights to life and dignity, and the prosecution (Pharma Inc.) claim the right to property. The official court records put it like this:

> "The ***rights to life and dignity*** are the most important of all human rights, and the source of all other personal rights. By committing ourselves to a society founded on the recognition of human rights, we are required to value these two rights above all others. And this must be demonstrated by the State in everything that it does, including the way it punishes criminals."
>
> *Versus*
> "The ***right to property*** is protected by section 25 of the South African Constitution which states the following: "Property 25 (1) No one may be deprived of property except in terms of law of general application, and no law may permit arbitrary deprivation of property".

You should prepare questions to the three parties. You will have ten minutes to ask your questions and listen to the answers.

Trial role cards: Journalists (Optional – see "variations" above)

You are a group of journalists and you are in charge of covering the trial.

Your task is to report on the trial and present all points of views. You have access to the separate meetings organised by the different parties: judges, TAC, South African Government and Pharma Inc. When you attend the meetings you may only observe; you may not disturb, interrupt or contribute to the work of the groups. You may, however, carry out individual interviews if it does not disturb the process of the meetings. You can also take pictures and you will have access to a computer, printer and the Internet to produce your work.

You will present the results of your work at the end of the trial. You can choose the format, for instance a blog, a tweet, a newspaper article or a radio or TV broadcast. You will have 10 minutes to present your report.

Instructions to the small groups for part 2

You are a group of four people, each one a representatives of one of the four parties:

- Pharma Inc.
- The South African Government
- Activists representing the Treatment Action Campaign (TAC)
- The judges in the case.

Instructions

1. In turn, each person should identify themselves and the party they represent, that is, the role they are playing.
2. Next, each person should indicate their feelings about the situation at the end of the trial. If they think that it will be easy to find a solution, they should show a green card, and if they think it will be difficult they should show a red card. (The purpose of using the cards is to help everyone be more aware of how the consensus-building process is going.)
3. Now your task is to try to come to a satisfactory decision, based on consensus among the four members. You should take the discussion in rounds. The judge chairs the discussion and presents his/her position last.
   - Round one: state your position
   - Round two: present your ideas for a solution
   - Round three: negotiate on the proposed solution
4. Listen carefully to each other. At the end of each contribution you should show your colour card to indicate how you now feel about the prospects for reaching a satisfactory solution.
5. At the end of the consensus process, choose one person to report the results back in plenary.

General Human Rights

Children

Citizenship and Participation

Level 2

9+ (small groups 4-5)

90 minutes

Act it out

Show me what you mean by "human rights"!

Themes
- General Human Rights
- Children
- Citizenship and Participation

Complexity Level 2

Group size 9+ (small groups 4-5)

Time 90 minutes

Overview Through this drama activity participants present their perceptions of the general concept of human rights.

Related rights
- All human rights

Objectives
- To explore the general idea or concept of human rights
- To develop intercultural and communication skills
- To develop co-operation and creativity

Materials
- Props: dressing-up clothes, toys, household items, etc.
- Paper and coloured markers, crayons
- Glue, string and card

Instructions

1. Explain that the purpose of the exercise is to come up with a dramatic representation of the general idea or concept of human rights that is understandable to people of different cultures, and who may speak different languages.
2. Explain that they will not be allowed to use words at all: this must be a mimed presentation. However, groups may make use of some of the materials or props, if they wish.
3. Ask people to get into small groups of between 4 and 6 people, and give each group a large sheet of paper and a set of crayons / markers.
4. Give the groups 10 minutes first to brainstorm all their ideas about human rights and then to identify two or three key ideas that they would like bring out most strongly in the mime.
5. Now give the groups 30 minutes to design and rehearse their mime. Explain that this must be a group effort and everyone should have a role in the production.
6. After 30 minutes are up, gather the groups together so that everyone can watch each other's performances.
7. Give a few minutes after each performance for feedback and discussion.
8. Ask the spectators to offer their interpretations of what they have just seen, and to try to identify the key ideas that the performance attempted to portray.
9. Then give the group itself a chance to explain briefly any points that did not emerge during the feedback. Repeat this for each of the performances.

Debriefing and evaluation

Start by reviewing the activity itself and then go on to what they have learnt about human rights.

- How did people feel about this activity? Was it more or less difficult than they had first imagined? What were the most difficult aspects, or the most difficult things to represent?
- Did people learn anything new about human rights? Were they surprised that they actually knew more than they thought they did?

KEY DATE

10 December
Human Rights Day

- Were there similarities and differences in the different presentations?
- Were there any fundamental disagreements over the idea of human rights within the group? How were these resolved?
- Based on the presentations, what do participants think are the most important and shared characteristics of human rights?

Tips for facilitators

Unless people are entirely ignorant about the concept of human rights, it is more interesting to carry out this activity with a minimum of initial guidance from a facilitator. The main purpose is to draw out the impressions and knowledge about human rights that young people have already picked up in the course of their lives. It is worth emphasising this point to the group before they begin work, so that they do not feel constrained by not "knowing" exactly what human rights are.

Make it clear to participants that their task is to portray "human rights in general", rather than to illustrate one or more specific human rights. They may decide to take one specific right to bring out general points, but they should remember that they are attempting to show what is common to the different human rights. At the end of the session spectators should be able to (or begin to!) answer the question, "what are human rights?"

Do not let those who feel they are weak at acting fail to play an active part! Explain that there are plenty of roles for all, and that this must be something that the whole group feels happy about presenting. A few unusual props may bring the performances to life and help spark creative ideas – anything from saucepans, toy cars, hats, pillows, stones, a dustbin lid…

If you absolutely have to give the groups some hints in order to get them started, or at the end of the discussion, then you could get them thinking about the following:

- Human rights are the rights a person has simply because he or she is a human being; everyone has equal rights.
- Human rights are held by all persons equally, universally, and forever.
- Human rights are indivisible and interdependent: you cannot be denied a right because it is "less important" or "non-essential".
- Human rights are the basic standards without which people cannot live in dignity.

Variations

If participants find it difficult to mime, you can ask them to make collective "statues" instead. If the facilitator then takes photographs, you can make a collection of "collective images" and use them on another occasion as a starter for discussion or in an exhibition.

Alternatively, you can do this activity as a drawing exercise: get the groups to make a poster – again without using words – to express the main ideas about human rights. Then make an exhibition of the different posters.

If you want the groups to focus on certain concepts, you can cut out stages 3 and 4 of the instructions and give the small groups key words, for instance, equality, peace, poverty and solidarity. By giving different words to each small group you cover more concepts; by giving the same word to each small group you get an interesting diversity of expression.

The activity could also be carried out less as an introductory one, and more in order to organise and clarify thoughts once people have already worked through some of the other activities in the manual, or carried out their own research.

Suggestions for follow-up

Look at plays or other literature with a human rights theme, and organise a dramatic performance for members of your local community.

To continue working on human rights in general, you could do the activity "Flower power" on page 177. Alternatively, if the group would like to move on and look at some specific human rights, why not look at the Convention of the Rights of the Child through the activity "Children's Rights", page 130.

Another way to follow up the activity could be for participants to write short letters about what the concept of human rights means to them. See the activity "Dear friend" in the All Different – All Equal Education Pack. The aim of the letter writing would be to help participants to clarify their ideas, to provoke a reply and to develop a dialogue. Thus the letters could be sent to people within the group, or they could be used in an inter-school or inter-youth group exercise.

In DOmino, section 4, there are "Stories told by young people", which could be used as a basis for discussion about the relevance of human rights to every day life.

Ideas for action

You could develop your mimes or make a whole group production and perform it to other people outside the group. If you did the poster-making or the "collective images" variation, make an exhibition of your posters or photographs. Both ideas could be used to celebrate Human Rights Day.

You could also video the performances of the mimes and post them on video sharing Internet sites.

All equal – all different

All human beings are universally equal and specifically different. Universal equality and specific differences must be respected.[1]

Complexity Level 2

Time 40 minutes

Group size 6 – 60 (small groups 3-4)

Themes
- Discrimination and Intolerance
- Globalisation
- Media

Overview This is a short quiz, provocative enough to be interesting in itself but also the basis for an effective group discussion.

Related rights
- Equality in dignity
- The right to rights and freedoms without distinction of any kind.
- The right to a nationality

Objectives
- To expand understanding about the universality of human rights
- To develop skills to read information critically and independently
- To foster awareness of ethnocentrism and prejudice in themselves and others, and to develop intercultural learning skills

Materials
- Handout
- Pens or pencils, one per person
- A large sheet of paper (A3) or flipchart and marker pen

Preparation Copy the handout, one per participant. Alternatively, write it on a blackboard or use a projector

Instructions

1. Tell the participants that the following activity is a sort of quiz, but that the purpose is not to see who has got it right and who has got it wrong; it is just a starting point.
2. Hand out or display the two quotations. Allow five minutes for the participants to read them.
3. Then ask them individually to decide:
   a) The source of the first text; which book or document is it an extract from?
   b) Which country/region of the world the author of the second text comes from?
4. When everyone is ready, ask participants to get into small groups of about three people. Give them 20 minutes to discuss and analyse their individual choices. They should think about the following questions and if possible come up with a collective answer:
   - Why did they choose one answer in preference to others?
   - What do the texts say about the authors?
   - Why did the authors write these texts?
   - What comments do they have about the texts?

Discrimination and Intolerance

Globalisation

Media

Level 2

6-60 (small groups)

40 minutes

[1]Declaration of Rights and Duties of Human Beings as Proposed by Young People (1989)

5. When the groups have finished, go round collecting the answers to question a) from each group. Invite the groups to state the reasons that led them to their choices. Then repeat the round collecting answers to question b). Record the answers on the flip chart.
6. Reveal the author, Said Al Andalusi (from Spain), and proceed to the debriefing and evaluation.

Debriefing and evaluation

Start with a brief review of the activity and then, if you feel the group is ready for it, go on to introduce the notions of prejudice and ethnocentrism. Address the following questions (either in plenary or you can have smaller groups if needed):

- Were participants surprised by the solution?
- How did people make their original individual choices? Were they based on guesswork? Intuition? Or real knowledge?
- Did people change their minds about their choices during the discussions in small groups? What made them change their minds? Peer pressure? Good arguments?
- How did people defend their choices in the small group discussions? Did they stick to their choices tentatively or strongly?
- Why did the author describe people from the North the way he did?
- What clues does the second text give us about the author, about his looks and about his culture?
- To what extent is the author's view the result of his own ethnocentric viewpoint and prejudice? Or is it fair to say that at that time the cultures in northern Europe were less "civilised" than his culture?
- Can participants think of examples when they heard of or read about other people being addressed in similar ways? How would it feel to be considered as some kind of inferior people?
- When people are not valued for what they are, what consequences often occur? Can they think of examples from history? And from the present?
- What should we do to counter the effects of prejudice? Are there people or groups in the participants' areas or countries that are also the subject of prejudice? Which ones?
- Education is one way to combat prejudice. What else should be done?

Tips for facilitators

The extracts were taken from a book by a famous scholar from Cordoba, Andalusia (in what is now Spain) who was born in 1029 AD / 420 AH. Said Al-Andalusi was a scholar well known for his wisdom and knowledge. For him, civilisation and science were very close to knowing the Holy Koran. He was not only learned in religion, but he also excelled in Arabic literature, medicine, mathematics, astronomy and other sciences.

It should be remembered that at this time, the Mediterranean basin, and especially the Arab Kingdoms around it, constituted – for the author – the centre of "civilisation". Knowledge was not nearly as advanced in "the North", as Said calls northern Europe, as it was in the Arab world, Persia, China and India.

Be aware that, depending on the group, you may need to give participants insights into how to read texts more critically. You may have to point out that the second text actually reveals a lot about the author, his appearance and his culture, for example, that he must have had curly hair and dark skin. Critical reading involves not only understanding the content of the text, but also thinking about the context, who the author is and why s/he writes what s/he does. Realising this is an important step to understanding how to read all messages (history, news, poems, song texts, etc) and to be aware of the values that they transmit.

One way of introducing the issue of ethnocentrism is to point out to participants that Said, with his dark skin and curly hair, provides a very good definition of a "contrario" – someone whom most people in Europe would not consider "normal". It is also important that, through the discussion, you help participants understand that cultural differences do not make people "better" or "worse" than others. You should point out that it is hard not to judge others without prejudice because we take our own cultural perspective as being "the norm". To appreciate this – our own ethnocentrism – is an essential step towards recognising it in others, and to being able to communicate successfully with people of other cultures.

Leave extra time at the end of the activity so you have the flexibility to discuss further the issues and ideas which were raised. For example, you may wish to go into an analysis of, or discussion about, history teaching and how much (or how little) we in Europe actually learn about other cultures.

KEY DATE

5 May
Europe Day

Suggestions for follow-up

If you wish to go further with ideas about the universality of human rights, you could use the "Act it out" activity on page 94, which involves creativity and drama.

Ideas for action

Look in papers and on the Internet for different versions of a current or historical event that took place in your country / community, and compare reports from different sides / interest groups. The website of Presse Europe is a good place to find news presented in different newspapers in different countries, available in different languages. www.presseurop.eu/en

Another source is Indymedia, a collective of independent media organizations and hundreds of journalists offering grassroots, non-corporate coverage. It is available in different languages. http://www.indymedia.org/en/

Note

The excerpts are taken from the "Book of the Categories of Nations – Science in the Medieval World", by Said al-Andalusi, translated by Sema'an I. Salem and Alok Kumar, University of Texas Press, Austin, 1991.

Handouts

All equal – all different quiz

a) What is the source of the following text? What book or document is it an extract from?
"All people on earth from the East to the West, from the North and from the South, constitute a single group; (they) differ in three distinct traits: behaviour, physical appearance and language."

Choose one of the following answers:

a) The UNESCO declaration on racism, 1958
b) Herodotus "Travel notes", 198 BCE
c) The Vedas, India, c.a. 3.000 BCE
d) Report of the "All Different - All Equal" youth campaign, Council of Europe, 1996
e) Said Al-Andalusi, 1029 AD / 420 AH
f) Marco Polo in The Travels, 1300, CE
g) None of the above

b) Which country/region of the world does the author of the following text comes from?
"Those who live in the extreme North (of Europe...) have suffered from being too far from the sun. Their air is cold and their skies are cloudy. As a result, their temperament is cool and their behaviour is rude. Consequently, their bodies have become enormous, their colour turned white, and their hair drooped down. They have lost keenness of understanding and sharpness of perception. They have been overcome by ignorance and laziness, and infested by fatigue and stupidity."

Choose one of the following answers:

a) China b) Europe c) India d) Africa e) Persia f) None of the above

Children

Work

Globalisation

Level 2

5+

90 minutes

Ashique's story

Child labour creates necessary income for families and communities. Take it away and it is the children who will suffer most. Don't you agree?

Themes
- Children
- Work
- Globalisation

Complexity Level 2

Group size 5+

Time 90 minutes

Overview This is a discussion activity. The starting point is a case study of a child labourer. Participants go on to explore aspects of child labour, the causes and how to end it.

Related rights
- Protection from economic exploitation
- The right to education
- The right to rest and leisure

Objectives
- To extend knowledge about child labour, especially in relation to the Millennium Development Goals
- To develop critical thinking and skills to analyse complex problems
- To cultivate values of justice and responsibility for finding solutions to human rights violations

Materials
- Copies of the facts of Ashique's life; one copy per participant
- Pens or markers, one per small group
- Flipchart paper or large sheets of paper (A3)

Preparation
- Copy the design for the "ideas for solutions" sheet onto large, A3-size sheets of paper: one per small group, plus one for the plenary
- Inform yourself about child labour, the definition of child labour and how widespread it is.
- Inform yourself about the Millennium Development Goals

Instructions

1. Ask participants what they know about child labour.
2. Explain that the activity is based on a case study of Ashique, a child worker in Pakistan. The task is to try to find possible ways of changing Ashique's situation.
3. To warm up, do a round of "composed story-telling". Make up an imaginary and imaginative story about a day in Ashique's life. Go round the circle asking each person in turn to add a sentence.
4. Divide the participants into small groups with a maximum of 5 people per group. Give everyone a copy of Ashique's case study. Allow 10 minutes for reading and sharing comments.
5. Give each group a copy of the "ideas for solutions" sheet. Explain that their task is to brainstorm solutions to the problems faced by Ashique and other child labourers like him. They must write down in the appropriate columns the possible steps that can be taken to solve the problem "by tomorrow", "by next month" and "by 2025". They have 30 minutes to complete this task and to nominate a spokesperson to report back.

KEY DATE

12 June
World Day Against Child Labour

6. In plenary, take it in rounds to get feedback on each column in turn. Summarise the ideas on the flip chart. Allow discussion on the ideas, but be aware of time constraints!
7. When the table is complete, move on to a fuller discussion and debriefing.

Debriefing and evaluation

- The depth of the discussion will depend on the participants' general knowledge but try to cover questions both about their views on child labour as well as on the possible solutions.
- How much did people already know about the existence of child labour before doing this activity? How did they know? Where did they get the information from?
- Is there child labour in their country/town? What work do children do and why do they work?
- Should children be allowed to work if they want to?
- "Child labour creates necessary income for families and communities. Take it away and it is the children who will suffer most." How do you answer this?
- In what ways do we, as consumers, benefit from child labour?
- How difficult was it to think of possible steps to solve child labour? Which of the three columns – " by tomorrow", "by next month" and "by 2025" – was the most difficult to fill in? Why?
- There have been many national and international declarations and conferences about the issue of child labour. Why is it still such a large-scale problem in the world?
- How does the UDHR and the Convention on the Rights of the Child protect the exploitation of children?
- Who should be responsible for the solving the problem? (Take a different colour pen and write the suggestion on the chart.)
- What can ordinary people like us do to contribute to achieving the MDGs, especially those of eradicating extreme poverty and hunger and achieving universal primary education? How and when?

Tips for facilitators

If participants know very little about child labour, you may want to start the activity by giving them a few facts about child labour and its consequences. A fun way to do this might be to take the statistics from the chart or the fact box in "Further information" below and turn them into a short quiz.

You may need to point out that 2015 is the target date for reaching the Millennium Development Goals (MDGs), but that experts agree that they will not be met worldwide by that date and that the work must continue after 2015:

Goal 1: Eradicate extreme poverty and hunger

– Halve the proportion of people living on less than $1 a day
– Achieve Employment for Women, Men, and Young People
– Halve the proportion of people who suffer from hunger

Goal 2: Achieve universal primary education

By 2015, all children can complete a full course of primary schooling, girls and boys

For more information about the MDGs see the activity "How much do we need?" on page 192.

It may be difficult for groups to find ideas for the first two columns (tomorrow and next month) which might create a feeling of powerlessness and frustration. You could motivate them by reading out the following statement:

"The task is big, but not so big as to prove either unwieldy or burdensome. It is worth developing countries dealing with child labour. This shows that what has caused the problem of child labour here is really not a dearth of resources, but a lack of real zeal. Let this not continue."

Supreme Court in the case of *M. C. Mehta v. the State of Tamil Nadu and Others*, India, 1986

Usually participants realise that, in order to find effective and lasting solutions to a problem, it is first necessary to identify the causes. Having analysed the causes, solutions often become more apparent. However, you may have to point this out to some groups, especially if they are getting bogged down with identifying solutions. You could provoke ideas for solutions by suggesting one or more of the following:

- Reduce poverty so there is less need for children to work
- Increase adults' wages so there is less need for children to work
- Develop education so that it is more attractive and relevant to children's needs
- Develop international standards for the employment of children
- Ban products made with child labour
- Develop global minimum labour standards as a requirement for membership of the World Trade Organisation (WTO)

Use any current news reports about child labour – either local or global – to make the activity topical and engaging.

Variations

If you want to develop participants' knowledge on the concept of child labour prior to the activity, you can use a quiz, for instance, one from the www.unicef.org or www.thinkquest.org web pages.

Instead of warming up with a "composed story-telling" (stage 2 of the instructions), divide the participants into small groups with a maximum of 5 people per group. Give each group five pieces of A3 paper and ask them to draw five events in a typical day in Ashique's life and to present them as in a comic strip. When the groups have finished, ask to them to present their stories.

Facilitators who are good at drawing cartoons may like to draw Ashique's story as a comic strip with each scene of his life in a different square. Make sure you keep it simple, including just the basic information. Make photocopies of the story (one copy per group) and cut out the squares. Give one set of pictures to each group and ask them make up a story about Ashique by adding short texts or speech bubbles. When the groups have finished, ask to them to present their stories.

Suggestions for follow up

Inspire the members of the group to become active campaigners for rights by telling them the story of how a 12-year-old Canadian boy together with his friends founded the "Kids can free the Children" organisation after reading a newspaper article about the murder of 12-year-old Pakistani factory worker who had spoken out against child labour. http://en.wikipedia.org/wiki/Free_the_Children

Find out how child workers in Peru have organised themselves into the National Movement of Peruvian Young Workers' Organisations (in Spanish): http://mnnatsop-natsperu.blogspot.com/

You may like to go on to take a look at issues of inequality of opportunity for young people in your own society through the activity "Take a step forward".

If you want to compare how much money it would take to eradicate poverty and to achieve all the other Millennium Development Goals (MDGs) with how much is spent on the military worldwide, look at the activity "How much do we need?" on page 189.

Bring it closer to home. Get the group to think about where the dividing line lies between employers exploiting children such as Ashique, and employers paying ridiculously low wages to young people who work evenings or on Saturdays to earn pocket money or to keep

themselves at school or college? What about parents using their children to undertake duties in the home or family business? What were participants' own experiences? If participants want to follow up on these ideas, then look at the activity "My childhood" in the All Different – All Equal Education Pack.

Ideas for action

You can participate in some campaigns, for example: http://www.cleanclothes.org and can start to choose the clothes and others object you buy regarding the countries provenience.
According to the ILO's estimates, the number of child labourers fell by 11% globally between 2006 and 2010, and the number of children in hazardous work has decreased by 26%. While this is encouraging, there are still 218 million child labourers worldwide, 126 million of whom are engaged in hazardous work.

Further Information

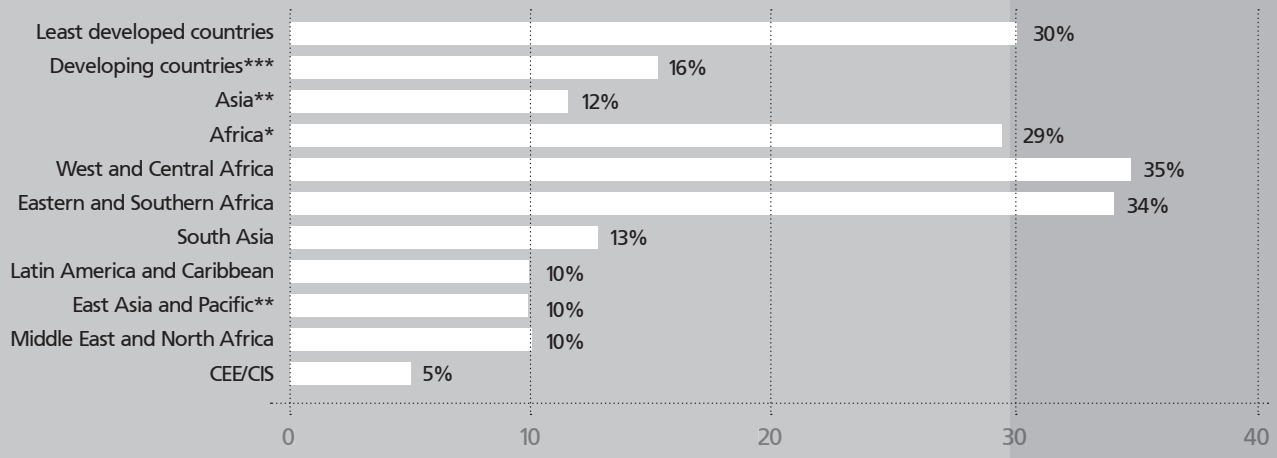
Child labour refers to the employment of children in regular and sustained labour. This practice is considered exploitative by many international organisations and is illegal in many countries. Child labour is different from the casual or part-time work that many children and young people take on to earn pocket money or to supplement student grants. However, this is not to say that people earning pocket money are not exploited sometimes.

In Chapter 5, in the background information sections on Children and on Work, there is more information about child labour, about products made with child labour, international law about child labour, and the consequences of child labour for the child.

One in six children in developing countries are engaged in child labour. The following chart shows the number of children aged 5–14 engaged in child labour (%), by region (1999-2008).

The Environmental Justice Foundation's report, "Children behind our cotton" details the shocking conditions endured by more than an estimated one million children – some as young as five – who work 12-hour days in extremes of hot and cold weather, many suffering physical, verbal and sometimes sexual abuse. http://www.ejfoundation.org/page481.html

Number of children aged 5–14 engaged in child labour (%), by region (1999-2008)



* Excludes Nigeria, ** Excludes China, *** Excludes Nigeria and China

Source: http://www.childinfo.org/labour.html

The scale of the problem of child labour is such that there is a wealth of information available on this issue. Useful Internet sites are the International Labour Organisation (http://www.ilo.org), Unicef (http://www.unicef.org) and Save the Children (http://www.oneworld.org).

Handouts

Handout 1: Facts about Ashique's life

Personal Data

Name: Ashique Hashmir
Age: 11 years old
Nationality: Pakistani
Family: Parents, 2 grandparents,
1 sister and 3 brothers
Family Income: about 70 €/month

"Professional" Data

"Profession": worker in a brick factory
Working Hours: between 12 to 16 hours a day (1/2 hour break) – 6 days a week
Working Production: about 600 bricks a day
Wage: 1.3 Euro for 1000 bricks (but 50% goes for repayment of loan made by his family)
Working since he was 5 years old

Other Information

His family has been bonded for 2 years because they took a loan of about (P)Rs.6000 (110 Euro). Now, with the loan interest, the amount owed is about 280 Euro.
Ashique was sent to school for 3 months by his father but the factory owner removed him and put him back to work. His father was punished because of what he had done.
The family income is very low and consequently insufficient to send the children to school and to provide adequate food and health care.

Source: http://www.freethechildren.org

Handout 2: Facts about Ashique's life

What can be done about Ashique's situation - and that of other child labourers?

By tomorrow?	By next month?	By 2005

Religion and Belief

Culture and Sport

Discrimination and Intolerance

Level 3

Any (small groups: 4-5)

180 minutes

Believers

Human rights is a universal standard. It is a component of every religion and every civilization.

Shirin Ebadi

Complexity Level 3

Themes
- Religion and Belief
- Culture and Sport
- Discrimination and Intolerance

Group size Any (small groups: 4-5)

Time 180 minutes

Overview Participants compare and contrast their different beliefs

Related rights
- Freedom of belief and religion
- Freedom of opinion and information
- Freedom from discrimination

Issues addressed
- Religious diversity
- Perceptions of religion and its influence on young people's lives
- Knowledge about different religions and their precepts in relation to spiritual and secular matters

Objectives
- To learn about different belief systems and religions
- To develop critical thinking
- To cultivate acceptance of diversity of beliefs and religions

Materials
- Copies of the statement cards (one set per small group)
- Comfortable places for the small groups to sit and discuss
- A facilitator for each small group

Preparation
- Cut out the cards
- Read the background information about Religion and Belief in chapter 5.

Instructions

1. Explain that in this activity they will be discussing their beliefs; some people may be deeply religious, others less so and some may have no religion. The aim is to come to a deeper understanding of Article 18 of the UDHR through sharing personal views and thinking critically about the different ways in which we give meaning to life.
2. Make it very clear to participants that they need to be aware of what they say and how they express themselves. The protection of religious beliefs, as well as religious symbols from insult and denigration, falls within the scope of freedom of religion. However, protection must be balanced against freedom of thought and expression and does not mean blanket immunity from criticism of beliefs. Thus honest, open enquiry is acceptable whereas speech motivated by prejudice and discrimination is not.
3. Divide participants into small groups of between 4-6 people and ask them to reflect individually for 3 or 4 minutes on their personal beliefs. For example, if they have a religion, how closely do they observe the creeds and rituals?
4. Then, by way of an icebreaker, ask participants to talk about the first time they took part in a religious ceremony.
5. Now place the cards face down in the middle of the group. Tell the participants that they have one hour and should keep their discussions short so that they can get through as

many cards as possible. That way they will get a broad perspective on the issues; they can follow up topics that are of particular interest later.

6. Explain that in each round a participant takes a card, reads it out aloud and then comments on the statement. Then the others have the opportunity to contribute with an example from their own religion or experience.
7. Then go on to another round, with another player taking a card.
8. When all the cards have been discussed or the time is up, move on to debrief (in the same groups).

Debriefing and evaluation

- Did participants feel any of the statements were difficult to deal with? Why?
- Were there any facts, beliefs or attitudes towards your own life stance that surprised you?
- What did people have in common despite their different life stances?
- What fundamental differences were there between people's life stances? Are they irreconcilable?
- Why is it important to know about other people's life stances? How ignorant are you? Should you know more about them?
- Bearing in mind that freedom of religion and belief is a human right, how easy is it to respect people when you fundamentally disagree with their life stance?
- To what extent do ignorance and prejudice about different life stances play a role in peoples' perceptions of each other?
- Does everyone have freedom of belief and religion in your country? Why, why not?
- What form do violations of freedom of belief and religion take in your country?
- To what extent should freedom of thought, conscience and religion allow for distinctive practices within the community of believers that may diverge from wider society? Examples of this could include positions on women in religious leadership positions, traditional ceremonies involving children, laws surrounding baptism, divorce or burial, prohibitions on the depiction of the founder, and so on.
- What should you bear in mind when planning an event for the whole group, for instance a picnic, a sporting event or a weekend residential, so that everyone can be included, regardless of their religion or belief?
- Sometimes when arranging an event, it can be hard to accommodate everyone's needs according to their religion or beliefs. How do you try to find solutions? If you have to make compromises, how do you prioritise different people's needs?
- What was the most interesting thing you learnt from this activity?

Tips for the facilitator

This activity deals with a sensitive topic so it is important that everyone feels comfortable. Run the activity in an easy-going manner; relaxing surroundings help. Be sure everyone knows that they are not under pressure to say or explain more than they want to, or feel they can.

Respect participants' contributions and limitations; not everyone is able to explain why this or that is practised in their religion, especially if they were raised and educated within a certain religion from an early age. In this respect, religion is very much like culture: you tend to assume your values and cultural patterns as "natural".

Beware of peer pressure. Don't let participants get into a defensive position about their religion or beliefs, for instance by someone saying, "how can you be of that religion and accept …?")

Avoid getting bogged down in too many details. Keep an eye on the pile of cards and make sure that you'll have enough time for most of them. Let the discussion flow naturally and intervene only when you feel that the question has been exhausted or that there is a risk of going too far or when "dominance" attitudes surface.

KEY DATE

16 November
International Day for Tolerance

Be prepared to contribute with extra information, especially about religions not represented in the group or by playing the "devils advocate".

If you can, run the activity with a co-facilitator for each group, for leading the discussion and debriefing in the small groups; if you have no co-facilitator check if you can prepare some volunteers among the participants to help you with this. This may be important, depending on the group, in order to respect everyone's input and experience and to make sure that the debriefing is constructive. If you cannot rely on co-facilitators, then make sure to run the evaluation in a plenary with all the participants together.

Faith, by definition, cannot be explained by rational arguments and you should limit attempts to challenge religious beliefs by rational arguments. You may need to stress that it is important to respect that everyone has the right to freedom of thought, conscience and religion; this does not mean that you have to respect what others believe, but you do have to respect their right to believe what they want to. Remember that to develop critical thinking is an important aim of HRE and that comparing different life stances will help people be aware that their choice of thought does not invalidate others' choices. Through this discussion activity participants will hopefully come to understand that their choice is not absolute, but relative. It will also make them aware of the strengths and weaknesses in every school or tradition. Religious fanaticism and bigotry commonly stem from a strict selectivity of thought and a rejection of pluralism. No religion is monolithic, and therefore no single narrative in a religion is authoritative and representative of, let alone superior to, all other narrations or interpretations of other religious traditions.

Variations

If you run the activity with several small groups, it is a good idea to round it off with everybody together. Thus, before participants break up and come into plenary, ask the groups to consider the following question and be prepared to report back:

- Give examples of ignorance and prejudice about religious and non-religious traditions in your country.
- What can we do to reduce the ignorance and prejudice?

Suggestions for follow-up

If you did this activity with a mono-religious group there is plenty of scope for further discussion. Go to http://www.religioustolerance.org and copy their list of religions and non-theistic religions and ethical systems. Ask the group how many they have heard of and what they know about them.

You may like to explore the history of the development of different beliefs by making a timeline. Look under the "variations" section in the activity "Timelines" on page 303.

Paulo Freire said, "To educate is to believe in change". If the group would like to discuss what education is and how it meets, or does not meet, people's needs, then the group may be interested in the activity "Let every voice be heard" on page 207.

Ideas for action

Depending on the context where you and the participants live or work, it may be interesting to visit a religious or community centre of a different religion and to take up contact with their youth groups in order to discuss possible common actions. These could include:

- An event on Human Rights Day (10 December)
- Mutual invitations on the occasion of important religious festivals / celebrations
- Joint action in favour of the poor and needy

Further information

Article 18 of the Universal Declaration of Human Rights states, "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

For the purpose of this activity, in order to include the greatest number of belief systems, we use the definition of religion from www.religioustolerance.org: "Religion is any specific system of belief about deity, often involving rituals, a code of ethics, and a philosophy of life." The term "religion" refers to both the personal practices relating to communal faith and to group rituals, and communication stemming from shared conviction. Alternatives to religion include atheism, scepticism, free-thought and humanism.

In this activity we focus on "freedom of thought, conscience and religion", that is, the right to follow a religion or not, according to personal choice. We have thus used the term "life stance" as a shared label encompassing both religions and alternatives to religion, without discrimination in favour of either. By "life stance" we mean a framework of ideas that helps us understand the world and find meaning and value in life. Many life stances are clearly religious, for example, Christianity, Hinduism and Islam. Some life stances are non-religious, such as the dialectical materialism of Karl Marx and his followers, Ayn Rand's objectivism, and humanism. Other life stances, such as Buddhism and Confucianism, have traditionally been classed as religions, but many followers do not agree with this categorisation and argue that because their beliefs do not include a deity, Buddhism and Confucianism are philosophies. The concept of "life stance" encompasses them all.

Basic, easy-to-use information about the main faiths practised throughout the world can be found on the Internet sites of the United Religions Initiative (www.uri.org) and the Ontario Consultants on Religious Tolerance (www.religioustolerance.org).

This activity is developed from the activity "Believers" in Mosaic, the T-kit on Euro-Mediterranean youth work, published within the framework of the partnership between the European Commission and the Council of Europe in the field of youth.

Cards

We have a special ceremony to initiate children into our life stance.	We have specific ceremonies and norms for burials and funerals.
Men and women have distinct functions and roles in our life stance, for example in leading ceremonies.	We have specific times in the calendar for fasting.
Crimes and discrimination have been, or are being, committed in the name of my life stance.	We are taught to help the needy and poor.
We have a specific view on homosexuality.	We wear symbols or special clothing.
Our life stance has specific moral norms and commands regarding marriage and sexuality.	We have a specific view on abortion.
Our life stance is based on sacred books or writings.	We believe in the value of life as the most important thing to preserve.
Our life stance teaches tolerance of other religions and faiths.	Our life stance has been profoundly shaped by prophets, who are recognised as carriers of divine messages.
We believe in life after death and in a final judgment.	We have important festivals that are observed as holidays in our countries.
We pay tribute to the dead at least once a year and visit cemeteries.	We have our own calendar, often different from the civil one. Our New Year is not on the 1st January.
We organise schools and classes where children are taught about our life stance.	We believe that life is not only about material things, but has an essential spiritual dimension.
We have our own stories about how the world was created.	We have certain views about who we should or should not marry.
Our life stance teaches not only about spiritual matters about also about how society should function.	We are often misunderstood and sometimes discriminated against.
We are expected to pray several times a day.	We have a day in the week when we should not work, but should attend a special ceremony to celebrate our beliefs.
We believe that we have a special relationship with a creator.	We are in control of our own lives.
We believe that the meaning and purpose of life is an ongoing creative quest.	Love is an essential teaching in our life stance.
Our life stance provides an ethical framework, and moral values are clearly laid down.	Spirituality, the sense of wonderment at being part of something greater than ourselves, is found through the rituals of our life stance.

Globalisation

Environment

Citizenship and Participation

Level 3

Any (small groups 5-8)

Part 1: 45 minutes. Part 2: variable. Part 3: variable

Beware, we are watching

No one made a greater error than he who did nothing because he could only do a little.
Edmund Burke

Complexity Level 3

Themes
- Globalisation
- Environment
- Citizenship and Participation

Overview In this activity participants learn about the social, economic and environmental costs of a cotton T-shirt. They then go on to plan and implement action to address the entailed human rights violations.

Related rights
- The right to desirable work and to join trade unions
- The right to adequate living standard
- The right to a safe and healthy environment

Group size Any (small groups 5-8)

Time Part 1: 45 minutes. Part 2: variable. Part 3: variable

Objectives
- To learn about the globalised nature of the garment industry and understand the true cost of the clothes we buy
- To develop skills to analyse information, plan and implement action
- To encourage creativity, imagination and a commitment to activism

Materials
- Flip chart and marker pens
- Handout

Preparation
- Make copies of the information sheet, one per participant
- Be aware of your role in supporting people's participation!

Instructions

Part 1: Looking at the issues

1. Explain that the group are going to take a closer look at the clothes they buy, and the social, economic and environmental impacts of their choices.
2. Ask people to look at the labels in their T-shirts or sweaters to see where they are made and what they are made of. What did they cost? Make a chart on the flip chart, listing all the countries and prices.
3. Ask if money is the only consideration; then hand out the information sheets "Tracking the true cost of cotton" and "The true cost of one cotton T-shirt" and give participants 5 minutes to read them.
4. Then go on to brainstorm the issues that the information raises, for instance, labour rights including child labour, the use of resources (water and fuel), damage to the environment by pesticides and other toxins, and the consequences of globalisation.
5. Ask the group how, in the light of this knowledge, they feel about buying T-shirts. What can they do to take action against the violations? Brainstorm their ideas for taking action, for instance, to take more care of their clothes so that they don't wear out so quickly, to buy only fair-trade T-shirts in the future or to launch a campaign in their locality to raise awareness about the issues among their peers. Discuss which ideas they think they might most like to take forward. Let them research for more information and to think about the feasibility of their ideas.

KEY DATE

Second Saturday in May
World Fair Trade Day

Part 2: Decisions about taking action

6. Let participants review the research, refine their ideas and agree on what sorts of actions to take.
7. Ask them to get into small groups according to the type of action they would like to take and to draft a short, outline proposal which should include:
   - Clear aims and objectives
   - A description of the proposed activity (boycott, concerts, television or radio programmes, street theatre, leafleting, etc.), including reasons for their choice
   - A timetable for preparing the activity and implementing it
   - The places where the activity will take place (schools, public buildings, etc.)
   - Estimated costs and resources needed.
8. Ask each group to submit their proposals and ask everyone to comment and to make suggestions for improvements.

Part 3: Implementation

- Either choose one action for the whole group to participate in, or let participants work in small groups according to what action they want to take.
- At the end of the action or campaign, review how it went and what the group achieved.

Debriefing and evaluation

After part 1:

- Is money the most important cost? If not, why not?
- How important are the social, economic and environmental costs? Is one more important than another? Which human rights are being violated?
- How much would you be prepared to pay for a T-shirt?
- What makes a good campaign?
- Do you think that institutions working in the field of the protection of workers' rights, such as NGOs, international organisations, United Nations agencies, and organisations leading anti-globalisation campaigns, are making a difference? Why? Why not?

After part 2:

- How easy was it to agree on an action plan? Is everyone happy about the way the decisions were made in the small groups? Why? Why not?
- Why did people choose to take the action they did?
- Does everyone feel involved? Why? Why not?
- Which human rights violations are the different groups targeting?

After part 3:

- How did the action or campaign go? Did it go to plan? Why? Why not?
- What do you need to remember for another time?
- Did everyone feel involved and their abilities used? If not, why and what could be done better next time?
- What else have you learnt from doing the activity and from taking action?

Tips for facilitators

Be well prepared. Read the section in Chapter 3 on taking action for a comprehensive overview of ways to take action and how to organise it. Also read about Hart's ladder of participation in the background information on Citizenship and Participation.

You will find information about transnational companies in the background information on Globalisation. Before you start this activity, check if the "Clean Clothes Campaign" or a similar organisation has branches in your country.

Inform yourself about the actions that the Clean Clothes Campaign is running and consider using their ready-made tools. It is easier to take action, for instance to put the CCC's campaign video about sportswear on the group's website or blog, than to make material to raise public awareness yourself. However, one of the objectives of this activity is to stimulate participation and creativity. Thus, you should emphasise that they have complete freedom to "invent" any kind of new campaign strategies.

If you want to put the cost in terms of carbon footprint, then Ecometrica has made an assessment of the carbon footprint of clothes, taking a pack of 3 pairs of underpants as its example. Pants and T-shirts are likely to have a similar emissions' profile – although arguably pants should be washed slightly more frequently, but are probably ironed less often! The result is 57 kilogrammes of CO2 from cradle to grave. Go to www.ecometrica.co.uk and search for "apparel fact sheet".

Variations

You can develop part 1 of the exercise to encourage people to think more deeply about the true costs; thus:

1. Start by asking participants the prices of their T-shirts and to agree on an average price.
2. Next, ask them to look at their labels to see where the T-shirts come from.
3. Then ask people in small groups to brainstorm a list of all the steps in the production process from growing the cotton to retailing the item in a shop.
4. In plenary, compare the lists and make one common list that summarises the different elements under the general headings of transport, labour costs, energy use, and so on.
5. Next, again in their small groups, ask participants to put a price on each item, for example on growing the cotton, the total labour costs, transport, and so on.
6. In plenary again, discuss the groups estimates.
7. Finally handout the information sheet and ask for comments.

Suggestions for follow-up

Contact the branch of the Clean Clothes Campaign in your country and develop the work the group has started.

You could investigate fair trade issues about sports shoes; the following link gives statistics for the true costs of sports shoes: http://www.vetementspropres.be

The group may like to explore the issues and dilemmas relating to corporate social responsibility. For example, many good causes and events receive sponsorship from companies that are responsible for human rights violations. These companies may also be polluting the environment in the process of manufacturing goods. The group may like to discuss some of the issues raised in the following statement by Jeremy Gilley, film maker and founder of Peace One Day: "from Peace One Day's point of view, we could not exist or function without corporate sponsorship. My position is very clear. I feel strongly that in order to influence the supply chain we have to be "in the room". It's very difficult, perhaps impossible to find a company whose entire supply chain from top to bottom complies 100% with international human rights/trade law, although of course this is a position which is desirable".

Information relating specifically to this example can be found at www.peaceoneday.org and http://www.clearingthehurdles.org.

If the group wants to explore the right to desirable work and to join trade unions, they could do the activity "Ashique's story", on page 100, which looks at the issue of child labour or "Trade Union meeting" on page 312. If the issue of sportswear came up and people want to look at other aspects of human rights relating to sport, you could go on to do the activity "Just a minute", on page 199.

Ideas for action

Continue the work you have started by getting together with other local interest groups and mark World Fair Trade Day. You will find plenty of inspiration from http://www.wftday.org/.

You can also use the knowledge and experience gained from the work you have just done to campaign about another issue that concerns the group. There are numerous opportunities throughout the year to join with others to raise awareness about other human rights issues, for instance women's rights on International Women's Day, March 8; refugees on June 20 and human rights on December 10. By collaborating with others, you demonstrate your solidarity with all who struggle for human rights, you will make new friends, and you will have fun and learn.

Further information

There are many organisations working for fair production and fair trade. Use your search engine to find the organisations that are working in your locality. The following organisations have partners in many European countries:

- www.cleanclothes.org has a lot of information and runs campaigns that you can participate in.
- Clothes for a Change Campaign includes an article: "Did child labour make your shirt?" http://www.organicconsumers.org
- People Tree is the pioneer of fair trade fashion internationally: http://www.peopletreefoundation.org/
- The Environmental Justice Foundation's report "Children behind our cotton" details the shocking conditions endured by more than an estimated one million children – some as young as five – who work 12-hour days in extremes of hot and cold weather, many suffering physical, verbal and sometimes sexual abuse: http://www.ejfoundation.org
- The Fair Wear Foundation's mission is to improve labour conditions in the garment industry: http://fairwear.org
- Fair Trade Resource Network is an information hub designed to increase the fair trade and to "create a market that values the people who make the food we eat and the goods we use": www.ftrn.org
- The Play Fair campaign is a coalition of labour rights groups that seek to push sportswear brands that produce products for the Olympic Games to abolish sweatshop conditions in their supply chains and to respect labour rights: www.clearingthehurdles.org

Handouts

Tracking the true cost of cotton

Cotton T-shirts are the product of a number of different global industries, with production in almost every country in the world. Here is an example:

A typical cotton farm in Burkina Faso is a freehold, worked on by a family who cultivate the six or eight hectares of land. One kilo of Burkina Faso-produced raw cotton is worth €0.23. For many of the cotton producers the cash they get from selling the cotton is the only money they receive in the whole year.

From the farm, the cotton is transported to the ginning factory to make lint, a process which takes the cost per kilo to €0.56. Workers are paid €73.40 every two weeks.

The cotton is now transported for export to the Togo port of Lome, where it is sold to merchants at €0.88 per kilo. Over half of it is sold to China: it is loaded onto cargo ships for ports such as Shanghai, where it is sold to local spinning factories for €0.97 per kilo. Most of the workers on the line come from poorer areas, often in China's vast rural hinterland. They live in dormitories in the factory and work very long hours for low pay.

The garments themselves - made for many of the West's most famous brands, often in the same massive factory as where the yarn is spun - are now taken to a port and loaded for export. The average price of a T-shirt imported into the US is €1.10, but a downtown department store in Manhattan will sell two for €14.70.

Cotton that started in Africa costing €0.56 a kilo is now worth €18.40 a kilo.

This information is from the Internet: BBC news channel programme, "Tracking the true cost of cotton", 2 May 2007.

The true cost of one cotton T-shirt

- Water use: 2,157 litres (45% is used for irrigation)
- Energy use: 8 kilowatt hours (28,800,000 Joules) of electricity for spinning and sewing machines 41.6 – 110 litres of fuel for transport by land and sea
- Transport distances: 8,851 – 15,128+ km
- Gas emissions: NOx, CO, CO_2, (greenhouse gasses) SO_2, N_2O, volatile compounds
- Toxins: 1-3g pesticides, diesel exhaust, heavy metals (dyes)
- Cost on import: €0.44 – 0.77
- Child labour: in 17 countries, the average wage is €0.37 per day
- Miscellaneous: 53-91 g of fertilizer

Source: Earth Intelligence Network,
http://true-cost.re-configure.org/
http://forum.re-configure.org

Can I come in?

Refugee, go home! He would if he could.

Complexity Level 3

Group size 6 - 20

Time 60 minutes

Themes
- Migration
- Discrimination and Intolerance
- Peace and Violence

Overview This is a role-play about a group of refugees trying to escape to another country. It addresses:
- The plight of refugees
- The social and economic arguments for giving and denying asylum

Related rights
- The right to seek asylum in other countries
- The right of non-refoulement (the right not to be returned to their country where they can risk persecution or death)
- Freedom from discrimination

Objectives
- To develop knowledge and understanding about refugees and their rights
- To practise skills to present arguments and make judgements
- To promote solidarity with people who are suddenly forced to flee their homes.

Materials
- Role cards
- Flipchart (optional)
- Chalk and or furniture to create the border crossing post
- Pens and paper for the observers to make notes

Preparation
- Copy the role cards. Each immigration officer, refugee and observer will need their own card.
- Set the scene for the role-play. For example, draw a line on the floor to represent a border or arrange furniture to make a physical frontier with a gap for the check post. Use a table to serve as a counter in the border control office and, if you wish to, make notices about entry and customs regulations.

Migration

Discrimination and Intolerance

Peace and Violence

Level 3

6 - 20

60 minutes

Instructions

1. Explain that this is a role-play about a group of refugees fleeing their homeland who wish to enter another country in search of safety.
2. Start with a brainstorm to find out what people know about refugees. Write the points on a large sheet of paper or flipchart paper to refer to in the discussion later.
3. Show people the set-up in the room and read out the following: "It is a dark, cold and wet night on the border between X and Y. A large number of refugees have arrived, fleeing from the war in X. They want to cross into Y. They are hungry, tired and cold. Some have a little money and only a few have identification documents or passports. The border officials from country Y have different points of view – some want to allow the refugees to cross, but others don't. The refugees are desperate, and use several arguments to try to persuade the border officials."

4. Divide the participants into equal groups: one group to represent the refugees from country X, the second group to represent the border officials in country Y, and the third group to be observers.
5. Tell the "refugees" and the "border officials" to work out a role for each person and what their arguments will be. Distribute the role cards and give them fifteen minutes to prepare.
6. Start the role-play. Use your own judgement about when to stop, but about ten minutes should be long enough.
7. Give the observers five minutes to prepare their feedback; then start the debriefing and evaluation.

Debriefing and Evaluation

Start by asking the observers to give general feedback on the role-play. Then get comments from the players about how it felt to be a refugee or a border official, and then move on to a general discussion about the issues and what participants learnt.

- How fair was the treatment of the refugees?
- Refugees have a right to protection under Article 14 of the Universal Declaration of Human Rights and under the 1951 Convention Relating to the Status of Refugees. Were the refugees given their right to protection? Why/why not?
- Should a country have the right to turn refugees away? When? For what reasons?
- Would you turn someone away if you were a border official? What if you knew they faced death in their own country?
- What sorts of problems do refugees face once inside your country? Which of their human rights are being violated?
- What should be done to solve some of the problems facing refugees once inside your country?
- Are there any Internally Displaced Persons in your country? Or in a neighbouring country?
- What can and should be done to stop people becoming refugees in the first place?

Tips for the facilitator

Use the brainstorm to ascertain how much people already know about why there are refugees, what causes people to flee their homeland, where they come from and the countries that they go to. This will help you decide how to guide the debriefing and evaluation, and what additional information you may need to provide at that stage.

Think about what to do if someone in the group is a refugee. Depending on how they came, you could build on their experience and use them as a resource person. On the other hand, it might be too traumatic.

The three groups do not have to be equal. You may, for instance, choose to have only three or four observers and let the rest of the group be active role-players.

The scene is set on a dark, cold and wet night. So why not turn off the lights and open the windows when you do the role-play? If it is more appropriate to your situation, you can set the scene as the arrival of a group in a small, leaky boat. To add to the refugees' confusion, you could make the signs and notices at the border in a foreign (or invented) language. Remember to brief the border officials about what the signs say!

Variations

Run the role play a second time, but let border officials and the refugees swap roles. The observers should now have the additional task of noting any differences between the first and the second role-plays, especially those that resulted in a higher protection of the refugees' rights.

Make a follow-on role-play involving an official team sent by UNHCR to help the refugees from country X.

Suggestions for follow-up

Find out more about refugees in your country, especially about the realities of their daily lives. Participants could contact a local refugee association and interview workers, volunteers and refugees.

Look at www.newtimes.dk where you can read stories written (in English) by asylum seekers and refugees in Denmark. Pick an article and discuss your response.

The British Red Cross has information and activities about refugees that is produced in their Positive Images project: www.redcross.org.uk.

A school class may like to carry on with the topic by researching information about the role of the UNHCR (http://www.unhcr.ch) and then writing an "official report" including the following points:

- Those arguments which persuaded the border officials to let the refugees in
- Any inappropriate behaviour by the border officials
- Recommendations for what country Y should do to protect the rights of the refugees.

Discuss whether or not the Geneva Convention meets the needs of the present and if it needs updating. For instance, in many counties to get refugee status asylum seekers have to prove that they are being persecuted individually; it is not enough to be a member of a group that is being persecuted or to come from a war zone. Similarly, climate refugees are not covered by the Convention.

If you want to try an activity that follows the events after refugees have crossed over the border and are applying for asylum, you can run the activity "Language barrier", on page 203. You could also make a collage or posters to illustrate the difficulties refugees face; see "Playing with pictures" on page 247.

Ideas for action

Make contact with a local or national organisation that works for refugees living in your country and see what you can do to support them. For example, many are lonely and find it hard to integrate; they may appreciate some new friends or assistance with learning the language.

Children who come alone without a family member to seek asylum are especially vulnerable. The group could find out what happens to these unaccompanied minors in their country and how they could support them. Ideas include being a friend, helping with learning the language and education, playing football and going on outings together.

Invite an NGO working with refugees or even a refugee to your school or club to learn more about how refugees get to your country, the asylum process and about their life now.

The website of the United Nations High Commissioner for Refugees (UNHCR) provides a lot information, flyers and videos for organising a workshop about refugees in your organisation or school: http://www.unhcr.org.

Further Information

Refugees are people who have to move if they are to save their lives or preserve their freedom. They have no protection from their own state – indeed it is often their own government that is threatening to persecute them. If other countries do not let them in, and do not help them once they are in, then they may be condemning them to death – or to an intolerable life in the shadows, without sustenance and without rights.

KEY DATE

20 June
World Refugee Day

Definitions and statistics about refugees and migrants can be found in the Migration section of Chapter 5.

Handouts

Refugees' role card

Refugees' arguments and options

You should prepare your arguments and tactics; it is up to you to decide whether to put your argument as a group or whether each member, individually, takes responsibility for putting individual arguments.

You can use these arguments and any others you can think of:

- It is our legal right to seek asylum.
- Our children are hungry; you have a moral responsibility to help us.
- I will be killed if we go back.
- I have no money.
- I haven't anywhere else to go.
- I was a doctor / nurse / engineer in my hometown.
- I only want shelter until it is safe to return.
- Other refugees have been allowed into your country.
- Where are we? The smugglers agreed to deliver us to country Z.
- I will try to bribe the officials to let me enter.

Before the role play, think about the following options:

- Are you going to apply to come in as a group, or individually?
- Will you split up if the border officials ask you to?
- What will you do if they try to send you back? Will you agree to go home? Will you ask them to let you through so that you can get to county Z?
- Do any of you have travel documents? Are they genuine or are they false?

You are to role-play a mixed group of refugees, so in your preparations each person should decide their identity: their age, gender, family relationships, profession, wealth, religion and any possessions they have with them.

Observers' role card

Your job is to observe the role-play. At the end of the role-play you will be asked to give general feedback. Choose a member to be your representative.

As you watch you should, amongst other things, be aware of:

- The different roles played by both the refugees and border officials.
- The arguments they use and how they present them.
- Look out for any infringements of human rights.

You have to decide how you are going to take note of everything. For example, you may consider dividing into two subgroups so that one group observes the border officials and the other the refugees.

Border officials' role card

Border officials' arguments and options

You should prepare your arguments and tactics; it is up to you to decide whether to put your argument as a group or whether each member, individually, takes responsibility for putting individual arguments.

You can use these arguments and any others you can think of:

- They are desperate: we can't send them back.
- If we send them back we will be morally responsible if they are arrested, tortured or killed.
- We have legal obligations to accept refugees.
- They have no money, and will need state support. Our country cannot afford that.
- Do they have any travel documents or means of identification? Are these genuine or false?
- Do they look like genuine refugees? Maybe some are just here to look for a better standard of living?
- Our country is a military and business partner of country X. We can't be seen to be protecting them.
- Maybe they have skills that we need?
- There are enough refugees in our country. We need to take care of our own people. They should go to the richer countries.
- We could demand that they pay us a bribe to let them in.
- If we let them in, others will also demand entry.
- They don't speak our language, they have a different religion and they eat different food; they won't integrate.
- There may be terrorists or war criminals hiding among them

Before the role-play, think about the following options:

- Will you let all of the refugees across the border?
- Will you let some of them across the border?
- Will you split them up by age, profession, wealth...?
- Will you do something else instead?

Notes

This activity was adapted from First Steps: A Manual for starting human rights education, Amnesty International, London, 1997.

The quote, "Refugee go home! He would if he could" was a slogan used in an UNHCR campaign.

War and Terrorism

Peace and Violence

Democracy

Level 4

Any

120 minutes

Chahal v. UK

If he's returned, he'll be tortured!

Themes
- War and Terrorism
- Peace and Violence
- Democracy

Complexity Level 4

Group size Any

Time 120 minutes

Overview A simulation, a mini-trial that looks at a real case that came before the European Court of Human Rights

Related rights
- Freedom from torture
- The right to seek asylum
- Right to a fair public hearing

Objectives
- To develop knowledge about the role of the European Court of Human Rights and about derogations from articles of human rights law
- To develop skills to think critically and make logical arguments
- To cultivate a sense of justice and feeling for human dignity

Materials
- Copies of the role cards
- Pens and paper for note-taking
- Information card for the facilitator

Preparation
- Photocopy and cut out the cards on page 123. Everyone will need their own card and you should have equal numbers (or as close as possible) of judges, representatives of the UK Government and representatives of Mr Chahal.
- Number the cards in each group 1, 2, 3, 4 and so on.
- You will need sufficient space so that each of the "courts" (3 people) is able to sit apart from the others.

Instructions

1. Tell the group that the session will be devoted to a case which came before the European Court for Human Rights. Ask participants what they know about the Court and the European Convention of Human Rights.
2. Read out the information on the case card and make sure that everyone understands that the question is, "Would deporting Mr. Chahal be a violation of Article 3?"
3. Divide participants into 3 equal groups.
   - Group A represents Mr Chahal
   - Group B represents the UK Government
   - Group C represents the judges in the European Court of Human Rights
4. Hand each group copies of the relevant role card and explain that participants have 30 minutes to discuss and clarify their own positions. Groups A and B should use this time to prepare their arguments and Group C, the judges, should prepare questions for both sides.
5. After 30 minutes tell the participants to re-group: number 1s in a group, number 2s in another and so on, so that each new group comprises one representative for Mr. Chahal, one representative of the UK government and one judge.

6. Explain that each of these new small groups represents a mini-court. The courts have a further 20 minutes to listen to the arguments of both sides and for the judges to ask questions.
7. After this time, each judge should come to an individual judgement on whether Article 3 would be violated if Mr Chahal were to be deported. Bring the whole group back together and ask the judges to pronounce their decisions, giving their reasons.
8. Offer the representatives of the other two groups the opportunity to respond to the judgements made, and then tell them how the European Court in fact ruled in this case (see the information card below under "Handouts").
9. Ask for participants' reactions to the decision and then proceed to the debriefing and evaluation.

KEY DATE

26 June
United Nations International Day in Support of Victims of Torture

Debriefing and evaluation

- What were the most difficult aspects of the case?
- Did you find it hard to play your role?
- Do you think the "judge" in your small group made the right decision? What were the most important factors in the final decision?
- Why do you think that the European Convention on Human Rights allows for no limitation of the right to torture, even in cases of emergency?
- What do you think the consequences would be if torture was sometimes permitted?
- How does all of this relate to the current "war on terrorism"? Are you aware of actions or cases that are similar?
- Why do we need the European Court of human rights?
- Do you know of any cases from your country that have come before the court?
- Who can take a case to the European Court of Human Rights?

Tips for facilitators

At point 4, where people are meeting with others sharing their role, you will need to warn them that they will be split up for the actual court cases. Encourage people to use part of the time for discussing details of the case with others, and part of it to prepare their opening statements. The judges should clarify the details of the case and think about the type of additional information they will need from both sides in order to make a judgement.

Explain to both sides in the trial that even if they do not agree with the position they are supposed to be representing, they need to make sure that the best possible defence is presented to the judges.

It will be best if you can either allow the different "courts" to meet in different rooms (point 6), or at least for them to be far enough from each other so as not to be overheard or to overhear the others.

Ask the judges to manage the time during the "trials". They may want to plan beforehand how much time they allow for questions, and how they divide the time between each side. Emphasise that they need to give each side approximately the same amount of time, but that they will need to be sure that there is time available for clarification of points which the sides dispute.

If participants are not already aware of it, you could provide some information at the end on the report by Dick Marty, "Secret detentions and illegal transfers of detainees involving Council of Europe member states: second report" about secret detentions and on the conditions at Guantanamo Bay (see the background information on War and Terrorism).

Suggestions for follow-up

The activity "Terrorism" on page 295 looks at different ways of defining terrorism, using examples of possible terrorist acts. You could also look at another human right which cannot be limited – the right to life – in the activity "When Tomorrow Comes" on page 324. This uses a piece of text written by a young person on Death Row.

Further Information

The European Court of Human Rights is an international judicial body established under the European Convention on Human Rights (ECHR) of 1950 to monitor respect of human rights by member states of the Council of Europe. www.echr.coe.int

There is a very simple summary about the European Court of Human Rights and its work at www.abouthumanrights.co.uk.

The Court found that there would be a violation of Article 3 if the British Government went ahead with the planned deportation of Mr Chahal. Their reasoning was as follows:

> "Article 3 enshrines one of the most fundamental values of democratic society … The Court is well aware of the immense difficulties faced by States in modern times in protecting their communities from terrorist violence. However, even in these circumstances, the Convention prohibits in absolute terms torture or inhuman or degrading treatment or punishment, irrespective of the victim's conduct. Unlike most of the substantive clauses of the Convention and of Protocols Nos. 1 and 4, Article 3 makes no provision for exceptions and no derogation from it is permissible under Article 15 even in the event of a public emergency threatening the life of the nation …
>
> …The prohibition provided by Article 3 against ill-treatment is equally absolute in expulsion cases. Thus, whenever substantial grounds have been shown for believing that an individual would face a real risk of being subjected to treatment contrary to Article 3 if removed to another State, the responsibility of the Contracting State to safeguard him or her against such treatment is engaged in the event of expulsion. In these circumstances, the activities of the individual in question, however undesirable or dangerous, cannot be a material consideration."

Derogation. This is the name given to the act of withdrawing from a legal provision, or, in the case of the European Convention of Human Rights, of suspending a member state's legal obligations to particular articles. Article 15 of the ECHR allows a member state to do this "in time of war or other public emergency", but the State has to inform the Secretary General of the Council of Europe beforehand, and the derogation has to be "strictly required by the exigencies of the situation". Article 15 also specifies that there can be no derogation from articles 3, 4.1 and 7, and that derogation from article 2 only applies to "deaths resulting from lawful acts of war".

For a number of years, the UK derogated from parts of Article 5, and this was renewed in November 2001, after the terrorist attacks in the USA in September 2001, on the grounds that the UK faced a terrorist threat. The UK was the only one of the member states of the Council of Europe to use its right to derogate in the wake of the 2001 terrorist attacks in the USA. The derogation was withdrawn in 2005, following a decision of the House of Lords which found it to be discriminatory, and therefore incompatible with the Convention.

There is a summary of the European Convention on Human Rights on page 610.

Ideas for Action

Find out about which cases have come up in the European Court of Human Rights concerning your country, and whether there have been judgments claiming a violation. You can find the database by going to www.echr.coe.int and then searching "HUDOC database".

Handouts

Case card for use at step 2 of the instructions
The Case

Karamjit Singh Chahal is an Indian citizen, but currently lives in the UK. He is a Sikh, and he supports the campaign for an independent Sikh state in the Punjab area of India.

The British Government is trying to deport Mr Chahal back to India because it claims that his support for Sikh independence and his past activities mean that he is a threat to national security in the UK, particularly given the current concerns over terrorist activity.

Mr Chahal is fighting the deportation in the European Court of Human Rights, because he claims that he is certain to be tortured if he returns to India. He argues that this would be a violation of Article 3, and therefore that the Government is not entitled to deport him.

Role Card for Karamjit Singh Chahal

You are an Indian citizen, but currently live in the UK. You are a Sikh, and you support the campaign for an independent Sikh state in the Punjab area of India.

The British Government is trying to deport you back to India because it claims that your support for Sikh independence and your past activities mean that you are a threat to national security in the UK, particularly given the current concerns over terrorist activity.

You are certain that if you return to India, you will be tortured, as many of your friends and family have been – and as you were yourself the last time you were in India. This was only six years ago, and you were arrested and detained by the Punjab police for 21 days. During this time you were kept handcuffed in terrible conditions, beaten till you were unconscious, electrocuted on various parts of your body and subjected to a mock execution. Later on you were released without charge.

You claim:

1. You are not a threat to national security in the UK, because you support a peaceful resolution to the conflict in India.
2. You will certainly be tortured again if you go back to India, because things there have not changed substantially, and you are now even better known as a separatist.
3. If the UK Government lets that happen, it will be denying you your right to be free from torture. That would violate Article 3 of the ECHR.

Articles from the European Convention on Human Rights:

Article 3: Prohibition of torture
No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

Article 15: Derogation in time of emergency

1. In time of war or other public emergency, a government may limit some of the rights in this convention, but only when absolutely necessary.
2. The rights in Articles 3, 4(i) and 7 can never be limited. The right to life cannot be limited except in the case of deaths resulting from lawful acts of war.

Role Card for the UK Government

The Case

Karamjit Singh Chahal is an Indian citizen, but currently lives in the UK. He is a Sikh, and he supports the campaign for an independent Sikh state in the Punjab area of India.

You act on behalf of the UK Government, which is trying to deport Mr Chahal back to India, because it claims that his support for Sikh independence and his past activities mean that he is a threat to national security in the UK, particularly given the current concerns over terrorist activity.

Mr Chahal is fighting the deportation in the European Court, because he claims that he is certain to be tortured if he returns to India. He argues that this would be a violation of Article 3, and therefore that the Government is not entitled to deport him.

You claim:

Mr Chahal is not at serious risk of being tortured because the situation in India has changed since he was there last, and you have a guarantee from the government there that he will be safe.

He is a threat to national security here in the UK because of his activities with the Sikh independence movement.

His right not to be tortured should therefore be limited and should not take precedence over the possible threats to national security.

Articles from the European Convention on Human Rights:

Article 3: Prohibition of torture

No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

Article 15: Derogation in time of emergency

In time of war or other public emergency, a government may limit some of the rights in this convention, but only when absolutely necessary.

The rights in Articles 3, 4(i) and 7 can never be limited. The right to life cannot be limited except in the case of deaths resulting from lawful acts of war.

Role Card for the Judges

The Case

Karamjit Singh Chahal is an Indian citizen, but currently lives in the UK. He is a Sikh, and he supports the campaign for an independent Sikh state in the Punjab area of India.

The UK Government is trying to deport Mr Chahal back to India, because it claims that his support for Sikh independence and his past activities mean that he is a threat to national security in the UK, particularly given the current concerns over terrorist activity.

Mr Chahal is fighting the deportation in the European Court, because he claims that he is certain to be tortured if he returns to India. He argues that this would be a violation of Article 3, and therefore that the Government is not entitled to deport him.

The likelihood of torture: Information from different sources

In a 1995 report, the UN Special Rapporteur on torture commented on the practice of torture in police custody: "… few incidents, in what is credibly alleged to be a widespread, if not endemic, phenomenon are prosecuted and even fewer lead to conviction of the perpetrators."

A recent Amnesty International report lists a pattern of human rights violations committed by officers of the Punjab police acting in under-cover operations outside their home State. Amnesty claims that prominent Sikh separatists still face a serious risk of "disappearance", detention without charge or trial, torture and extrajudicial execution, often at the hands of the Punjab police.

Articles from the European Convention:

Article 3: Prohibition of torture

No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

Information card for use by the facilitator at point 8 of the instructions

Summary of the case Chahal v. The U.K., (22414/93) [1996] ECHR 54 (15 November 1996)

Facts: The applicant is a Sikh who illegally entered the United Kingdom but his stay in the UK was later regularised under a general amnesty for illegal entrants. He had been politically active in the Sikh community in the UK and played an important role in the foundation and organisation of the International Sikh Youth Federation. He was arrested but not convicted for conspiracy to kill the then Indian Prime Minister, and was later convicted for assault and affray, but the conviction was set aside. A deportation order was issued because of his political activities and the criminal investigations taken against him, and he was detained until the ruling of the ECHR.

Complaint: The applicant claimed that his deportation to India would result in a real risk of torture, inhuman or degrading treatment which would violate article 3 of the European Convention. He also claimed a violation of his right to freedom of liberty guaranteed by article 5.

Holding: The ECHR found a violation of article 3 and article 5(4) and 13, but no violation of article 5(1).

Reasoning: Article 3 contained a guarantee which is absolute in expulsion cases, so the UK could not rely on its national security interest to justify the deportation of the applicant. The applicant would face a real risk of ill treatment if deported to India. No violation of article 5(1) was found since the decision was important and could not be taken hastily. The assertion of a national security interest should not free national authorities from effective control by national courts so the proceedings in the English courts did not meet the requirements of Article 5(4).

http://www.hrcr.org/safrica/citizenship/Chahal.html

Poverty

Disability and Disablism

Migration

Level 2

Any

90 minutes

Change your glasses

I know I'm not seeing things as they are, I'm seeing things as I am.

Laurel Lee[1]

Themes
- Poverty
- Disability and Disablism
- Migration

Complexity Level 2

Group size Any

Time 90 minutes

Overview This is a very simple outdoor exercise in wich participants go out and explore the locality through someone else's eyes.

Related rights All

Objectives
- To raise awareness of the inequalities in society
- To develop skills of observation and imagination
- To foster solidarity and motivation to work for justice

Materials
- Glasses. Old glasses from a second hand shop or flee market, or just the frames.
- Large sheets of paper, and pens
- Old magazines, post cards, material, scraps for collage, glue
- Tape for hanging the pictures up
- A digital camera or mobile phone that can take pictures; ideally one per person or one or several for the whole group
- Computer and printer

Instructions

1. With the group, brainstorm those people who are disadvantaged or living at the margin of society, for example a person with disabilities or a homeless person.
2. Ask each participant to choose one such person whom they are curious about and explain that they are going to go out and explore the locality through that person's eyes.
3. Emphasise that the point is not to act out the role, but to go out and imagine what it would be like to be the other person. What would it be like to be in that person's shoes? For instance, would they be able to enjoy all the amenities? Where would they buy bread (if they can afford it)? Where would they live?
4. Hand out the glasses if you have some! Tell participants that as they go around the locality they should take pictures either with digital cameras or on their mobile phones as documentation. Agree a time for everyone to return.
5. On their return, ask each participant to transfer their pictures onto the computer, then to choose two, three or four to print out, mount on a large piece of paper and tape onto the wall. The pictures should be untitled.
6. When all the pictures are displayed, ask everyone to try to guess which groups are being represented; then invite each participant in turn to present their pictures and to explain why they are particularly interested in the particular group they chose to "see".

[1]Laurel Lee who said, "I know I'm not seeing things as they are, I'm seeing things as I am" was diagnosed with cancer when she was twenty nine years old. Contrary to doctors' predictions, she lived for a further twenty years bringing up her three children, travelling and writing. In her case, refusing to see things as they are, was an inspiration. In other circumstances, it is folly.

KEY DATE

Second Thursday in October
World Sight Day

Debriefing and evaluation

Begin by looking at the exhibition and then go on to ask participants in turn what they experienced and what they saw.

- What happened? Did you enjoy the activity? Why? Why not?
- What was the most surprising thing you discovered?
- Why did you choose the example you did?
- What preconceived ideas or stereotypes did you have about the person you chose? What influence did these have on how you did the activity and what you "chose to see"?
- Did the exercise enable you to empathise in any way with the person at the margin? Why? Why not?
- What have you learnt about yourself?

Now go on to discuss some of the broader issues:

- "I know I'm not seeing things as they are, I'm seeing things as I am." What effect do our stereotypes and beliefs have on the way we see the world around us?
- Where do we get our information about disadvantaged and marginalised groups from?
- How risky is it to make assumptions about someone based on a generalisation about the groups as a whole?
- How risky is it to make generalisations about a group of people based on one or two examples?
- Which human rights specifically protect the different examples of disadvantaged people or those living at the margin which the participants identified?
- How are the rights of these people most frequently violated?
- How easy is it for them to claim their rights?
- Who should be responsible for making sure that their rights are not violated – or that they can exercise them?

Tips for the facilitator

You can run this activity as an introductory exercise or as the main activity. In a training meeting it can be done to give people a break and fresh air, or as something extra to be done in the participants' free time.

The instructions suggest people work individually, but the activity can be done in small groups. Practical considerations such as the size of the group and availability of cameras will most probably determine how you organise the activity. Bear in mind that it takes time for people to introduce their pictures, so depending on the size of the group, restrict the number of pictures each person chooses to display.

Examples of people who are disadvantaged by society might include a single mother with small children, a pensioner, an immigrant, a person in a wheelchair or someone with HIV/AIDS. Examples of people at the margin of society might include a homeless person, an illegal immigrant, an illiterate person, a mentally ill person or a member of the Roma community. These are examples of groups of people who do not have the opportunities that are available to the majority. All disadvantaged and marginalised people are poor and suffer from prejudice and stereotyping and are often discriminated against in some way, for instance in access to decent housing and jobs because of the situation they find themselves in.

It is very important that the participants understand that they can not escape from the fact that they are looking through their own eyes and imagining what it is like to be someone living at the margin of society. They should be aware that by bringing their existing stereotypes and feelings of empathy to the activity they risk reinforcing beliefs that may be distorted or wrong.

They should also know that stereotypes are (useful) generalisations about a group of people but that they should be used with caution as there will be wide variation within the group and the generalisation will not apply to every individual. For more information about stereotypes see the background information section on "Discrimination and Intolerance".

Variations

The instructions suggest people work individually, but the activity can be done in small groups or with the whole group according to the number of cameras available to take pictures.

Instead of making individual posters, all the pictures can then be put together to make an exhibition or slide show entitled "Lives at the margin".

Instead of making the pictures, ask participants on their return to make up an imaginary story about the person, or perform a mime.

If you want participants to put themselves in someone else's shoes, then give the participants new shoes as well as new glasses! Different languages may have different expressions to suggest that people try to imagine themselves as and empathise with someone else.

The activity as described asks participants to imagine how someone who is disadvantaged or marginalised lives, and then to go out and try to see the world through their eyes. An alternative is to go out and observe and then to use imagination to build a picture of them. Explain that normally in our everyday lives we are very busy and don't generally take a lot of notice of other people. Now they are going to look very carefully! Tell participants to go out into the town and within 5 minutes they must choose someone to follow. Emphasise that they should behave discreetly and not embarrass their target. It can be anyone they think looks "interesting", preferably someone whose life is very different from their own. Tell the participants that they must make a mental note of their very first impression and the reason they chose that particular person. Now they should follow their target and observe them carefully and try to imagine who they are and build up a picture of their life, for instance:

- What might their name be?
- How old are they?
- What are they doing?
- Where are they going?
- Where do they live?
- Do they have a partner or family, or are they single?
- Are they employed? What is their job? Or are they unemployed?
- What might make them happy?
- Do they have hobbies? What might they be?
- What do they like to eat and drink?

Agree that after, for example, 30 minutes everyone returns to share their experiences. They can talk about, or illustrate their target's life in words and pictures.

You may like to use the roles listed in the activity "Take a step forward" on page 281. It makes both a good introduction to the activity or an appropriate follow-up.

Suggestions for follow up

In "Take a step forward" on page 281 you can feel the way inequality of opportunity affects people's lives.

In the activity "Tale of two cities" on page 286 you can explore the way the choices we make about financing social welfare affect community life.

To get out of their situation at the margins of society, people need a job with a decent wage. This can be difficult if you are, for instance, disabled or an immigrant. You can explore some of the issues in the activity "I want to work" on page 193.

Ideas for action

Do the activity with family, friends or colleagues and start a discussion about human rights.

You can also check your assumptions about marginalised people by arranging to meet some of them, for example through a Living Library project or, if you are interested in homeless people or refugees, by visiting a shelter or an asylum centre. Alternatively you could contact a youth worker or social worker working with marginalised people and ask them to tell you about the realities of the people they work with.

Further information

In the context of this activity we use the term "disadvantaged" to mean individuals, or a group of people, who are not able to support themselves, are not self sufficient and have to rely on financial support. Thus they are poor. Examples might include a single mother, an immigrant or a person with disabilities. People are often "disadvantaged" because mainstream society acts in ways that "disadvantages" them. These people and groups see themselves as disadvantaged to the extent that they are denied access to healthcare, education, information and employment, compared with those in the mainstream of society. Disadvantaged people may also feel a lack of autonomy, incentive, responsibility and self-respect. Barriers to self sufficiency can include the unavailability of resources, for example, lack of employment, capital or accessibility of public transportation for physically disabled people. Inaccessibility is another barrier: cost, poor design, distance, lack of publicity and society's regard for a group. A resource may also be inaccessible because it is disliked or distasteful to a certain group or may run counter to its own values. Those people who are "disadvantaged" may or may not also be living at "the margin of society".

When we use the term "the margins of society" we refer to a conceptual rather than a physical location. Essentially people living at the margin of society are excluded from participating in society. Examples of people living at the margin may include prisoners, the homeless, the incurably mentally ill or certain groups, for instance the Roma. For example, a homeless person may not be able to register to vote because they cannot provide a mailing address. This may mean that they lose out on voting on key issues that might affect them; they remain outside of society because they don't have a say in how they are governed or in the services provided for them. Another example could be someone who is illiterate who becomes an outcast because they are unable to fill out support claim forms or job applications.

The Living Library is an idea that started in Denmark in the year 2000 and is now promoted by the Council of Europe through its book, Don't judge a book by its cover!. A Living Library works exactly like a normal library – readers come and borrow a "book" for a limited period of time. After reading it they return the Book to the library and – if they want – they can borrow another Book. There is only one difference: the Books in the Living Library are human beings, and the Books and readers enter into a personal dialogue. The Books in the Living Library are people representing groups frequently confronted with prejudices and stereotypes, and who are often victims of discrimination or social exclusion.

For further reading about the framework for describing disadvantagement and issues for social action you can consult: What is a "Disadvantaged Group?" by Steven E. Mayer, Ph.D www.effectivecommunities.com/articles

Note

This activity was developed from one created and tested by the participants of the training course Human Rights Education and Informality: How you act in informal times and moments in a Human Rights Education perspective? - Association Intercultura, Dinan, France, May 2009 . The variation was developed out of an experience with Blast Theory / Rider Spoke. http://www.blast-theory.co.uk

Children

General Human Rights

Education

Level 2

Any (small groups: 3-4)

60 minutes

Children's rights

In a disparate world, children are a unifying force capable of bringing us all together in support of a common ethic.

Graça Machel-Mandela

Complexity Level 2

Group size Any (small groups: 3-4)

Time 60 minutes

Themes
- Children
- General Human Rights
- Education

Overview This activity uses diamond ranking to promote discussion about the Convention on the Rights of the Child (CRC), including:
- Fundamental human rights and the special rights of the child under the CRC
- Duties and responsibilities under the Convention
- How to claim the rights

Related rights
- The rights of the child (all)
- The right to express freely views on all matters affecting him/her
- The right to protection from economic exploitation
- The right to rest and leisure and to enjoy his / her own culture

Objectives
- To provide knowledge about the Convention on the Rights of the Child (CRC)
- To develop skills to review information critically and relate it to everyday experience
- To stimulate feelings of responsibility, solidarity, justice and equality

Materials
- Statement cards - one set per small group
- A large sheet of paper to make a wall chart and marker pens
- Enough space for small groups to work independently

Preparation
- Refer to the abridged version of the CRC on page 605. List the Articles on the large sheet of paper to make a wall chart.
- Review the statement cards provided below and refer to the CRC. Decide which Articles will promote the most interesting discussion with your particular group. Consider which issues are most relevant to the group members and which will be the most controversial. If appropriate, choose other Rights and make your own cards.
- Prepare one set of cards for each small group. Put each set in an envelope so that they don't get mixed up!

Instructions

1. Start with a brief review of the CRC. Ask what people know about it. Point out the wall chart and go over the main Articles.
2. Ask participants to get into small groups of three to four people. Hand out the envelopes with the statement cards.

3. Explain the diamond ranking procedure. Each small group is to discuss the nine statements and consider how relevant each one is to their own lives. They should then arrange them in a diamond pattern in order of importance to them. They should lay the most important statement on the table. Underneath it, they should lay, side by side, the two next most important statements. Underneath these, they should lay out the next three statements of moderate importance. The fourth row should have two cards and the fifth row one card, the statement that they thought was the least important. In this way the cards will lie in the shape of a diamond.
4. Give the groups 25 minutes to discuss and decide the order of ranking.
5. When all the small groups have finished, let people walk around the room to see how each group ranked the statements. Then call everyone into plenary for a debriefing.

KEY DATE

20 November
Universal Children's Day

Debriefing and evaluation

Start by inviting each group in turn to present the results of their discussions. Then go on to review how participants enjoyed the activity and what they learned.

- How do the different groups' diamonds compare? What are the similarities and differences?
- Why do different people have different priorities?
- People can say that a particular right is more important than another in my community, but it is not correct to say that one right is more important than another per se. Why?
- As a result of listening to others, do any of the groups wish to reconsider their own decisions about the ranking of the cards? Which arguments were the most persuasive?
- In general, which rights are not respected in your community, and why?
- Are there any rights which are not in the Convention that you think should be included?
- Why do children need their own Convention?
- If children should have their own Convention, is there not a case for a Convention for young people aged 18 to 30? If so, what special rights should such a convention for young people contain?
- It is one thing for children to have rights under the CRC, but, in reality, how realistic is it for them to claim them?
- How can children claim their rights?
- If participation in the democratic process is one way for people to claim their rights, what can the participants do now to begin to "claim their rights" at home and in their school or club? Which rights are particularly relevant to the young people in the group?
- Is the "mosquito" device designed to dispel young people from public places used anywhere in your town? Which rights of young people does it violate?
- To whom, in your society, can children turn, if they know of serious violations of their rights?

Tips for facilitators

There is more information about diamond ranking in the section, "How to use the manual" on page 45 of chapter 1. Point out to the groups that there are no right and wrong ways in which to order the cards. They should recognise that different people have different experiences and therefore different priorities and these should be respected. Nonetheless, they should try, in each of their small groups, to come to a consensus about the order. After all, in real life, issues have to be prioritised and decisions made in the best interests of all!

In the instructions to the participants and in the evaluation, make sure that the participants understand that prioritisation should be according to the relevance of the rights to the participants' lives. It does not make sense to talk about prioritising the importance of rights as such. Human rights are indivisible and, therefore it is not correct to state that the right to education is more important than freedom of speech. But it is correct to state that in my community the right to education is more important because we have no school although we do have a free press.

Variations

Instead of providing nine Articles to be ranked, you can provide eight and leave one card blank for the groups to identify the ninth themselves.

Put the statement cards in a hat and ask people in turn to take one out and to talk about it for one minute. Refer to the activity, "Just a minute" on page 199 for information on this method.

Ask the small groups to write a short story or to present a short role-play of an incident relating to selected Articles. Alternatively, the stories/role-plays could be based on events from the media: something heard or seen in a film or theatre, or read in a book or magazine. The role-plays can be developed so that participants start with the incident and go on to improvise solutions or ways to prevent the incident in particular, or the violation in general, from happening again.

Suggestions for follow-up

Invite someone who is familiar with the CRC, such as a judge, a solicitor, a state attorney, the head of a child help-line, a child psychologist or someone from the ombudsman's office, to talk to the group. Before the talk, conduct a brainstorm of abuses of children's human rights, for example, child abuse, sexual exploitation, neglect and bullying. Find out from the speaker who in the local community has a duty of care and responsibility, for example, parents, police, help-lines, social workers, etc. Also, get advice on how to take action if they witness a violation, especially if it is something as serious as a neighbour maltreating their children. Such issues need to be tackled with care, concern and caution.

Take an issue that is of concern to the group and ask them to discuss it and to explore more precisely how they think their rights are being infringed. They should also address how the infringed right should be balanced against other people's rights. They could take a further step and contribute to the debate on debatepedia. Suggested topics include: using sanctions to end child labour, do off-spring have the right to know their biological parents?, condoms in schools, student cell phones in schools, should the voting age be reduced?, lowering of the drinking age. See these and other issues debated at http://debatepedia.idebate.org/en/index.php/Category:Youth

Find out more about the Council of Europe's work with young people; put "Building a Europe for and with Children" into your search engine.

Take a good look various issues relating to youth participation through the activity, "On the ladder" on page 236.

Children and young people often feel discriminated against. If the group would like to explore issues about discrimination, they may like to do the activity, "All equal - all different" on page 97.

Ideas for Action

If you are working in a school, get the pupils to review the school's management policies and curriculum to see how well it meets its duties and responsibilities in relation to the CRC. For example, does it provide education that is directed to the development of the child's personality, talents and abilities, or is there too much emphasis on cramming for exams? Do pupils have the right to express views freely on all matters affecting them? Are the pupils' views given due weight? In other words, is there a school council and how effective is it? Is school discipline administered in a manner consistent with the child's dignity? How does the school deal with racist incidents and bullying? Discuss where there is room for improvement

and what measures could and should be taken to address the issues. Look at the section on "Taking action" and plan a project. Be careful not to rush into things or do things in ways that will (unnecessarily) upset the teachers, especially if they might resent you wresting power from them!

If you are working in a youth club or organisation, get the members to review the management policies and the opportunities for participation.

Contribute to the debates on http://debatepedia.idebate.org (category: youth)

Further information

For the full text of the Convention, relevant UNICEF documents, published annually, on the state of the world's children, and other books and publications relating to children's rights, see the references in chapter four in the section on background information on children.

The Parliamentary Assembly of the Council of Europe has called for ban on acoustic "youth dispersal" (mosquito) devices. At its meeting in June 2010 the Assembly called for a ban on all acoustic devices which discriminate against young people, such as the Mosquito "youth dispersal" device which emits a powerful sound signal audible to almost everybody under 20, but few over 25, in order to prevent young people from loitering. In a recommendation that was unanimously adopted the Assembly, which brings together parliamentarians from all the member states of the Council of Europe, said the "highly offensive" device discriminates against young people, treating them as if they are "unwanted birds or pests". It could also breach human rights, such as the rights to private life or freedom of assembly and may constitute degrading treatment because it inflicts "acoustic pain".

"If 16-year-olds are old enough to drink the water polluted by the industries that you regulate, if 16-year-olds are old enough to breathe the air ruined by garbage burners that government built, if 16-year-olds are old enough to walk on the streets made unsafe by terrible drugs and crime policies, if 16-year-olds are old enough to live in poverty in the richest country in the world, if 16-year-olds are old enough to get sick in a country with the worst public health-care programs in the world, and if 16-year-olds are old enough to attend school districts that you underfund, than 16-year-olds are old enough to play a part in making them better."

Rebecca Tilsen, 14, testifying to the Minnesota House subcommittee in 1991 regarding lowering the voting age.

Handouts

Statement cards

Copy the following Articles and cut them out to make the statement cards.

The child has the right to express freely views on all matters affecting him/her, and the child's views should be given due weight. The child has the right to freedom of expression.

The right of the child to freedom of thought, conscience and religion shall be respected. The child has the right to freedom of association and peaceful assembly.

No child shall be subjected to arbitrary or unlawful interference with his/her privacy, family, home or correspondence. The child should be protected from unlawful attacks on his/her honour and reputation.

Parents have the prime responsibility for the upbringing and development of the child.

The child has the right to education. The State shall make primary education compulsory and available and free to all. School discipline shall be administered in a manner consistent with the child's dignity. Education should be directed towards the development of the child's personality, talents and abilities, towards the development of respect for human rights and fundamental freedoms, towards the development of a responsible life in a free society in the spirit of peace, friendship, understanding, tolerance and equality, and towards the development of respect for the natural environment.

The child has the right to rest and leisure, to play and participate freely in cultural life and the arts.

The child shall be protected from economic exploitation and from performing work that is hazardous to his/her life and development. The child shall be protected from all forms of sexual exploitation and sexual abuse, the use of children in prostitution or other unlawful sexual practices, in pornographic performances and materials.

The State shall take all feasible measures to protect and care for children affected by armed conflict.

Every child accused of having committed an offence or crime should be guaranteed to be presumed innocent until proven guilty, to have legal assistance in the presenting of his/her case, not to be compelled to give testimony or to confess guilt, to have his/her privacy fully respected, and to be dealt with in a manner appropriate to his/her age, circumstances and well-being. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by children below the age of 18.

Different wages

Equal pay for equal work!

Themes
- Work
- Gender
- Discrimination and Intolerance

Complexity Level 2
Group size 6+

Time 60 minutes

Overview This is a simulation that confronts people with the realities of the labour market. It addresses issues of
- Different wages for the same job
- Discrimination in the workplace
- Policies of low pay for young workers

Related rights
- The right to desirable work and to join trade unions
- The right to fair wages and equal pay for equal work
- The right not to be discriminated against on the grounds of age and sex

Objectives
- To confront participants with the realities of discrimination in the workplace
- To develop skills to respond to injustice and defend rights
- To promote solidarity, equality and justice

Materials
- 1 copy of the "Workers' wage rates"
- Labels, one for each participant / worker
- Money tokens. You can use the *Compass* money on page 354.

Preparation
- Prepare the labels. These should state only the sex and age of the workers. Use the list of workers' wage rates for reference.
- Think of a concrete task that participants can do. Collect together any equipment or materials that they will need in order to do the work.

Instructions

1. Explain to the participants that they are workers and have to do some work for their employer (you!). They should not worry; everyone will be paid. You don't agree with slavery!
2. Hand out the labels at random, one to each participant.
3. Explain the task and make sure everyone knows what they have to do.
4. Let people get on with the work!
5. When the tasks are all completed, ask people to queue up to be paid. Pay each person according to their age and sex as laid out in the list of workers' wage rates. You should count the money out aloud so everyone can hear and all are aware of how much each of the others is getting.
6. If participants start to question or complain, give brief "reasons", but avoid being drawn into discussion.
7. You will have to use your own judgement about how far to go, but stop when you believe it is beginning to get too heated! Give everyone time to calm down and to get out of role, and then sit in a circle for the debriefing.

Work

Gender

Discrimination and Intolerance

Level 2

6+

60 minutes

Debriefing and evaluation

Take the discussion in stages. Start with a review of the simulation itself:

- How did it feel to receive more (or less) than other workers even though everyone did exactly the same task?
- Why did some people receive more (or less) than others? What were the criteria?
- How did it feel to get more than others? How did it feel to get less than others?
- Does this sort of discrimination happen in places of work in your country or community?

Next, talk about remuneration on the basis of sex:

- Can different pay for the same job, when done by a man and a woman, be justified? Why? Why not? When?
- What if a man does the job better than a woman? Is that reason enough for paying the woman less?
- If a man is more qualified than the woman, does it follow that he should be paid more?
- Do you think that there are jobs that should be done exclusively by men? Why? Why not? If yes, which jobs?
- Do you think that there are jobs that should be done exclusively by women? Why? Why not? If yes, which jobs?
- Do you think that the practice of affirmative action (or positive discrimination) can be justified in order to change social attitudes?

Finally, go on to talk about remuneration on the basis of age:

- Is there a policy for different wages on the basis of age in your country? If not, do you think there should be?
- What is the rationale for applying this kind of policy, especially in the case of young people?
- What do you think about this type of policy? Is it good? Bad? Necessary? Unnecessary? Give reasons.
- Which human rights have been violated or are at stake in the activity?
- How can people claim these rights?

Tips for facilitators

If you need to add or to delete some workers from the list, make sure that you still have a balance of sexes and people of different ages. If the group is large or if you want to get into a deeper discussion about the two different types of discrimination, it is a good idea to sub-divide the group into two groups. Then one group can take the task of discussing discrimination on the grounds of sex and the other discrimination on the grounds of age.

What sorts of tasks are suitable for this activity? It should be exactly the same task for every worker. Also try to choose something that can be done by several people at the same time, so it does not become tedious for people to wait and watch. Think about the following:

- If you want to go outdoors, can it be done during the season of the year?
- Do you have the space?
- Can it be done equally easily and well by people of different ages and by both men and women?
- Is it safe?
- Will people feel embarrassed or refuse on ethical grounds?
- How long will it take?
- Does it require many skills?
- How can it be repeated several times over?

KEY DATE

Second Tuesday in April
European Equal Pay Day

Examples of tasks:

- Clean the blackboard/whiteboard and neatly write a given phrase on it.
- Take books off a shelf and put them in a box. Carry the box to the other side of the room and unpack the books onto a second bookshelf.
- Make an origami (aeroplane or simple hat).
- Clean the working room or a defined area of the garden.
- Collect litter or rubbish from a defined area in the neighbourhood.
- Wash the windows of the school / building where you meet or wash the teachers' / trainers' cars!
- Collect three different types of leaves and mount them on a piece of paper.
- Look up the definition of a word and write it on a piece of paper. (If you choose different words, each relating to human rights, then at the end you may have a short glossary of terms!)

When you are paying out and have to give explanations for the different salaries, you will have to think up "reasons". They can be grounded in what actually happened or they can be ridiculous. For example:

- Someone who stumbled gets less
- Someone who smiled and looked happy gets more
- It's Friday!

Variations

Instead of the facilitator paying out the money, two participants can be the cashiers.

Depending on the task you have chosen, you can set a time limit for completion, such as in a factory. If the task is very simple, or you have fewer than six players, you could have three or four rounds, each round representing one day's work. After each round, the workers go to the bank, sign a document and get their salary for the day. Expect that some participants will quickly realise how unfair the wages are and will complain. In this case you could sack them and tell the remaining workers that they will have to work harder. Be prepared that at this point the workers may call a strike. Beware that the participants don't get carried away and be sure that you keep your sights on the original learning objectives.

If you do not feel it appropriate to do this activity as a simulation you could adapt the information to use as a basis for discussion. Make a "fact sheet" for each worker with information about the work they do, their age, sex and remuneration. You could also include other details such as educational background and professional experience. Alternatively, you could develop a few in-depth case studies for different workers. However, you should be aware that discussion alone will not stimulate the strong emotional response that you get through experiencing the simulation.

Suggestions for follow-up

If the group enjoys role playing and would like to explore the role of trade unions in defending workers' rights for fair pay and conditions, you may like to do the activity "Trade union meeting" on page 312. The role play activity "Work and babies" on page 335 looks at equality issues in the workplace and women's rights.

Ideas for action

Inform yourselves about the workers' rights and the law in your country. If you work for pocket money (in the evenings, at the weekend or during the holidays), make sure you know about your rights as a worker; for example, do you get a higher rate of pay at night and at the weekend? Are you insured? Is the equipment you use in good order and are the health and safety regulations being followed? Find out about the consequences of working "black", that is, when neither you nor your employer declare the work to the tax authorities.

Further Information

Because women earn less, on average, than men, they must work longer for the same amount of pay. To illustrate this, European Equal Pay Day is observed on a Tuesday because Tuesday represents how far into the week women must work to earn what men earned the previous week.

The issues about inequality of workers' remuneration are different in different countries and also different depending on whether the issue is age or sex discrimination. Discrimination on a gender basis is nothing more than evidence of discrimination against women. Historically, women have been disadvantaged in the social, political and economic spheres. Examples of discrimination against women in the workplace include discrimination during the selection and interviewing of job applicants, discrimination in relation to promotion prospects and the fact that, on average, they get lower wages than men. It is a violation of the right to fair remuneration when women receive less than men do for doing the same job.

As workers, young people should also receive fair remuneration. However, here the situation is complex and differs from country to country. In general, the unemployment rate for young people is higher than for adults.

Although the principle of equal work for equal pay is generally upheld, youth remuneration is often held to be a special case and many countries have policies that allow young workers' to be paid less than an adult for the same job. These policies are justified on two grounds. On the one hand, there is the aim to discourage young people from entering the labour marker and to encourage them to stay at school to gain a good education. On the other hand, it should still be attractive for employers to hire inexperienced and low-skilled young workers, especially the ever-increasing numbers of school drop-outs, who otherwise would be "loose on the streets", getting into trouble and being a burden on the state. The application of this kind of policy and its success in decreasing youth unemployment varies from country to country.

The European Committee of Social Rights (the implementation body of the European Social Charter) does not view low pay for young people as incompatible with the guarantee of a fair wage so long as the difference is reasonable and the gap closes quickly. For example, a wage 30% lower than the adult starting wage is seen as acceptable for fifteen to sixteen-years-olds. However, for sixteen to eighteen-year-olds, the difference may not exceed 20%.

Youth wages are not always low. In fact there are a lot of well educated young people who earn a lot of money - too much in the eyes of some people! For example, young people flourish in the sectors based on new technologies and receive far higher remuneration than older workers who are close to retirement age.

Right to Fair Remuneration

International Covenant on Economic, Social and Cultural Rights, Article 7
The States party to the present Covenant recognise the right of everyone to the enjoyment of just and favourable conditions of work, which ensure, in particular:
(a) Remuneration which provides all workers, as a minimum, with:
(i) Fair wages and equal remuneration for work of equal value, without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work.

European Social Charter
Article 7 (5) The right of children and young persons to protection of fair remuneration for young workers and apprentices.
Article 8 (3) The right of employed women to protection for non-discrimination between men and women workers in respect of remuneration.

Handouts

Workers' wage rates according to sex and age.

	Sex	Age	Pay in Ems
1.	Male	35 years	100
2.	Female	16 years	30
3.	Male	22 years	70
4.	Female	32 years	90
5.	Male	16 years	50
6.	Female	19 years	60
7.	Male	26 years	100
8.	Male	20 years	70
9.	Female	24 years	80
10.	Male	37 years	100
11.	Female	17 years	30
12.	Female	23 years	80

Peace and Violence

Children

Health

Level 3

9 – 24 (3 sub-groups)

90 minutes

Do we have alternatives?

I really wish I could have talked to someone about it.

Complexity Level 3
Group size 9 – 24 (3 sub-groups)

Time 90 minutes

Themes
- Peace and Violence
- Children
- Health

Overview This is a role-play activity that addresses issues of
- Interpersonal violence
- Bullying

Related rights
- Freedom from degrading treatment
- The right to dignity
- The right to be protected from all forms of physical or mental violence

Objectives
- To develop knowledge and understanding about the causes and consequences of bullying
- To develop skills to confront the problem
- To create empathy with the victims of bullying

Materials
- Copies of the scenes to be role-played (one scene per group)
- One copy of the sheet of "real stories"
- Space to perform the role plays

Instructions

1. Introduce the activity. Explain that they are going to work in small groups to make short role-plays on the theme of bullying.
2. Carry out a brief brainstorming session on "What is bullying?" to ensure that everyone agrees about what bullying is, knows the different forms it can take, and that it can happen in any school, college, club, organisation or workplace.
3. Divide the participants into three sub-groups and assign one of the scenes to each group. Give them 15 minutes to rehearse and prepare their role-plays.
4. Once they are ready, ask each group, in turn, to present their scene.
5. Leave any comments until all groups have presented their scenes and then come together into plenary for discussion.

Debriefing and evaluation

Start by reviewing the role-plays.

- Where did the groups get the material to develop their scenes? Was it from stories or films about bullying, or was it based on experience?
- Were the scenes realistic?
- In scene 1, which things that people said were constructive and helped the situation and which things hindered the situation?
- In relation to scene 2, how easy is it to talk frankly with a friend who is also a bully. In general, what techniques would tend to have a positive effect and what tactics would tend to have a negative effect?

- In relation to scene 3, how easy is it to talk frankly with a friend who is being bullied? What is the best way to find solutions that are acceptable to the victim?

Now ask for three participants to volunteer to read out the three "real stories". Ask for general comments about the cases and then go on to talk about the causes of bullying, how it can be tackled and about the rights involved.

- How do you think it feels to be bullied?
- Is the person being bullied responsible for it?
- Why do bullies bully? For example, are they trying to prove something by abusing other people?
- Is bullying a form of violence?
- Is bullying about power?
- Is bullying inevitable?
- If you are friends with someone who is being bullied, should you inform an authority figure, even though your friend told you about their problem in confidence?
- What are the most common prejudices against people who are being bullied?
- Who is responsible for controlling a problem of bullying?
- What would you have done if you were the person being bullied?
- What should be done with bullies? How can they learn to stop bullying? Should they be punished?
- Which human rights were at stake in the different case stories?

KEY DATE

4 June
International day of Innocent Children Victims of Aggression

Tips for facilitators

Bullying may be direct or indirect. Direct bullying means behaviour such as name-calling, teasing, pushing or pulling someone about, hitting or attacking, taking bags and other possessions and throwing them around, forcing someone to hand over money or possessions, and attacking or threatening someone because of their religion, colour, disability or habit. Indirect bullying is behaviour such as spreading rumours with the intention that the victim will become socially isolated. Such behaviours are mostly initiated by one or more people against a specific victim or victims. In both direct and indirect bullying, the basic component is physical or psychological intimidation which occurs systematically over time and creates an on-going pattern of harassment and abuse.

If you are working with an outreach group or in a club, college or workplace you may want to adapt the scenes to suit your particular situation. Be aware of the young people in your group and any personal experiences of bullying. Form the groups and share out the scenes accordingly.

Variations

Instead of role playing, the three groups can analyse each scene and explain how they will solve the problem.

You could choose to concentrate on one of the scenes and give each group the same scenario to work on. Thus each group will present their own version of the story with their different possible solutions and alternatives. The advantage is that you should get greater insights into the issues and more solutions to the problem.

If you are short of time or do not have space for role play, you can use the real stories as cases for discussion in small groups. Ask people to reflect on the situations and to propose possible concrete solutions and alternatives, and to consider what they would do if they were the person being bullied?

Suggestions for follow-up

Find out if there are any programmes locally that train peer educators (young volunteers) in conflict mediation. Ask a speaker to come to talk to the group and consider the possibility of setting up a system of peer mediators in your school, college or club.

If you are interested in examples of good practice of peer education then look at "The peacemaker project in Offenbach, Germany, an example for peer mediation in schools", section 5.1 in Domino.

If you want to look at cyberbullying, then take a look at the activity "My life is not a show" on page 232. Alternatively, the group may like to develop an anti-bullying policy for their school or organisation. The method described in the activity "Responding to racism" on page 254 of how to develop an anti-racist policy is also appropriate for developing an anti-bullying policy.

In "Stories told by young people" section 4 of Domino, you can read Gabor's story about how he was bullied at school because he was Jewish. You could use it to start a discussion about antisemitism or to ask the question, "What would you do in this situation?"

Ideas for action

Find a group or association that works to address bullying in your country, and offer your support.

If you have a particularly creative group, suggest they script their own scenes and then perform them for others.

Members of the group could also lead or organise a debate in their own schools or communities on the topic of bullying.

Together with other friends, create a support group in your own school or community to help young people who are being bullied.

Further information

Bullies sometimes don't understand how bad they make the person feel. Maybe they think they are just teasing someone or playing silly jokes on them and it is just "a good laugh"! It may have started out that way, but over a couple of days or weeks it starts to upset the person they are making fun out of. Sometimes bullies think that picking on people makes them look cool. They could be jealous of someone or what they look like. Maybe they are used to getting a lot of attention and if someone takes their lime light then they don't like it, so they hurt the person. Often bullies lack social skills and don't know how to be a good friend. Bullies may have problems at home; when people witness violence or people being nasty to each other at home, they copy what they see. They feel bad about things and want to hurt other people to make them feel bad too. Corporal punishment may also lead to bullying because it teaches children that violence is an acceptable and appropriate strategy for resolving conflict or getting people to do what they want. You can read about the Council of Europe's campaign to stop spanking here: www.coe.int "Abolishing corporal punishment of children, questions and answers".

Bullies need help; they need to understand the reasons why they are bullying and to learn how to change their behaviour, especially how to manage their feelings in ways that don't hurt other people, and how to be assertive in order to get what they want. Getting involved in practical activities where they can find new interests that will take them away from bullying and where they can show their talents will help them to develop self esteem and to be able to think of themselves as someone who is a good person who doesn't hurt others.

For more information, see: www.bullying.co.uk , www.bullying.org, www.bullyonline.org or put "bullying" into your search engine.

Sources

www.bullying.co.uk
www.bullying.org
www.bullyonline.org
www.bullybusters.org.uk
www.kidshealth.org
www.teenhelp.org
www.breaktheabusecycle.com
www.bullying.com.

Handouts

Scenes for the role-plays

Scene 1
A student turns to people in authority and tries to explain that one of his/her classmates is being bullied. The head teacher is authoritarian and traditional. S/he thinks standards are slipping and has poor opinions about the general behaviour of young people these days. The class teacher does not want to assume responsibility for the situation. Other teachers underestimate the problem and do not recognise the bullies' behaviour for what it is. The representative of the local authority care service is concerned, but has too heavy a workload to be able to intervene now.

Scene 2
A group of students try to talk to a friend who is bullying a younger student.

Scene 3
Various students are gathered together talking about a friend who is being bullied by a group of older students. They would like to help their friend and analyse all the possible solutions to help him/her.

Real stories

Story 1
"I am 12 and I hate going to school because nobody likes me. There is a group of kids who call me names every time they can. They say that I am ugly and fat and that my parents should be ashamed of me. My best friend stopped talking to me and now she has even made friends with some of the kids in this group. I hate her. I feel so lonely and I am scared that what they say about my parents is true."

Rosanna

Story 2
"I started classes in a new college this year and from the first day I felt that some of the girls looked at me in a funny way. Then I realised that they were jealous because I was popular with the boys. Now I find little notes on my locker door threatening me. I also receive abusive phone calls at home. They have even stolen my books several times. Last week, I went to the toilet and three girls followed, they shouted at me, threatened me with a knife and told me that I should go study somewhere else and called me a whore. I cannot stand this any more. I am scared and angry. I tried to talk to the principal but she did not really listen to my problem. I don't know what to do."

Lisbeth

Story 3
"My best friend told me other students were bothering him at our school. Since I wanted to help him, I decided to go and talk to them but after I did this they started doing the same to me. Now we are both being bullied: they make fun of us, play dirty tricks and have threatened to beat us up. We have both decided to keep our mouths shut because we are scared things will get worse if we tell someone."

Andrey

Gender

Peace and Violence

Health

Level 3

6 – 30 (small groups 2-6)

120 minutes

Domestic affairs

The police always come late - if they come at all.

Tracy Chapman

Themes
- Gender
- Peace and Violence
- Health

Complexity Level 3

Group size 6 – 30 (small groups 2-6)

Time 120 minutes

Overview Participants discuss case studies to analyse the causes of, and ways to prevent different types of domestic violence.

Related rights
- Right to life, liberty and personal security
- Freedom from torture and degrading treatment
- The right to equality before the law

Objectives
- To deepen awareness about different forms of domestic violence
- To develop skills to discuss and analyse human rights violations
- To promote empathy and the self-confidence to take a stand against domestic violence

Materials
- Large sheets of paper or a board and pens for the brainstorm and group work.
- Choose one or more of the case studies or write your own. Make enough copies for one per participant.
- Copies of the "Guidelines for group discussions" (one per small group)

Preparation
- Contact organisations active in the support of victims of domestic violence in your country or community.
- Consider carefully the issues related to domestic violence you wish to address during the activity, and be prepared to help any participants should any issue prove to be too personal.

Instructions

1. Introduce the topic by making a brainstorm of "the most common forms of violence in our neighbourhood". Write down everything that the participants say but do not discuss anything at this stage. Leave the flipchart or board where everyone can see it.
2. Ask people to get into small groups of between two and six people per group. There should be at least three groups.
3. Hand out the copies of the case studies and the "Guidelines for group discussions".
4. Give participants five minutes to read through the case studies. Stress that their discussions should be focused on these case studies. Participants should be aware that discussions about domestic violence can be very personal and that no one should feel under pressure to disclose more than they want.
5. Allow the participants one hour for their group work.
6. At the end, come into plenary and move on to the evaluation and debriefing.

Debriefing and evaluation

Start with a short review of how the group work went. Could the events in case studies have taken place in your town? How relevant were the questions? If different groups worked with different case studies, let the groups feedback on their analyses of the different crimes. Then go on to talk about the relevance to your lives:

- How prevalent is domestic violence in your community and in your country as a whole?
- Which human rights are at stake?
- What are the causes of domestic violence?
- Why is it that there are more cases of men being violent towards women than of women being violent towards men?
- How can domestic violence be stopped? What could/should be done by:
  - the public authorities?
  - the local community?
  - the people involved?
  - friends and neighbours?
- Reflect on the different forms of violence that have been discussed. Look again at the initial brainstorming list. Are there more points to add to the list?

Ask if anyone would like to work further on any of the issues raised and discuss how they would like to follow up or take action.

KEY DATE

25 November
International day for the Elimination of Violence against Women

Tips for facilitators

Domestic violence and abuse does not discriminate. It happens among heterosexual couples and in same-sex partnerships. It occurs within all age ranges, ethnic backgrounds, and economic levels. And while women are more commonly victimised, men are also abused—especially verbally and emotionally. Domestic abuse, also known as spousal abuse, occurs when one person in an intimate relationship or marriage tries to dominate and control the other person. Domestic abuse that includes physical violence is called domestic violence.

The majority of violent domestic incidents are against women and occur at home, hence the title "Domestic affairs". However, sometimes, if rarely, the abuser is a woman; therefore we have included Hans' story.

When considering this activity, be aware of the need for sensitivity and anonymity/privacy (some participants may have personal experiences of domestic violence at home or in the family). Make it clear that no one should feel under pressure to disclose more than they want. You should feel free to change some of the details or to substitute other case studies in order to meet the needs of the participants.

Male participants may react strongly to the activity or to some of the discussions. It is important to bear in mind that the purpose is not to make men or boys feel guilty for what other men do. Nonetheless, some people argue that men are part of an oppressive patriarchal system and thus play a part in it, a postulate that can lead to some interesting discussions. You may also like to explore the consequences of men's violence against women on the men themselves, both directly and indirectly.

Ending the session with a minute's silence for the victims of domestic violence is a powerful way to close the activity and promote empathy and solidarity.

Variations

Some of the group could be set to begin to act out one of the scenes; the rest are the audience. The facilitator stops the play at intervals and invites the onlookers to suggest alternative behaviours that could have diffused the situation and lead to a positive outcome.

Suggestions for follow-up

The group could get in touch with the local police and find out what they do when they receive calls for help in cases of domestic violence. Another possibility is to contact their nearest women's help organisation and invite a speaker to present facts and figures about the situation in their local community.

Another almost taboo subject in many countries is sexuality – and homosexuality in particular. If the group would like to explore these issues, they could look at the activity, "Let's talk about sex", on page 211.

Ideas for action

Contact a local women's refuge or information centre or an organisation working for women's rights and find out what their needs are and how you can help them.

Further information

Although women can be the abusers and abuse in same-sex relationships is gradually beginning to be acknowledged, the evidence is that, in the overwhelming number of cases, it is women and girls who are the victims of abuse by men. For this reason the Declaration on the Elimination of Violence Against Women (CEDAW) was adopted by the United Nations General Assembly in 1993. It defines violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life". It encompasses, but is not limited to "physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women; non-spousal violence and violence related to exploitation; physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere; trafficking in women and forced prostitution; and physical, sexual and psychological violence perpetrated or condoned by the state, wherever it occurs".

There is more information about CEDAW in the background to the theme of "Gender".

Violence against women throughout the life cycle

Phase	Type of violence
Pre-birth	Sex-selective abortion; effects of battering during pregnancy on birth outcomes
Infancy	Female infanticide; physical, sexual and psychological abuse
Childhood	Child marriage; female genital mutilation; physical, sexual and psychological abuse; incest; child prostitution and pornography
Adolescence and adulthood	Dating and courtship violence (e.g. acid-throwing and date rape); economically coerced sex (e.g. school girls having sex with "sugar daddies" in return for school fees); incest; sexual abuse in the workplace; rape; sexual harassment; forced prostitution and pornography; trafficking in women; partner violence; marital rape; dowry abuse and murders; partner homicide; psychological abuse; abuse of women with disabilities; forced pregnancy
Elderly	Forced "suicide" or homicide of widows for economic reasons; sexual, physical and psychological abuse

Source: Violence Against Women Information Pack – World Health Organisation, 1997

Domestic violence

Violation of women's human rights of is not something that only happens in war. It is something that happens first and foremost at home. "The 'private' nature of this violence is exactly what has always made and still makes intervention and action so difficult."[1]

Research consistently demonstrates that a woman is more likely to be injured, raped or killed by a current of former partner than by any other person[2]. Domestic violence affects not only the woman but also the children, with a particularly high incidence amongst girls and young women.

Silent Witnesses exhibition

This activity was inspired by an exhibition on domestic violence and the murder of women, which was brought to the European Youth Centre Budapest by NANE Women's Rights Association (Budapest, Hungary), including the stories about Eszter and Kati. This exhibition was aimed at raising public awareness of the dimensions and brutality of domestic violence and murder by telling the stories of murdered women, the "silent witnesses".

Organising a Silent Witnesses exhibition can be a very practical and effective way of addressing domestic violence in your community, in your town or in your region. There are books on how to make the witnesses and how to organise the exhibition, including a book called "Results" which tells about the first years of the campaign in the USA and lists a handful of stories which could be used as examples. The website's address is www.silentwitness.net. It also contains a long list of international contacts that already have such exhibits.

Europe's first law specifically on gender-based violence.

The Organic Act on integrated protection measures against gender violence. On 22 December 2004, Spain adopted a law that provides for the creation of special courts and integral rehabilitation centres, improved assistance to victims, and a series of procedures aimed at protecting women under threat.

UN Special Rapporteur On Violence Against Women

In June 2009 the UN established the office of Special Rapporteur on Violence against Women. In 2010 the first appointee, Rashida Manjoo, produced the first thematic report submitted to the Human Rights Council on violence against women, its causes and consequences. See the report at www2.ohchr.org.

Additional resources on the Internet

- www.wave-network.org The European Information Centre Against Violence has a database of women's help organisations throughout Europe.
- www.ewlcentreonviolence.org is the European Women's Lobby Centre on Violence Against Women's website. It has extensive information about VAW (violence against women), including country reports.
- www.whiteribbon.ca The White Ribbon Campaign is "the largest effort of men working to end men's violence against women".
- www.europrofem.org EuroPRO-Fem, European Pro-feminist Men's Network, is a network of organisations and projects of men concerned with male domination, violence and oppression of women.
- www.hotpeachpages.net The International Directory of Domestic Violence Agencies has information about every country in the world.
- www.unifem.org The site of the UN development fund for women is a useful site for information about gender issues and violence against women.

Note:

The cases of Kati and Eszter are reported by Morvai Krisztina in T*error a családban – A feleségbántalmazás és a jog (Terror in the Family – Wife Battering and the Law)*, Kossuth Kiadó, Budapest 1998.

Handouts

Case study 1 – Eszter

He started an argument with his wife, accusing her of not having done any washing, cooking and other housework. At the same time he kept beating her; he hit her head and face with his bare hands. He tore out handfuls of her hair and kicked her with his boots. Then he stripped the clothes from her upper body and threw her on the bed with the intention of beating her further.

All this happened in front of their 8-year-old daughter who begged him to stop. Then he did stop. He threw Eszter out of the bed and fell asleep.

Eszter died that night.

Case study 2 – Kati

Kati tried to escape from her fiancé who was becoming increasingly abusive. She found a flat to rent in another city but he kept phoning and harassing her. Kati's mental state deteriorated.

One day, the fiancé went to get her after work to make her move back. He took her to a nearby forest, where he tried to strangle her with her pullover. The next day Kati told her colleagues at work that she was afraid he would one day strangle and kill her.

Four days later the fiancé had a few drinks. Again, he waited for her after work and when she came out he started to beat her. In the evening, he decided that they should visit relatives. On the way they stopped the car several times. Kati, seeing the state he was in, agreed to have sex with him but he was too drunk.

Kati told her fiancé that she was not interested in him any more. This made him very angry. He grabbed a long leather belt and strangled her.

He then pulled her dead body into a ditch and covered her with tree branches.

Case study 3 – Maria

Maria was 70 years old. Her husband had died 10 years ago and she lived in a small house with her son, Philippe, aged 40. Her son was unemployed and sometimes he drank a lot. Maria knew that he stole money from her purse, but most of time she didn't say anything because she didn't want to create more problems. When he was drunk Philippe could be very violent and sometimes Maria had to shut herself into her room to escape from him.

One day, Philippe arrived home completely drunk and became upset because the dinner was not ready. When Maria told him that she had not made any because she was tired and sick, he started to smash up things in the room. Maria didn't have the time and strength to escape and her son threw a chair at her. Maria tried to protect herself, but she fell and banged her head. A neighbour arrived, but it was too late. Maria died in a coma before reaching the hospital.

Case study 4 – Leandro

Leandro was 8 years old. He lived in a small flat together with his younger sister aged three, his mother and her boyfriend, Jan. Leandro never knew his father. He liked school but he didn't like Jan. In fact, Jan could be violent and sometimes beated Leandro. Leandro was really afraid of Jan, had difficulty sleeping and had lost his appetite. Leandro's school teacher noticed that and wanted to meet the parents because she felt that Leandro was not doing as well as he should, he had difficulty paying attention and could sometimes be violent with his friends. The mother met the teacher but didn't say anything about the situation at home. When she got back home, she told Jan what the teacher had said. Jan got very upset and beated Leandro again, this time breaking his arm. At the hospital, the mother lied and says that Leandro fell.

Case study 5 – Banaz

Banaz had made several attempts to warn police that her life was in danger. In December 2005, her father attacked her and tried to kill her. She was really scared and went to the police. However her statement was not taken seriously enough by investigating officers.

Banaz fled but later went back to her family and tried to carry on her relationship with her boyfriend, in secret, but both were threatened with death if they carried on seeing each other. Banaz was urged to stay at a safe house but she believed she would be safe at home because her mother was there.

Banaz disappeared on 24 January and her decomposed body was discovered in a suitcase buried in a garden three months later. At the trial, her father and uncle said that they had ordered the murder because they believed she had shamed the family by falling in love with a man her family did not want her to marry. Banaz was just 20 years old.

http://news.bbc.co.uk/2/hi/6722699.stm; 11 June 2007

Case study 6 – Amira

Amira was four years old when her family fled war-torn Somalia and settled in a city in Europe, where her early childhood life seemed immeasurably better.

Then one morning when she was eleven years old, Amira's mother suggested they visit her aunt, so Amira could play with her cousin, who was her own age. What Amira did not know was that her mother and aunt had secretly arranged for a "cutter" to travel from Mogadishu to circumcise their daughters. They believed that it was necessary otherwise the girls would never get husbands.

Suddenly her mother and aunt grabbed Amira. "They held me down, and then a woman I had never met before began cutting. I screamed, and my aunt put her hand tightly over my mouth," she says. "Promise no one will ever know that I've spoken to you," begged Amira, "if people in my community find out, they'll say that I've betrayed them and I'll have to run away. And anyway, I don't want my parents to be sent to jail."

Adapted from http://www.dailymail.co.uk/femail/article505796 3 January 2008 and www.fgmnetwork.org

Case study 7 – Denise

"I am a victim of incest; I was raped by my father when I was fifteen years old. It was not the first time, nor would it be the last. However, this time, I became pregnant.

One night, I became very sick and my parents took me to the hospital. The emergency room doctor discovered that, along with a very bad case of the flu, I was 19 weeks pregnant. The doctor informed me that I was pregnant and asked me what I wanted. In spite of the pain and guilt I felt, I refused to have an abortion. My father flew into an uncontrollable rage and demanded that I consent. The doctor refused because of my wishes.

My father demanded that an abortionist be found and within one hour, this man arrived at the hospital. I tried to get off the examining table but he asked three nurses to hold me while he strapped me to the bed and injected me with a muscle relaxant to keep me from struggling. I continued to scream that I didn't want an abortion. He told me, 'Shut up and quit that yelling!' Eventually, I was placed under general anesthesia."

Adapted from www.humanlife.org

Case study 8 – Hans

Antonia had been harassing and haranguing her husband, Hans, for several years. One time Antonia had said that she felt like running him over with a car. On another occasion she falsely accused him of molesting her children. Letters accusing Hans of pedophilia showed up in neighbors' mailboxes. Police did not believe the accusations but they did suspect that Antonia had something to do with the letters.

Three years ago they separated and a year later they divorced.

A few months ago, Antonia followed Hans home from work and threw a lighted ornament filled with kerosene at him. The ornament didn't ignite, but detectives later found kerosene on the door and walls.

One day Hans was walking his dog when a woman jogged up to him. A bang sounded. He screamed and scrambled toward his apartment and dashed inside chased by the woman. Police and medics found him dying on the floor of his dining room. The medics couldn't save him; the bullet had entered his right shoulder and ravaged his lungs, lodging in the aorta.

Adapted from: http://www.seattlepi.com

Guidelines for the group discussions

I - The analysis of the crime (20 minutes)

1. What do you think of the crime as reported?
2. Where might such a crime have happened? Could it be in your neighbourhood?
3. Why has the crime happened?
4. Can such a crime be justified?
5. How could the victim have defended him / herself?

II – Transfer to social reality (40 minutes)

6. Do you know of, or have you heard of any cases of domestic violence recently?
7. What forms does domestic violence take in our society?
8. What can the victims do if they need help?
9. Should the police intervene if they hear of violence or could such intervention be considered as interference in people's private affairs and in breach of their human rights?
10. What power do the victims have in such situations? What power do the perpetrators have?
11. Have you heard of cases of domestic violence in which a man is the victim?
12. List some of the causes of domestic violence.
13. How can domestic violence be prevented and stopped?
14. What could/should be done by:
    a. the public authorities?
    b. the local community?
    c. the people involved?
    d. friends and neighbours?

Remembrance

War and Terrorism

Discrimination and Intolerance

Level 4

Any (small groups: 2-3)

60 minutes

Dosta!

The only thing we learn from history is that we learn nothing from history.
Hegel

Themes
- Remembrance
- War and Terrorism
- Discrimination and Intolerance

Complexity Level 4

Group size Any (small groups: 2-3)

Time 1 day

Overview In this activity participants plan and carry out an action project to raise awareness about Roma victims of the Holocaust.

Related rights
- The right to non-discrimination
- The right to life
- Cultural rights

Objectives
- To be aware of all victims of the Nazi holocaust – in particular the Roma population
- To practise skills to select, plan and carry out a public action
- To develop a sense of human dignity and a sense of justice

Materials
- Flipchart paper and markers
- Copies of the handout "A brief history of the persecution of the X" (optional)
- For Part 2: Selecting and planning an action, it may be useful to have access to the Internet or printed reference materials.
- Copies of the example of the action project flowchart in chapter 3, page 374 (optional)

Preparation
- Tell the group before the session that you are planning to discuss the Holocaust, and speak separately with anyone who may be likely to find it difficult.
- Make copies of the handout, one copy per small group.
- Consult *Compass* chapter 3 on "Taking Action".

Instructions

Part 1: Preparing the group (90 minutes)

1. Ask participants to form small groups of 2 to 3 people who share the same sense of identity. This may relate to their ethnicity or nationality, but it may also be connected with different social or religious groupings. Give them a few minutes to share their feelings about this identity within their small groups.
2. Either give out the handout "A brief history of the persecution of the X", or select some of the information to give participants a feeling for the successively brutal treatment that was endured by the X population, but do not tell them yet the name of the group that was targeted (Roma).
3. Briefly discuss their reactions, then, still in their small groups, give them 15 minutes to address the following questions:
   - What would you feel if "your" people had been the target of this kind of treatment at some point in recent history? (Ask participants to concentrate on the group they selected under point 1)

- What would be the most difficult aspects for a community that has lived through this, and what would be helpful, or necessary – for example, acts of support from members of other communities – local, national or international?

4. Now ask the small groups to pair up to share their answers. Give these groups a further 15 minutes, encouraging them to create a list of specific suggestions which would help members of a community that had experienced this type of treatment.
5. Bring the group together and collect all suggestions on one flipchart. Explain that part 2 of the activity will involve selecting one of the suggestions for the group as a whole to work on. However, before you go on, ask:
   - Can you guess which people the handout was about?
   - Which other groups were targeted by the Nazis for extermination?
   - What happened to these groups in your country during the Second World War?
6. Ask the participants what they know about the situation of the Roma today. Which human rights are being violated?
7. Tell the group about the Dosta! campaign and suggest that they might like to carry out an action project to support the campaign.

Part 2: Selecting and planning an action project

This part of the activity is based on Chapter 3 of *Compass* – Taking Action – which you can consult for more detailed ideas.

8. Explain that the action project they organise cannot aim to resolve completely the issues identified in the previous session, but that it should try to achieve a concrete and measurable result which will be of some benefit to the Roma community.
9. Ask participants to identify any suggestions on the flipchart that they feel might be achievable by the group. They may want to break down some of the suggestions or to add others.
10. Discuss the suggestions and come to a consensus decision on an action for the group as a whole. Use the action project flowchart in Chapter 3. Check that:
    - the action they have identified will contribute to resolving the problem
    - the action is realistic, given the resources of the group and given the obstacles they may come up against
    - the "solution" is concrete enough so that they will know whether they have achieved it or not.
11. Draw up a Decision Sheet, so that everyone knows what they are supposed to be doing, and when.
12. Get to work!

Part 3: Carrying out the action project

Debriefing and evaluation

Questions about the action:

- Do you feel satisfied with the action as a whole? Why? Why not?
- What do you feel about your own contribution, and about the work of the group?
- What do you think were the main achievements of the action? Do these fit with the objectives you set out initially?
- Do you think you could have done anything differently, so that the action would be more effective? Please explain your opinion.
- Did you make any mistakes?
- What would you list as the main "learning points" if you were to organise another action (on any theme)?

KEY DATE

8 April
World Roma Day
2 August
Roma and Sinti Genocide Remembrance Day

Questions about the learning process:

1. What have been the most important results for you personally? Do you feel that your views or attitudes have changed in any way? Please explain your opinion.
2. What did you find most difficult about the whole activity, from the first session through to the action itself?
3. What was most satisfying?
4. How do you think it would be possible to build on what you have done? Do you feel motivated to do this?
5. What have you learnt about human rights from doing this activity?
6. Is it difficult to campaign for human rights? After this exercise, would you get involved in a campaign for human rights?
7. Are the rights claimed by the Roma "exceptional", or would they apply to other groups of marginalised and persecuted people? Explain your opinion.
8. Why is work with remembrance important for human rights education?
9. How is the Holocaust education approached or dealt with in your country?

Tips for facilitators

You should allow 90 minutes for Part 1 "preparing the group", 90 minutes for Part 2 "preparing to take action" and 60 minutes for Part 4, the debriefing and evaluation. How long Part 3, the action project, takes will depend on the action taken! The different parts can be carried out consecutively or on different days.

There are a number of elements that make this activity complex, not only from the point of view of organisation, but also from the point of view of content.

You will need to be aware beforehand of the composition of the group and their likely reaction to the activity. If any of the group has relatives who were targeted in the Holocaust, or who have been the victims of other comparable events, you may want to discuss the activity with them beforehand so that they have the possibility to prepare themselves, or to be absent if they do not feel ready.

You will also need to approach every stage of the activity with sensitivity and flexibility, and should certainly not rush any of the discussions if you feel that people need more time to express their feelings. If this is the first time that the group has been confronted with such issues, it may be more effective to run Part 1 as a full 90–120-minute session, and then to leave some time before approaching Parts 2 – 4.

In Part 1.1, you would be advised to think beforehand about whether there are likely to be any difficulties. In such cases, you could provide a list of categories and ask participants to identify themselves with one, for instance as a supporter of a particular football team, as a French speaker, as someone studying Spanish or as someone who has a passion for Hip Hop, playing tennis or swimming. You could also ask participants simply to pair up as "males" and "females".

If possible, try to conduct Parts 1.2 and 1.3 without a discussion about which group X is. The point is to try to get the participants to be outraged by the injustices and this impact may be reduced if people know that X are Roma. This is because prejudice against Roma is so strong that some participants may subconsciously (or consciously) justify the treatment they receive.

In the Brief Romani Holocaust Chronology (below) any reference to Roma or "gypsy" has been replaced everywhere by X. When you use this information, you could refer to "the group" or even ask participants to imagine it is their group.

The purpose of asking participants to select an identity which is important for them is to try to get them to "feel" what it might be like to be targeted. Nevertheless, they may still find it difficult to identify with the Roma's problems because of strong prejudices about Roma. You should certainly address this, and if this is the case, leave plenty of time at Part 1.3 for partici-

pants to discuss their concerns. Tell them that it is estimated that between 75% and 80% of the Roma population in Europe was killed during the Holocaust, and in some countries this figure was as high as 90%. You could ask them to imagine what it would be like for them to lose 90% of their people, or 90% of the people in this group: in a group of 20 only 2 people would remain.

It is strongly advised that, if at all possible, at the stage of planning and before the actual action, you try to involve members of the Roma community. At the very least, you should check with members of the community that the action your group is planning will be received well. Alternatively, contact a group locally that works with, or supports, Roma people.

If you are short of time, or if participants are finding it difficult to think through the planning process, you could use the example flowchart in Chapter 3.

Variations

One obvious possibility is to change the Roma to another group who were victims of the Holocaust. You will find The Holocaust Memorial Day Trust's website, www.hmd.org.uk invaluable. It has information, including materials for schools, about all the groups persecuted by the Nazis, including Jews, Gay people, people with disabilities, Roma and Sinti, Black and mixed-race Europeans, Jehovah Witnesses, non-Jewish Poles and other Slavic peoples, communists, socialists and Trade Unionists. The website also has information about more recent genocides in Cambodia, Bosnia and Herzegovina, Rwanda and Darfur/Sudan.

Another alternative is to look at a people, group or community, whose plight is systematically ignored.

Suggestions for follow-up

If participants would like to explore their neighbourhood through the eyes of a person who is disadvantaged or living at the margins of society, then run the activity "Change your glasses" on page 126.

Alternatively, if the group enjoy role play and are interested in exploring the reasons why people engage in violent acts, then have a look at the activity "Throwing stones" on page 299.

Further Information

"Dosta", a Romani word meaning "enough", is the name of an awareness-raising campaign which aims at bringing non-Roma closer to Roma citizens. You can find information about the Dosta! campaign at http://dosta.org. It may be helpful if you have access to the Internet, so that participants can spend some time looking at the site. There are other sites which contain information about the Holocaust, which they could also use for research: http://isurvived.org; http://www.preventgenocide.org

Other organisations dealing with Holocaust education include the Foundation Remembrance, Responsibility and Future (German acronym EVZ), www.stiftung-evz.de. Its activity areas and objectives are a critical examination of history, working for human rights and a commitment to the victims of National Socialism. On its web page you can read the publication Human rights and history, a challenge for education.

Another organisation concerned with Holocaust education is the Anne Frank Foundation (AFF) www.annefrank.ch. The purpose of the AFF is to promote charitable work, to play a social and cultural role in the spirit of Anne Frank, to further better understanding between different religions, to serve the cause of peace between people, and to encourage international contacts between the young. They have projects worldwide, for instance with Dalits in India, and for children and families in neglected urban slums and in rural communities in Peru.

The **European Roma Information Office** provides regular information about issues affecting Roma in Europe. http://www.erionet.org

The **European Roma Rights Centre** is public interest law organisation working to combat anti-Romani racism and human rights abuse of Roma http://www.errc.org

Handouts

A very brief history of the persecution of the X

1890	Conference organised in Germany on the "X scum". Military empowered to regulate movements of X.
1909	A policy conference on "The X Question" is held. It is recommended that all Xs be branded with easy identification.
1920	Two academics introduce the notion of "lives unworthy of life," suggesting that Xs should be sterilized and eliminated as a people.
1922	(And throughout the 1920s): All Xs in German territories are photographed and fingerprinted.
1926	A law is passed in Germany to control the "X plague." (This treatment is in direct violation of the terms of the Weimar Constitution of Germany.)
1927	In Bavaria, Germany, special camps are built to imprison Xs. Eight thousand Xs are put into these camps.
1928	All Xs placed under permanent police surveillance. More camps are built to contain Xs.
1934	Xs taken for sterilisation by injection and castration, and sent to camps at Dachau, Dieselstrasse, Sachsenhausen and elsewhere. Two laws issued in this year forbid Germans from marrying people of other races.
1938	Between June 12 and June 18, hundreds of Xs throughout Germany and Austria are arrested, beaten, and imprisoned. Xs are the first targeted population to be forbidden to attend school.
1939	The Office of Racial Hygiene issues a statement saying "All Xs should be treated as hereditarily sick; the only solution is elimination. (The aim should therefore be the elimination without hesitation of this defective element in the population)."
1940	The first mass genocidal action of the Holocaust: 250 X children are used as guinea pigs to test the cyanide gas crystal, at the concentration camp at Buchenwald. Employment of any kind is forbidden to Xs in this same year.
1941	In July the Nazi Final Solution to "kill all Jews, Xs and mental patients put into operation". The Holocaust begins. 800 Xs are murdered in one action on the night of December 24 in the Crimea.
1944	August 1, 4,000 Xs are gassed and incinerated at Auschwitz-Birkenau in one mass action.
1945	By the end of the war, 70-80% of the X population had been annihilated by Nazis. No Xs were called to testify at the Nuremberg Trials, no-one testified on their behalf. No war crime reparations have been paid to the X as a people.
1950	The first of many statements over the years to follow, by the German government, that they owe nothing to the X people by way of war crime reparations.
1992	Germany "sells" X asylum seekers back to Romania for $21 million, and begins shipping them in handcuffs on November 1. Some Xs commit suicide rather than go. The German press agency asks western journalists not to use the word "deportation" because that word has "uncomfortable historical associations."
2010	French president links Xs to crime calling their camps sources of prostitution and child exploitation. French authorities dismantle over 100 camps and deport more than 1,000 Xs, mainly to Romania.

Edited version of a Brief Romani Holocaust Chronology, by Ian Hancock
Full version available at http://www.osi.hu/rpp/holocaust.html

General Human Rights

Level 1

8+ (small groups 4-5)

45 minutes

"Draw-the-word" game

Non-artists have rights too!

Themes
- General Human Rights

Complexity Level 1

Group size 8+ (small groups 4-5)

Time 45 minutes

Overview This is a team game in which people have to draw creatively to depict a word relating to human rights.

Related rights
- Freedom of opinion and expression
- Freedom of thought
- Equality in dignity and rights

Objectives
- To develop knowledge of the UDHR
- To develop skills to communicate and to think creatively
- To promote solidarity and respect for diversity

Materials
- A wall chart which lists the articles of the UDHR.
- A large sheet of paper or flipchart paper and a marker to record the scores
- Sheets of paper (A4 size) and pens for the group drawings, one sheet per team per round of the game
- Sticky tape or pins to display the drawings

Preparation
- Refer to the abridged version of the UDHR on page 600 and copy it onto a large sheet of paper
- Make a checklist of the rights for yourself

Instructions

1. Ask participants to get into small groups of four to five people and to choose a name for their group/team.
2. Explain that in the activity they will be competing in teams. You will give one person in each team an Article from the UDHR to draw. The others in the team have to guess which right it is. The team that guesses first scores a point. The team with the most points at the end wins.
3. Tell the teams to collect several sheets of paper and a pencil and to find somewhere to sit around the room. The teams should be spread out so they can not overhear each other.
4. Call up one member from each team. Give them one of the rights on your list, for example, "freedom from torture".
5. Tell them to return to their groups and to make a drawing to represent the right while their team mates try to guess what it is. They may only draw images; no numbers or words may be used. No speaking is allowed except to confirm the correct answer.
6. The rest of the team may only say their guesses; they may not ask questions.
7. After each round, ask all the drawers to write on their picture what the right was, whether they finished it or not, and to put the paper to one side.
8. Do a second round; call new people to be the drawers and give them a different right. Do 7 or 8 rounds. A different person should draw in each round. Try to ensure that everyone has the opportunity to draw at least once.
9. At the end, ask the groups to pin up their pictures so that the different interpretations and images of the different rights can be compared and discussed.

KEY DATE

10 December
Human Rights Day

Debriefing and evaluation

Begin by reviewing the activity itself and then go on to talk about what people know about human rights.

- Was it easier or harder than people had expected to depict human rights?
- How did people choose how to depict a particular right? Where did they get the images from?
- If they drew violations to illustrate the rights, are those violations likely to occur in their country?
- How do the different images of the right compare? How many different ways were there to depict and interpret the same concept?
- After all the pictures have been reviewed, ask how much – or how little – participants discovered they knew about human rights.
- Do they think human rights have any relevance to their own lives? Which ones?

Tips for facilitators

Before you do this activity you should read through the UDHR (see page 601) and be familiar with what is meant by human rights; for example, that they are internationally guaranteed, legally protected, they focus on the dignity of the human being, they protect both individuals and groups, they can not be taken away, they are equal and interdependent and they are universal.

You will need to decide how to use the wall chart. If participants have very little knowledge of the UDHR you may like to use the chart before you start the activity, so that participants have some clues as to what they should be guessing! If participants have more knowledge, then use the chart at the end to stimulate discussion about the rights that were not drawn.

Be aware that people who consider themselves poor artists may think this will be too difficult for them. Reassure them that you are not looking for works of art and encourage everyone to have a go. They may be surprised!

Use the abridged version of the UDHR on page 600 for finding rights for drawing. Some suggestions are: the right to life, freedom from torture, the right to a fair trial, freedom from discrimination, the right to privacy, the right to education, freedom from slavery, freedom of association, freedom of expression, the right to a nationality, freedom of thought and religion, the right to vote, the right to work, the right to health, the right to own property, the right to marry and found a family and the right to choose who to marry.

Variations

If you have a small group of less that 8 people you can play as one group; ask one person to draw in the first round, and whoever guesses draws in the next round, and so on.

Instead of drawing, you can do the exercise by asking the participants to mime selected rights.

Suggestions for follow-up

The activity "Flower power" on page 177 also uses drawing to explore where the concept of rights comes from.

If the group enjoy being creative, they may enjoy the activity "Act it out" on page 94 in which people have to mime to convey the general concept of human rights.

The group may like to go on to explore some of rights relating to a particular group, for instance the rights of disabled people, using the activity "See the ability" on page 267.

Education

Children

Citizenship and Participation

Level 2

6 – 30 (small groups 4-5)

90 minutes

Education for All?

Do you have a good memory? Now is the time to test it!

Themes
- Education
- Children
- Citizenship and Participation

Complexity Level 2

Group size 6 – 30 (small groups 4-5)

Time 90 minutes

Overview In this activity participants have to locate and match pairs of cards as they think out about the inequalities of educational provision world-wide and how to achieve "Education for All".

Related rights
- The right to education
- The right to full physical, mental, spiritual, moral and social development
- The right to equality

Objectives
- To build up knowledge about education and how it touches on all spheres of life
- To develop memory skills and skills of critical analysis
- To encourage responsibility and a sense of human dignity and justice

Materials
- 1 set of the game cards for every three or four participants
- Paper and pens for notes in part 2

Preparation
- Read through all the statement cards.
- Copy the sheets of game cards and back them with the stiff paper to make the cards more durable. Cut out the 40 cards.

Instructions

1. Ask participants what they know about the World Education Forum (WEF) and "Education for All" (EFA). If necessary, explain briefly about the EFA goals and that achieving primary schooling for everyone is one of the Millennium Development Goals (MDGs).
2. Explain that the activity is divided into two parts: part 1, the memory game and part 2, reporting on the issues.

Part 1. The memory game (10 minutes)

1. Explain that there are twenty pairs of cards. Each pair comprises a statement card and a picture card, and the task is to match the two. The statements on the cards all relate to issues concerning Education for All and human rights and education.
2. Ask if participants know a game called Concentration, Memory, Pelmanism or Pairs because this is what they are going to play in small groups of four. Review the rules: they spread the cards face down on the floor or on the table. One person starts and turns over two cards. If one (or both) of the cards is a statement card, then the player reads aloud the title and the statement (not the question in italics – that is for part 2!). If the cards are a pair, then the player keeps them and has another go. If the cards do not match, then s/he turns them back over so that they lie face down again on the floor in exactly the same spot as they were before. The next player then takes a turn to pick up two cards. The game ends when all the cards have been picked up. The winner is the player who holds the most pairs.

KEY DATE

8 September
International Literacy Day

Part 2. Reporting the issues (60 minutes)

1. List the issues on a flipchart. Ask for volunteers to read out the headings on the cards while you write them down.
2. Ask the group to identify four to six issues which interest them most.
3. Divide the group into sub-groups of 4 or 5 people. Ask each sub-group to pick two of the issues they would most like to discuss.
4. When the issues have been agreed and allocated, give the groups 20 minutes to discuss their two chosen issues. The starting point for the discussions should be the question printed in italics in the cards.
5. After 20 minutes, call people into plenary for reporting back. Take each issue in turn. Give each group just 5 minutes to feed back and allow no more than an extra 5 minutes for questions from the floor.
6. After all the groups have reported on all the issues, move to the debriefing.

Debriefing and evaluation

You will have already had a good opportunity to discuss the issues, so now go on to evaluate the game itself and what people learned:

- Did the participants enjoy the memory game?
- Was it a good way to start a discussion on the issues of education?
- How did the discussions in the groups go? Did everyone feel that they could participate?
- Are there too many challenges? Is it possible to have "education for all"?
- Why do you think education is one of the Millennium Development Goals?
- What are the main challenges to the right to education in your country, community or school?
- What can you, your group, your community do to work towards achieving the goal of education for all in your country and/or in developing countries?
- Is there a danger that the right to human rights education gets "forgotten" when there is such a great need to focus on education for literacy? If so, what could be done about it?

Tips for facilitators

The intention in using this technique is to bring an ingredient of fun to the process of gaining information which will be needed for the discussion.

This is a fairly simple activity to facilitate. Be sure that you have read all the cards before you do the activity. Be sure that you know which card matches with which so that during the game you can offer guidance and verify that pairs are correct. When explaining how to play the game, you may like to illustrate the instructions by showing what one of the pairs looks like. Point out the difference between statement and the question.

You can tell people that the game is called "Memory" because people have to memorise where the different cards lie in order to be able to pick up matching pairs.

In part 2, you may like to organise it so that two different groups discuss the same issue. Doing this will most likely generate more ideas. It will mean that the sub-groups will have to do some negotiating about which issues to discuss.

When you photocopy the cards it is a good idea to enlarge them to make them easier to read. If you then stick the sheets onto stiff paper it will make the finished cards more durable and easier to handle.

Some of the cards contain acronyms, for instance WEF (World Education Forum). Make sure that when you introduce the game you explain what these letters stand for (see under "Further information" below).

Note that one-third of the cards contain statements relating to the goals of education for all as stated by the World Education Forum (WEF), Dakar, Senegal in April 2000. The rest of the cards are on human rights and education issues, or on issues that have to be addressed in order to achieve good quality education for all.

Variations

If there is not enough time to do part 2, you could use the technique described in the activity "Just a minute" on page 199 instead. Ask each participant to choose one of the issues on the cards they picked up, and to speak about it for one minute without hesitation or repetition. This is also a good option if you feel that the participants need to improve their oral presentation skills.

In part 2, you can save some time by preparing in advance a set of very enlarged picture cards on which you have written the related headings. Then, instead of writing the summaries, you can stick these cards up. It will save you time and look attractive.

Suggestions for follow-up

Several issues which come up in the memory game can be pursued in other activities. For instance, if you want to explore the issue of budgets for education and other social needs with the budget spent on militarisation, you can do the activity "How much do we need" on page 189. Issues relating to child labour and lack of access to education can be explored in the activity "Ashique's story" on page 100.

Ideas for action

The memory cards show numerous problems which hamper the "Education for All" project. The group could choose any one of the problems on which to do research, to find ideas for solutions and finally to take action. Refer to chapter 3 on Taking Action for tips about how to go about this.

Why not write letters to Members of your Parliament enquiring about what your country is doing in order to fulfil the goals that were set during the World Education Forum?

Further information

The right to education is stated in Article 26 of the UDHR. However, while there is a general acceptance and commitment by states to offer free basic education to all, the reality is that free education is not for all, but for a minority.

The goal of Education for All was laid out the World Conference on Education for All in Jomtien, Thailand, in 1990. Then, in the year 2000, the international community gathered in

Dakar, Senegal, for a World Education Forum (WEF) to review the progress made on providing basic education, and to reinvigorate the commitment to Education for All. Some 1100 participants from 164 countries adopted the Dakar Framework for Action, committing themselves to achieving quality basic education for all by 2015. UNESCO was entrusted with the overall responsibility for co-ordinating all the international players and for sustaining the global momentum.

It was acknowledged that different countries face different challenges. For instance, some countries face lack of resources, while others lack the political will. One of the results of the meeting was the acknowledgement that in order to reach and sustain the goals and targets of Education for All, it is necessary to establish broad-based partnerships within countries, supported by co-operation with regional and international agencies and institutions.

During this meeting the fundamental importance of education for sustainable development, peace, the effective participation of society and for sound economies in the twenty-first century was highlighted. A commendable result of the WEF was the setting of specific goals, with specific time limits, as well as the description of actions that must be taken at all levels in order to achieve Education for All. Whether these goals will be reached and the actions carried out is a question that can only be answered if everyone at every level of society is aware of and fights for Education for All.

Source

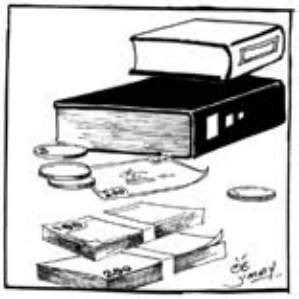
UNESCO Education for All: World Education Forum Final Report, 2000.

The WEF initiative coincided with the adoption of the Millennium Development Goals (MDGs). Only two of the Dakar goals are reflected in the MDGs. These focus on basic education for all children by 2015 and on gender equality. Two years later, a financing mechanism was created to speed up implementation known as the Fast Track Initiative (FTI); this was set up to promote the two MDGs relating to education and it puts more emphasis on the "completion" of primary education than on "access."

Thus, the EFA goals also contribute to the global pursuit of the eight Millennium Development Goals (MDGs). For more information about the relationship between Education for All and the MDGs see www.norrag.org.

You can read more on the following sites:

– Education for All Global Monitoring Report: www.unesco.org/en/efareport
– Global Campaign for Education:www.campaignforeducation.org
– The Right to Education Project: www.right-to-education.org



Money & Education

Without money governments cannot meet their commitments. It is also a question of standards; poorly paid teachers and lack of materials jeopardise the quality of education.

No money, no education! Do you agree?

Gender equality & Education

Many countries have made big steps towards the goal of gender equality in education by 2015. However, in some countries, girls and women are forbidden from attending school.

Do you think this undermines the credibility of Education for All?

Food & Education

Food for Education (FFE) programmes provide school meals and/or take-home rations to ensure that poor children are healthy and able to learn.

Are FFE programmes the key to meeting the EfA goals?

Education for All

The global Education for All movement aims to meet the learning needs of all children, youth and adults by 2015.

What is the point of setting obviously unattainable goals?

Drugs & Education

The use of alcohol, cigarettes and other drugs is a problem in many schools / universities. Abuse prevents pupils from learning and increases violence.

Is a firm school policy on drug abuse the answer?

Military & Education

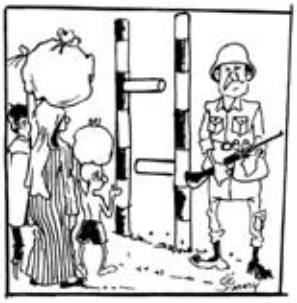
In many countries a high proportion of the budget is allocated to military expenditure and not enough is left for the social sector, especially education.

Is security more important than education?

Teachers & Education

Good quality teachers are essential. However, in many developing countries training may be minimal.

Should there be a minimum requirement such as a teaching degree for all school teachers?



Migration & Education

The higher the level of education, the more likely it is that an individual will emigrate. Many doctors, teachers, engineers and IT experts from developing countries work in Europe.

Is it morally defensible that Europe gains from this brain drain from those countries where these people are really needed?

Free Education

Governments have the duty to provide access to primary education to all. The reality is that in many countries poor families cannot afford to pay the school fees.

Is it realistic that schooling should be completely free for all?

Human Rights Education

"Every individual and every organ of society, keeping the UDHR in mind shall strive by teaching and education to promote respect for these rights and freedoms." UN General Assembly.

Which "organs of society" are the most effective in delivering HRE?

Globalisation & Education

Global value chains force firms in developing countries to specialise in certain functions, for example, the manufacture of garments in factories where little training and education is needed to do the job.

Does globalisation undermine the value of education?

Peace & Education

Education for peace should be part of the formal education curriculum. It is not enough to find it only in non-formal educational settings.

How would you include peace education within the formal curriculum?

The Internet & Education

In many countries, information technology has become a core part of the education process, essential for research and for homework.

If every child in the world had access to a computer, what potential could be unlocked? What problems could be solved?

Sport & Education

Sport should always be on the school curriculum. It teaches many things that cannot be learnt in other subjects. Sport is essential for the full development of body and mind.

Do you agree or should other subjects be prioritised, for example technology and skills training?

University (higher and further) Education

The UDHR states that "everyone has a right to education". Education For All focuses on basic education and literacy and numeracy.

Should the right to education include the right to higher and further education?

Social Exclusion & Education

In some European countries, Roma children are automatically put into classes for the mentally disabled, simply because they are Roma. In others, they are shunted into separate and inferior schools or classrooms set aside for Roma.

What is the best way to integrate Roma children into the education system?

Environment & Education

The lifestyles of most people in European countries are unsustainable. If people are to make informed choices about how to change their lifestyles they need to understand ecological relationships, economics & politics.

How would you include education for sustainability into the curriculum?

Life-Long Learning

Adult illiteracy is a big problem in many countries. One EfA goal is a 50 % improvement in levels of adult literacy by 2015.

Is it reasonable to put money into adult literacy programmes rather than investing in the future by putting it into basic education?

Discipline & Education

Schools in different countries use different means to ensure discipline. Methods include corporal punishment, suspension, extra-work, expulsion and participation in a school or college council.

What do you think is the best approach to guarantee discipline?

Aids/HIV & Education

"The first battle to be won in the war against AIDS is the battle to smash the wall of silence and stigma surrounding it" (Kofi Annan).

What role should educational institutions play in fighting HIV/AIDS?

Democracy

Citizenship and Participation

General Human Rights

Level 2

Any

60 minutes

Electioneering

How persuasive are you?

Themes
- Democracy
- Citizenship and Participation
- General Human Rights

Complexity Level 2

Group size Any

Time 60 minutes

Overview This is a discussion-based activity that addresses:
- Rights and responsibilities connected with democracy
- Democratic discussion

Related rights
- The right to participate in government and in free elections
- Freedom of opinion and expression
- Freedom of thought

Objectives
- To consider some of the controversial aspects of a democratic society
- To practise and develop skills of listening, discussion and persuasion
- To encourage co-operation and open-mindedness

Materials
- An open space, a long wall and 2 chairs
- Card (A4) and coloured pens to make the signs
- Sticky tape
- Small cards and pens for making notes (optional)

Preparation
- Make two signs, "agree" and "disagree", and tape them one at either end of a long wall. Make sure there is enough space along the wall for people to form a straight line.
- Place two chairs in the centre of the room, about 50cms apart, and with space around them for people to move about.
- Select one statement from the suggestions below, or find your own.

Instructions

1. Point out the two signs at either end of the wall, and explain that you are going to read out a statement, with which they may agree to a greater or lesser extent.
2. Read out your selected statement.
3. Tell people to position themselves along the wall between the two signs according to "how much" they agree or disagree: if they agree or disagree totally they should stand at one of the ends; otherwise they should stand somewhere between the two points.
4. When people have positioned themselves along the line, invite the two at the furthest extremes to occupy the two chairs in the centre of the room. Everyone else should now gather around the chairs, positioning themselves behind the person whose view they agree with "most"; or occupying a position in the centre if they are undecided.
5. Give each of the people sitting in the chairs one minute to state their reasons for agreeing or disagreeing with the original statement. No one should interrupt or assist them. Everyone should listen in silence.
6. At the end of the minute, ask the others in the group to move behind one or the other of the speakers (they cannot remain undecided), so that there is one group of people "for"

the statement under discussion, and one group "against". Allow the two groups ten minutes apart from one another to prepare arguments supporting their position and to select a different speaker to present these arguments.

7. At the end of the ten minutes, call the groups back and invite the two new speakers to occupy the two chairs with their "supporters" around them.
8. Give these speakers three minutes each to deliver their arguments, at the end of which time, supporters for one or the other side may change position and move to the opposite group if the opposite side's arguments have been convincing.
9. Give the groups a further five minutes apart to work on their arguments and select a third speaker. Again, after the speeches, allow people to change position if they wish to.
10. Bring everyone together for the debriefing.

KEY DATE

19 September
Suffrage Day

Debriefing and evaluation

Now move on to reflect on the process and purpose of discussion as a form, and on the reasons for valuing a pluralist society. Try not to get drawn back into discussion of the issue itself.

- Did anyone change their mind during the course of the discussion? If they did, what were the arguments that convinced them?
- Do people think they were influenced by things other than the actual arguments that were being put forward, for example, by peer pressure, emotional language or a feeling of rivalry?
- For those that did not change their opinion in the course of the discussion, was there any purpose in talking through these issues? Can they imagine any evidence that might persuade them to change their views?
- Why do people hold different opinions? What should be done about this in a democratic society?
- Should all opinions be tolerated in a democracy?
- How did it feel to be represented in the discussions by someone else and, conversely, how did it feel to be the spokesperson and to have to convey the opinion of your supporters?
- How does it feel to be represented in political life at local and national level? Or in participants' organisations or associations (or in the class at school)?
- Which human rights have been at stake in this activity?

Tips for facilitators

The first part of this activity, when participants position themselves along the line, should not take more than a couple of minutes. The point of this is simply to establish people's "starting positions" and for them to see where they stand in comparison with others.

The purpose of the activity is as much to practise skills of communication and persuasion as to think through the issues themselves. Therefore, participants should be encouraged to think not only about the content and presentation of their own opinions, but also about the type or form of arguments that will be most persuasive to people on the other side. They are aiming to draw as many people as possible into their "party". They can use the breathing time between "speeches" to consider the opposition's position, and to think about ways of weakening it.

You may have other topics besides those suggested below that could equally well be used as the basis for discussion. The important thing is to select a statement that will be controversial within your group.

Note that it will take about 30 minutes to discuss one statement going through the different rounds of discussion. If you want to use more statements, you will have to allow more time accordingly.

It is advisable to be flexible about the exact order of events, depending on the strengths and weaknesses of the group and on the liveliness of the discussion. For example:

- You may want to add one or two more intervals for the groups to prepare arguments, so that different speakers have the opportunity to present their points of view.
- If you have performed this activity before with the group – or even if you have not – you can keep an element of surprise by varying the way that the first speakers are chosen – for example, you could select the two people third from each end.
- You may decide, in one of the intervals for preparing arguments, to ask the "supporters" of each speaker to work with the opposing speaker – in other words, to prepare arguments against the position that they themselves hold. This can be a good way of getting people to consider the opposite point of view, and can provide an interesting variation if people do not appear to be changing sides at all.

You may want to allow the speakers to have a postcard-sized piece of paper with brief notes on to remind them of the different arguments, and to be able to refer to while speaking.

You may want to raise the issue of whether "pluralism" or freedom of expression should be subject to any limits in a tolerant society: should fascist or nationalist demonstrations be permitted, for example?

Suggestions for follow-up

If you are interested in following up the idea of how opinions are formed or changed, especially by the media you may want to look at the activity, "Front page", on page 181.

If you would like to think further about the relationship between the opinions people hold and the images and stereotypes they have of the world, then you may like to do the activity, "Cultionary" in the Education Pack All Different – All Equal.

Ideas for action

If you choose the statement on voting, you may want to follow up the activity with a survey of voting habits in your local community; see the activity, "To vote, or not to vote", on page 306.

Further information

Suffrage day is celebrated on 19 September it is the day in 1893 that New Zealand granted women the right to vote, the first country in the world to implement universal suffrage.

Handouts

Statements for discussion

- We have a moral obligation to use our vote in elections.
- We should obey all laws, even unfair ones.
- The only people who have any power in a democracy are the politicians.
- "People get the leaders they deserve".
- It is the responsibility of citizens to control the day-to-day activity of the government.
- Freedom of expression means you can say that you want.
- Neo-fascist parties should be banned.
- Extremists should be banned from speaking in public.
- Voting should be an obligation.
- It's not worth voting for representatives to sit on the school council, because the council only discusses and makes recommendations; it can't make binding decisions.

Fighters for rights

It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.

Nelson Mandela

Themes
- General Human Rights
- Media
- Citizenship and Participation

Complexity Level 2

Group size Any (small groups 3-4)

Time 60 minutes

Overview This activity uses information cards to stimulate interest in human rights heroes. The issues to be discussed include:
- Political repression
- Human rights activists in the twentieth century
- The struggle for rights in various countries

Related rights
- Freedom of opinion and expression
- The right to equality before the law and the right to a fair trial
- Freedom from torture and degrading treatment

Objectives
- To learn about some of the individuals who have fought for human rights in different countries
- To develop skills of handling and ordering information, co-operation and group work
- To promote respect, responsibility and curiosity about human rights

Materials
- One set of the 30 cards per small group
- Scissors
- Envelopes
- Optional: glue and pieces of stiff paper for backing the cards

Preparation
- Arrange the room so that people can work in small groups
- Make copies of the cards on page 170, so that you have one set for each small group.
- Cut up each set of thirty cards, shuffle them so that they are not in sequence, and put them in envelopes. It is important to keep the sets separate from each other!

General Human Rights

Media

Citizenship and Participation

Level 2

Any (small groups 3-4)

60 minutes

Instructions

1. Ask participants to get into small groups of 3 or 4 people. Hand out one set of cards to each group.
2. Ask them to spread the cards out, face down on the floor.
3. Explain that the cards describe events in the life of six human rights activists. The aim for each group is to match the events with the correct character, and thereby to build up a brief description of each person.
4. Explain that each of the characters is made up of a "set of five" (i.e. one "A", one "B", one "C", one "D" and one "E" card).
5. Tell each group to do rounds of picking up one card at a time, until the cards run out.
6. Give people a few minutes to read their own cards in silence.

7. Then let them go… Allow each group to devise their own strategies for building up the personalities. They will need about 15 - 20 minutes for this stage.
8. Gather everyone together, and ask a representative from one group to introduce, in their own words, one of the personalities. Then repeat with the other groups in turn, so each personality is presented in full, and each group can check that they put the "pieces" together correctly.

Debriefing and evaluation

1. How easy was the exercise, and which strategies did the different groups use to sort the sets of cards?
2. Which of the characters had people already heard of, and which of them were new? Why do they think they had not heard of some of the personalities before, while others are very well known?
3. Were people surprised by any of the information? What did they find most shocking, or most impressive?
4. Ask people to select the quotation with which they most strongly identify: how do they think they would have behaved if they had been put in the same position as this person?
5. Which human rights in particular were the different "fighters" claiming?
6. Is "heroism" an inappropriate course of action for defending human rights? What actions are available to people who are the victims of human rights violations?

Tips for facilitators

There is a substantial amount of information available on each of these characters and the short biographies that have been supplied offer a very shallow (and subjective) perspective on the matter. There are also hundreds of other human rights activists who could just as well have gone onto the list. See http://www.universalrights.net/heroes/

If you choose to use the examples in *Compass* but think that the personalities may seem remote from the young people you are working with, then you may want to start with a short introductory activity. Get pictures of four or five UN celebrity ambassadors, who are well known in your country, stick the portraits on large pieces of paper and put them on a wall. Ask members of the group to name them and to say what they are doing as UN ambassadors.

It is also worth noting that people should certainly not feel "pressurised" in any way to take the type of stand that these activists have taken. There are many ways of fighting for human rights, and different individuals will select different paths according to their beliefs and abilities, for instance, working through existing NGOs, or organising petitions or direct lobbying.

Variations

Give each small group a blank card and ask them to write a short biography of a fighter for rights of their own choosing. Then ask the groups to swap the cards and to guess each other's "fighter". If you do this variation, be prepared for surprises as the fighters may include celebrities and pop stars. You should accept all suggestions and place the emphasis on what the people have achieved or fought for. Inviting other participants to comment may be a good approach in case you do not agree with a given personality's record on human rights.

Suggestions for follow-up

It is highly recommended that you try to follow up this activity by encouraging people to find out about other human rights activists, so that they develop a feel for the characters who throughout history have contributed to the struggle for human rights. The group could start

to build up its own "portrait gallery" of human rights activists. The six given in this activity can be used as a starting point: the photographs can be stuck to pieces of card together with the quotations and the short biographies, and displayed about the room. Each member of the group could be asked to find out about other personalities and to add them to the portrait gallery. The six that have been introduced here are all campaigners in the area of civil and political rights, but you may want to extend the range of rights to include social and economic ones as well. Chico Mendes would be an example.

In civil society there are several channels for expressing opinion and fighting for rights. If you want to take a closer look at these you could do the activity, "Making links" on page 223.

You might now want to think about situations in which you might have to stand up for your own rights. If so, then the role play "Guess who's coming to dinner" in the Education Pack All Different – All Equal sets the scene for exploring what could happen if you brought an "unsuitable" boy-/girlfriend home to meet your parents.

Ideas for action

Find out about some of the current political prisoners or activists – for example, those that Amnesty International has labelled a "Prisoner of Conscience". Write a letter or organise a campaign to inform people about this prisoner, and to put pressure on the relevant individuals to release him or her.

Further information

The UK Section of Amnesty International have produced their own historical wall chart of human rights defenders, which can be ordered through their website: http://www.amnesty.org.uk

KEY DATE

10 December
Human Rights Day

Handouts

Discussion cards

A

"I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

Nelson Mandela

A

"As a result of certain painful but at the same time comforting encounters, I saw for myself how from the depths of moral savagery there suddenly arose the cry "it's my fault" and how, with this cry, the patient recovered the right to call himself a human being."

Evgenia Ginzberg

B

Born in a village near Umtata, and was elected President of the Republic of South Africa in the first democratic elections in that country at the age of 76. Up to that point – and beyond – his/her life was devoted to

B

Born in 1906 in Russia and died in Moscow in 1977. Worked quietly as a teacher and journalist until branded a terrorist by the Stalin regime in a fabricated trial. Spent 18 years in

C

the fight against apartheid, the racist system used by the former white government to suppress the majority black population. S/he suffered various forms of repression: was banned from meetings, forced to go into hiding, and was finally

C

Siberian prison camps under horrifying conditions because s/he refused to accuse others of crimes they did not commit. Spent the first year in solitary confinement in a damp cell, forbidden to exercise, speak, sing or lie down in the day. Later on s/he was

D

arrested, and sentenced to life imprisonment at the age of 44. S/he spent the next 28 years of his/her life behind bars, away from his/her family and children.

D

sent from one to another of the Siberian labour camps – including, as a punishment for helping a fellow prisoner, the very worst, from which few returned alive.

A

"I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that my four children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character."

Martin Luther King

A

"Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man."

Mahatma Gandhi

B

Born in Atlanta, Georgia, in 1929, when the law required blacks to occupy special seats in buses, theatres and cinemas, and to drink from separate water fountains from whites. When s/he was 28, co-founded

B

Born in 1869, to Hindu parents who lived in Gujarat, when India was still held by force in the British Empire. S/he led the struggle for Independence, never straying from his/her firm belief in

C

an organisation of black churches that encouraged non-violent marches, demonstrations and boycotts against racial segregation. The organisation participated in a protest in Birmingham, Alabama, at which hundreds of singing school children

C

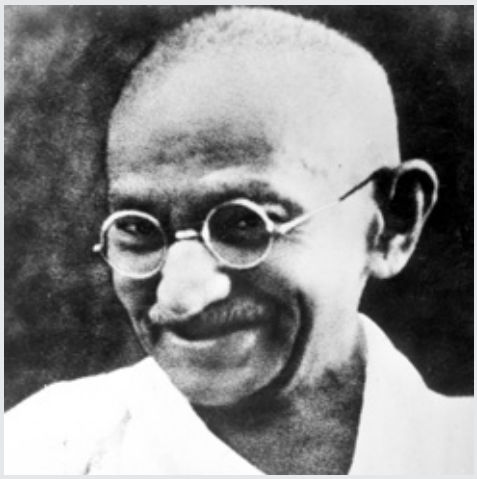
non-violent protest and religious tolerance, despite being arrested and imprisoned on several occasions. When Indians acted violently against one another, or against the British Raj, s/he fasted until the violence ended. S/he led a 241 mile march across India, and

D

filled the streets in support. The police were ordered in with attack dogs and firemen with high-pressure hoses. S/he was arrested and jailed.

D

persuaded followers to accept the brutality of the police and soldiers without retaliation. S/he spent a total of 2338 days in jail in a life tirelessly devoted to peace.



A

"We're not trying to destroy or annihilate the military regime; they are always threatening to annihilate us but ... the purpose of our movement is to create a society that offers security to all our people, including the military."

Daw Aung San Suu Kyi

A

"Alas, this sad song in my mind I send to those who help prisoners. These feelings in this dark season – I will never forget the horrible tortures. May this present misery in prison never be inflicted on any sentient being."

Ngawang Sangdrol

B

Born in 1945, in Burma, s/he was the child of the assassinated national hero in the struggle for independence from colonial rule. Became a popular leader of the struggle for democracy against

B

is a Buddhist nun who believes Tibet should be independent from China, and who was arrested for the first time at the age of 10 by Chinese authorities. His/her only crime was to participate in

C

a cruel military regime and was nearly assassinated by an army unit ordered to aim their rifles at him/her. Was placed under house arrest for 6 years without being charged with any crime, and was effectively cut off from the outside world. Even when released, the government

C

a peaceful demonstration for the independence of Tibet. Was arrested again at the age of 15, and sentenced to 3 years imprisonment. The sentence was extended first because s/he sang an independence song in prison; and then again for 8 years because s/he

D

prevented him/her from seeing his/her dying spouse. In 1991 he/she was awarded the Nobel Peace Prize. On 13 November 2010 s/he was released from house arrest.

D

shouted "Free Tibet" while standing in the rain in the prison yard. Today s/he has problems with her kidneys as a result of the torture s/he has suffered.

Fingers and thumbs

We may have all come on different ships, but we're in the same boat now.

Martin Luther King Jr.

Themes
- Environment
- Peace and violence
- Migration

Complexity Level 4

Group size Any (small groups: 5)

Time 60 minutes

Overview This is a simulation of a competition to find the greenest youth group. Will they be honest or will they cheat?

Related rights
- Right to equality before the law
- Right to life and survival
- Right to an international order in which rights and freedoms can be fully realised

Objectives
- To develop understanding about the value of co-operation and the need for the monitoring and verification of agreements
- To build up skills of co-operation
- To promote a sense of justice and fairness

Materials
- Copies of the instruction sheet, one per group
- Copies of the score sheet, one per group
- One pen per group for the score keeper
- Space for small group work

Instructions

Set the scene: There is a competition to find the greenest youth club in town (or school or class). Each participant represents a different youth group and this is a play-off to see who goes on to the next stage in the competition. The aim is to score the most points possible.

1. Ask participants to get into groups of 5 and to sit in small circles.
2. Four people are to play the representatives from four competing youth clubs and one is the score keeper. Explain that the score keeper is also the umpire and responsible for giving the signal to play each round. S/he is responsible for filling in the score sheet and ensuring that everyone keeps to the rules.
3. Ask each group to decide who is going to be the score keeper.
4. Hand a copy of the instruction sheet to the score keepers in each group. Ask them to read it out to the group, and to make sure that the players know how to play and that everyone understands the rules for scoring. Place the sheet where everyone can see it, in case they want to remind themselves about the scoring.
5. When each group is ready, they can begin by playing one practice round. If everyone is clear about what they have to do, then the competition can begin.
6. When all the groups have played all 10 rounds, ask each score keeper to add up the total score for the group and to note the highest and lowest individual scores. Then go on to the debriefing and discuss how the game went and what they learnt, first in their small groups and then in plenary.

Environment

Peace and Violence

Migration

Level 4

Any (small groups: 5)

60 minutes

Debriefing and discussion

In the small groups ask participants to consider:

- Who got the most points? How did you play to win?
- Who got the least points? How do you feel?
- Does anyone feel cheated? Why?
- Did you make any agreements before rounds 5, 8 and 10? What happened?
- Did anyone break the agreement? Why?

In plenary:

- Ask the score keepers to report the highest and lowest individual score and the total score for the group. Record these figures clearly on the flip chart.
- Which groups scored the highest total score? Were these where the players co-operated or where players cheated?
- How does this game relate to reality? Give concrete examples.
- When people agree to take an action to protect the environment, how can we ensure that all players do, in fact, play fairly?
- Does it make any sense for one group to "be the greenest" at the expense of the others?
- One of the reasons that the politicians failed to reach the hoped for agreement on CO2 emissions at the COP 15 Climate Conference in 2009 was that countries could not agree about verification. Might it have helped if they had "taken a step back" from focusing on practical details and looked at which human rights were being violated? Why?
- In relation to climate change, whose rights are most affected? Which rights are being violated?
- Bearing in mind that, in relation to climate change, poor nations suffer more and rich nations caused the problem, what do you think would be a fair way to resolve the equity issue?
- The increase in severe weather events predicted by the climate change models mean that millions of people will be made homeless. How should your country respond to this?
- Has human rights education a role to play in combating climate change? If so how?

COP 15 is an abbreviation for the 15th Convention of the Parties to the UN Framework Convention on Climate Change UNFCCC). It is also known as the UN Climate Change Conference 2009.

Tips for facilitators

The result of the game will be that those groups where players co-operated will get the highest group score. Those groups where someone cheated will get a lower overall group score; in other words, an individual may well do very well for themselves, but at the expense of others. The learning point is that if people co-operate, they all stand to win.

When discussing the weaknesses of voluntary agreements and the pros and cons of government directives and laws, you can ask participants what they think about information campaigns to win voters' support for what may be unpopular, but necessary, measures. Consider this example: a few years ago the Tidy Britain group ran a campaign My Little Wrapper Won't Make Any Difference. It showed a street scene littered with sweet wrappers, many with speech bubbles with the slogan "I won't make any difference" on them. What would you have thought if you had seen this poster?

- If I make the effort to take my litter home, then the streets will be a little cleaner and it might set a good example to others. (That's like 1 thumb and 3 fingers.)
- If a few of us do it, it won't make much overall difference and it might make none at all if other people actually increase the amount of litter they drop. (2 fingers and 2 thumbs)
- If we can persuade most people to take care, then the streets will be cleaner. However, there will always be a few who continue to drop litter but who benefit from the efforts of others. Why should they enjoy a "free ride"? (3 thumbs and 1 finger)
- Why should I put myself out if no-one else will? (4 fingers)

The example could equally well have been, "my little car won't make any difference" (to reducing CO2 emissions) or "using the tumble drier instead of hanging out my clothes to dry won't make any difference" (to saving energy). You should find an example that people in your group will most easily relate to.

In many towns there are fines for dropping litter and letting your dog foul the pavement; voluntary action doesn't work. There has to be some sort of regulation. One of the key weaknesses of the Copenhagen Accord, the outcome of the COP15 summit, was that it did not include strict methods of monitoring and verification of CO2 emissions.

Suggestions for follow-up

The group might like to consider the effectiveness of different sorts of sanctions and punishments for those who infringe rules in the home, in school, youth group or locality. What are the best ways to get people to comply with rules?

Suggest to the participants that the best way of achieving the highest score would be to order everyone to play thumbs. In the real world, a parallel might be for the government to order everyone to stop driving cars (to reduce CO2 emissions), only watch TV for a maximum of one hour a day (to conserve electricity), buy a maximum of one technological devices, for example, a mobile phone, digital music player, or video game console every three years (to conserve resources), and turn vegetarian (more efficient land use and less CO2 and NOx production from animal wastes). Can the group find examples of legislation which has the effect of telling everyone that they must "play fingers"? (Traffic regulations could be one illustration.) Ask the group to consider whether these examples infringe people's human rights? Which ones and how?

The activity "Scramble for wealth and power" on page 263 is another simulation that treats the injustices that result from the inequitable sharing of resources. If you want to explore the balance of nature and how we are destroying it, try "Web of life" on page 320.

Ideas for action

The group may like to identify a local environmental issue and join with others to press local politicians to act.

If the group is interested in international politics, they may like to consider the example of the failure to reach an agreement at COP15 and how to promote trust and understanding between nations.

The need for action on climate change is the most pressing challenge currently facing mankind. Get the group to think about what they can do to reduce their CO2 emissions personally, locally and at a national and international level. Start iat www.footprintdiary.com, a mobile phone and web application, giving information about climate change consequences and helping users to act on their personal consumption.

Further information

Transparency was a major theme of the COP 15 before the international leaders arrived on the scene for the conference's waning days. At an earlier COP, the principle had been agreed to that emission reductions from developing countries should be "monitored, reported and verified"—or MRV'd, for short. The MRV concept specifically was to be applied to "Nationally Appropriate Mitigation Actions" that developing countries take on a voluntary basis, hence the interest of having the largest emitters in the rapidly industrialising world, China and India in particular, set targets and agree to a regime for monitoring and verification.

This failure to agree to a fair monitoring process illustrates the complexity of the issues, in particular those of justice and equity. Part of the opposition by the developing nations, and by China in particular, was that the proposal was highly unfair, that their per capita emissions are far less than those of the developed nations which, because they are largely to blame for the problem, need to take more responsibility for reducing emissions.

Environmental Justice Foundation makes a direct link between the need for environmental security and the defence of basic human rights. http://www.ejfoundation.org

KEY DATE

5 June
Environment Day

Voluntary action is not useless; it is better to do something than nothing, and your example can lead the way. This is the basis for the WWFs Climate Savers initiative. The aim is to get companies to reduce their carbon emissions. http://www.worldwildlife.org/climate/business.html

This activity is taken from "Let's take the world in hand", © Woodcraft Folk 1993

Handouts

Instruction sheet

The aim of the game is to win as many points as possible.

How to play the game:

- On the count of three from the score keeper, put your fist forward with either a finger pointing or your thumb up. In each round you must play either a "finger" or a "thumb".
- You may not communicate with the other competitors at any time, except just before rounds 5, 8 and 10.
- You have to play all 10 rounds.

How to score points

This depends on what combination of "fingers" and "thumbs" was played by the competitors.

- If each of the 4 competitors plays "thumbs" then each player gets +1 point
- If three players play "thumbs" and one plays a "finger", then those who played "thumbs" each score -1 point and the person who played the "finger" gets +3.
- If two players play "fingers" and two "thumbs", then the "thumbs" each score -2 and the "fingers" +2.
- If one player plays a "thumb" and the other three players played "fingers", then the "thumb" scores -3 and the "fingers" each score +1.
- If all players play "fingers" then they each score -1.

This is summarised in the table below (combination of fingers and thumbs played and individual player's consequent score):

TTTT	TTTF	TTFF	TFFF	FFFF
+1 +1 +1 +1	-1 -1 -1 +3	-2 -2 +2 +2	-3 +1 +1 +1	-1 -1 -1 -1

Rounds 5, 8 and 10 are bonus rounds. You get extra points as follows:
Round 5 - your score for that round multiplied by 3
Round 8 - your score for that round multiplied by 5
Round 10 -your score for that round multiplied by 10
After each round the score keeper fills in the score sheet.

Score sheet				
Player's name				
Round				
0 (practice round)				
1				
2				
3				
4				
5 (score x 3)				
6				
7				
8 (score x 5)				
9				
10 (score x 10)				
Total scores, rounds 1-10:				

General Human Rights

Religion and Belief

Children

Level 2

Any (small groups: 3-4)

80 minutes

Flower power

All the flowers of all the tomorrows are in the seeds of today.

Indian Proverb

Themes
- General Human Rights
- Religion and Belief
- Children

Complexity Level 2

Group size Any (small groups: 3-4)

Time 80 minutes

Overview At the end of this activity you will have a wall of flowers that represents the diversity of the group. This is a creative activity that leads into a discussion about human rights in general: what they are, why they exist and how we should protect them.

Related rights All

Objectives
- To develop understanding about the connection between human needs, personal well-being and human rights
- To develop skills to reflect and analyse
- To foster solidarity and respect for diversity

Materials
- A plain wall with enough space to hang all the drawings
- Copies of the handout sheet, one per person
- A pencil for each participant; erasers; coloured markers to share
- Tape to hang the drawings on the wall
- Flipchart and markers

Preparation Photocopy the handout sheet, one per person.

Instructions

Explain that this activity will develop into a discussion about human rights, but that they are going to start by thinking about what it means to be human.

Part 1. Identifying what it means to be a complete human being

1. Explain that to feel complete as a human being a person needs to have certain needs fulfilled. For instance, for basic survival we all need to have food and water, sleep and air to breathe. We also need safety: personal and financial security and good health. We also need love and belonging: friendship, intimacy and a family. We also need esteem: to feel accepted and valued by others and to feel that we can develop to our full potential and feel personally fulfilled.
2. Tell participants that each of them is to draw a flower to represent their own needs as human beings. The flower should have eight petals:
   - basic needs
   - personal security
   - financial security
   - health
   - friendship
   - family
   - esteem
   - personal fulfilment

The sizes of the petals should correspond to how important each of the eight needs is for them at this time in their lives. Draw an example on a flipchart as you explain, but emphasise that this is only an example; each person's flower will be different.

3. Give out the paper, pens and coloured markers and ask each participant to draw their own personal flower in the middle of the paper leaving space around. Explain that there are no right or wrong, good or bad "answers"; everyone's flower will be unique. To motivate people, say that there should be no names on the papers. Give them ten minutes to do this stage.
4. Now ask participants to think about the conditions that have to exist so that they can blossom and be complete human beings. Ask people to draw leaves around the flower to represent these conditions and to write key words on the leaves. Allow ten minutes for this.
5. Finally ask participants to fix their work on a wall to make an exhibition.

Part 2. Linking human needs to human rights

6. Allow participants time to look at the flowers. Then ask them to get into small groups of 3-4 and ask them to discuss the followed questions:
   - Are there any links between human rights and the flowers and the leaves? If so, what are the links?
   - Are human rights important? Why?
   - What do the words "human rights" mean to you?

Now ask each group to give their feedback, and then go on to the debriefing and evaluation.

Debriefing and evaluation

Start with a short review of the activity, then go on to review the small group discussions and find out what participants learnt about human rights:

- Did you enjoy the activity? Why? Why not?
- Was it hard to decide about the size of the petals? Are all of the eight needs important for a fulfilled life?
- Are there other needs that are not represented by the petals, that is, are there other petals to add?
- Did anyone write anything in the centre of the flower?
- Are you surprised by any similarities and differences between different people's petals? What does this tell you about human beings?
- What are the consequences for the individual of having damaged petals?
- What is needed to protect the different petals? What did participants write on the leaves?
- Are there any connections between what was written on the leaves and the idea of human rights?
- What did you learn about your own identity as a human being? How does this relate to human rights?
- Which human rights do we need most to let us blossom and grow to be complete human beings (where you live)?
- Are some human rights more important than others? For whom? When? Where?
- Why do we need to be on our guard to protect and develop human rights?
- What can we do to best protect human rights?
- Are there any needs not covered by any of the existing human rights conventions?

Tips for facilitators

The flower illustrated below is intended as an example only. It is important to stress to the participants that each one of them must decide for themselves how big the different petals should be. The colours that they choose for the different parts will also be a personal choice.

KEY DATE

28 May
European Neighbours Day

You should not draw attention to the centre of the flower; let any thoughts that there might be something of core importance emerge during the course of the activity. Similarly, let ideas for more petals, for example, cultural security, freedom to choose in all aspects of one's life, distributive justice, participation, identity and religion or faith, develop as the activity proceeds. In each case, draw out the relationship between the need, the consequence of it not being met, the benefits of it being met and how it is protected by human rights legislation and documents.

At step 4 you may need to give people a few tips. You can point out that the leaves make food to nourish the flowers from sunlight, water and carbon dioxide and suggest that, for example, some of the things needed to nourish financial security are a job, a banking system and trade unions. You can of course, add the right to work, as in Article 23 of the UDHR, but it is preferable that the participants work out the connection with human rights for themselves.

It is important to make the link between human needs and human rights and to show how human rights are the foundation for a world where everyone has their needs met. You may like to discuss the preamble to the UDHR (see page 601) with the group. It starts with the concepts of dignity, equality and the inalienable rights of all members of the human family as the foundation of freedom, justice and peace in the world. It goes on to describe the highest aspiration of the common people as freedom of speech, of belief, and freedom from fear and want.

Variations

To shorten this activity, you can just do steps 1 to 4 and then start a general discussion about human rights with the whole group. This may be appropriate with young participants who may find it difficult to work at a conceptual level. Some may not understand the idea of making the different sizes of the petals to represent differences in degree of importance. They may also find making links with human rights rather abstract.

You can extend the activity by asking people to identify which human rights protect which human needs as identified during the activity. Use the summary of the UDHR on page 600.

Suggestions for follow-up

You may like to set participants a project to find out about how human rights have developed historically and to explore what are called "emerging rights".

If participants enjoyed talking about what was important in their lives, then they may like to explore their beliefs through the activity "Believers" on page 105. Alternatively, participants may enjoy "Rights Bingo" (page 260), which is an active way to explore the relationship between daily life and human rights. If they are interested in emerging rights, the activity "Fingers and thumbs" on page 173 looks at the right to the environment.

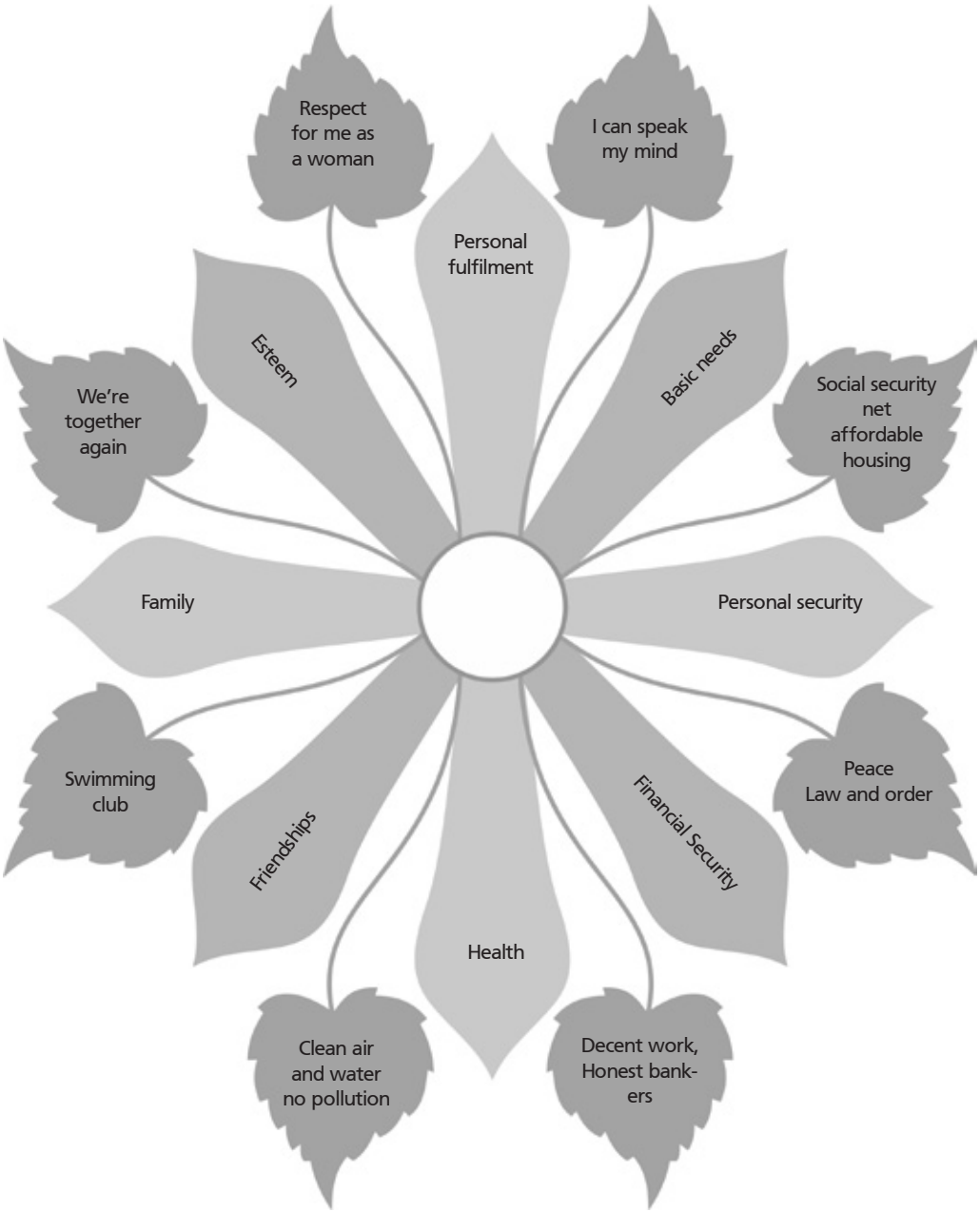
Ideas for action

Suggest participants do this activity with their family, friends and colleagues to start a discussion about human rights.

Further information

The idea of needs to be a fulfilled human being used in this activity is developed from work by Maslow, and by Griffin and Tyrrell (Human Givens). Basic needs are those that we need to keep the body alive; sexual needs are included in this category. Personal security includes having shelter – a home, a "roof over your head" – and also feeling safe from burglars and gangs as well as

war and terrorist attacks. Financial security means having money for a decent standard of living as well as a security net for if you become unemployed. Health means good health and also the availability of healthcare if you should have an accident or fall ill. Friendship includes the possibilities to join clubs and associations as well as being able to choose freely your friends and partner for intimate relations. Family means not being forcibly separated from your family. Esteem means being respected and valued by others, both for who you are and for what you do. Meeting your potential is also called "self-actualisation": it implies that you have the opportunity to be the person you want to be, to use your abilities to the full and to feel confident about yourself and your place in the world.



Front page

The greatest threat to freedom is the absence of criticism.

Wole Soyinka

Themes
- Media
- Globalisation
- Environment

Complexity Level 3

Group size 10 - 24 (small groups 4-8)

Time 180 minutes

Overview This is a simulation of a group of journalists working to prepare the front page of their paper ready to go to press. People work in small groups as they explore issues about:
- Bias, stereotyping and objectivity in the media.
- Images and the role of media in addressing human rights issues.

Related rights
- The right to freedom of thought, opinion and expression
- Freedom from interference with privacy, family, home and correspondence
- The right to participate in the cultural life of the community

Objectives
- To widen awareness about the media and their approach to human rights issues
- To develop the skills to communicate and work co-operatively
- To cultivate a sense of responsibility and a commitment to social change

Materials
- A large room with enough space for two or three small working groups and plenary.
- 40-45 photographs from newspapers or magazines
- Paper and pens for making notes
- Large sheets of paper (A3) size or flipchart paper and markers
- Scissors and glue for each small group
- Tables with a working surface large enough for the working groups to spread all their papers out

Preparation
- Select 40-45 pictures from magazines or national newspapers. Note: you need three sets of the same 40 pictures, one set for each small working group. You will therefore either have to buy three copies of every newspaper from which you select photographs, or have access to a photocopier.
- Display one set of photographs on a table.

Instructions

1. Introduce the activity. Explain that this is a simulation of an evening in a newspaper office where a group of journalists are working on the front page of their paper. Although these are local papers serving the community, each has a policy to keep its readership informed about current global issues, including human rights.
2. Show an example of a front page of a newspaper and point out the features and layout of a typical front page.

Media

Globalisation

Environment

Level 3

10 - 24 (small groups 4-8)

180 minutes

3. Show people the display of photographs. Ask them to walk around the table in silence and not to make any comments at this stage. Explain that these are the images that they have to work with; they may use them and interpret them as they wish.
4. Now divide the participants into three working groups of six to eight people. Each group is to imagine that it is an editorial group working on a different newspaper. Their task is to design and lay out the front page of tomorrow morning's edition.
5. Ask each group to choose a name for their newspaper.
6. Now set the editorial teams to work. Hand out the paper and pencils, glue and scissors to each group – but not the photographs yet.
7. Go over the instructions. They are to design the layout for the front page of their paper.
8. They have one hour to select four or five news stories that they wish to present. They should focus on the impact the front page makes. Rather than actually telling the full stories, choosing a picture and writing the headline, by-line and introduction are sufficient. They do not have to write the body of the article; they can simply indicate its position on the page with a shaded box.
9. Suggest they start by discussing the themes or issues they want to include in their reports. Tell them that after ten minutes will they receive the photographs from the "print department".
10. When the groups have been working for about ten minutes, hand out the sets of photographs, one set per group. Give them 50 minutes to complete their work.
11. When the teams have finished, tell them that they should lay their work out for everyone to read. Then go on to the debriefing and evaluation.

Debriefing and evaluation

Start with a review of the activity itself and then go on to discuss the media, human rights issues and commitment.

- How did the groups organise the work? Did they work as one unit or did they split into individuals, pairs or threes to work on different "stories"? How did they make decisions about how to do the work and about which stories to cover? Was there a leader, or did they share the decision making? Did everyone feel they could participate and contribute?
- How did people choose the themes or issues to work with? Which came first, the issue or the picture? That is, did they first identify an issue and then find a suitable picture to illustrate it, or were they inspired by a certain picture so that they then created a story around it?
- What themes or issues were presented? How do they relate to human rights? Were there issues that anyone would have liked to have used, but which they had to drop? Why did they drop them?
- How do the different front pages of the different papers compare? Have the same themes or photographs been used?
- Have different groups used the same image, but in different ways?
- How do people follow the news? In newspapers, on the television, radio or the Internet? Why do – or don't – they follow the news?
- In this simulation did they try to imitate a traditional front page, or did they create a different look? What is the most effective way to catch the readers' attention?
- What sort of news dominates the media in real life?
- Is there generally good coverage of human rights issues in the news?
- How often are stories presented as human rights stories?
- One of the major points of discussion regarding the media is its "objectivity". Do participants think it is possible to present news objectively? Is it possible? Is it desirable?
- Which human rights or human rights violations did the different stories depict?
- Did they try to link cause and effect, North and South, development and environment, rich and poor, and so on, in their reports? How are these issues presented in the real media?

- What images do participants have of young people in other parts of the world? In "poor" countries? In "rich" countries?
- Are there important themes or issues missing from the set of pictures?

KEY DATE

3 May
World Press Freedom Day

Tips for facilitators

When choosing the pictures to use in this activity, make sure that you have a good variety of images and that you avoid stereotypes. The real news is often full of murders, wars and other disasters and more rarely contains positive messages. (There is more that happens in Africa than war and famine!) Let the pictures you select give the participants an opportunity to pick images of "good" news as well as the "bad" news. There should be a variety of images representing diversity with respect to age, sex, race, cultural groups, geographical location and so on. Also bear in mind the interests of the young people and include images relating to hot news events and personalities. The list below will give you some ideas.

TV news presenter - woman
Globe
Camera team in the Third World
Shoeshine boy with Philips advert
Children throwing stones
Women making dam
Unemployment benefit
African miner
Battery hens
Why do babies starve when there's enough food?
Pesticides
Advertising a hamburger restaurant
Tree-felling in the rain forest
Dry soil
Children playing in water
Irrigation
Washing a car

Burning oil
Greenpeace action
Plume of industrial smoke
Advertisement: Batida
Trolleys full of coffee
Advertisement: Coca Cola
Seller on the beach
Market place in the Third World
Lonely woman
Slums in Brussels
Slums in the Third World
Overfull bin
Sorting out cans
Fridges on dumping ground
Black boy with guitar
Nintendo
Rock star
Street children
Multicultural party

Moroccan girl
State police
Graffiti
Anti-racism concert
Parliament
Drugs
Famous politician, e.g. USA President
Mandela
World leaders meet at COP15
Refugee camp
Refugees at embassy
Eric Cantona
Children in an asylum centre
Football player
Action Amnesty International
Demonstration in the Philippines
US troops in Afghanistan
Somali pirates in action

F16 with bombs
Guerrilla
Two dead soldiers
Farms not arms
Piled up grain bags
Selling Third World products
Women's meeting
Family planning
AIDS prevention
Crowd of people
Public transportation
War crimes tribunal
Car exhibition
Traffic jam
Cyclists' action
Young man with microphone
Space shuttle blast-off
Flooding of a Pacific Island

When introducing the activity point out the features and layout of a typical front page: the catchy headline written to attract the reader's attention; the by-line (for example, "by our environment correspondent, Mohammad Schmidt"). Then there is a short introduction to what the story is about, followed by the body of the text. Discuss how pictures are used to support the story or to capture the reader's attention. Point out also what the pictures don't show! Talk about how they have been cropped to draw the viewers' eye to what the photographer – or the picture editor – wants to show. Also point out the way in which captions are written. It can be instructive to demonstrate this using a foreign language paper; it makes it easier to dismiss the content and to focus on the impact instead.

Encourage the groups to be creative in their ideas and the way they present them. They can write, crop the pictures and draw cartoons. Their papers may be serious, humorous or ironic. Depending on the group, you will have to decide how much to say about this or whether to just let them go and see what they come up with.

Variations

An alternative way of presenting this activity is to present a radio or television news programme. If you choose to work on a television broadcast it is highly recommended that you beam images from a computer or slide projector onto a screen in a blacked-out room to give the "feeling" of watching the television. An alternative could be to make a web page or a blog.

Suggestions for follow-up

Discuss aspects of the rights selected by the groups for their news. For example, how are they addressed in your country?

Participants could contact a local newspaper or radio or television station and talk to journalists about how they work and discuss issues of objectivity and the way global and human rights issues are presented in the media.

If the group are interested in pictures and how they are used / misused in the media, then they may enjoy activities such as "Part of the picture" and "Captions", which are described under "More ways to play with pictures" at the end of the activity "Playing with pictures" on page 249. If the group enjoy activities that involve quick thinking, they could do "Just a minute" on page 199, which is about the relationship between sport and human rights.

Alternatively, if the group would like to relax and listen to music and at the same time learn about other peoples, cultures, music and language, then look up "Knysna blue" in the All Different – All Equal Education Pack.

Ideas for action

Many local radio stations have opportunities for community groups to make their own broadcasts. Work on a group project to research and produce a radio broadcast about issues of concern to them, for example, under the headline: "think globally, act locally".

Look at www.newtimes.dk to see an example of how asylum seekers in Denmark are using the media. You might like to help asylum seekers (or another minority group) in your country do something similar.

Use the local media (radios, newspapers) and also the global ones including the social networks like Hi5, facebook, twitter and blogs to pass your messages on.

Further information

Some of the issues raised in the activity include:

a) Media

1. Young people, as well as adults, are continually swamped with a mass of information through all the different media. Some people realise this, others don't. We can ask ourselves: what do we do with this information? Does it mean that we are all better informed, or not necessarily?
2. The media are becoming more and more commercialised and the simplification of the message; stereotyping and sensationalism are alarming developments. Is it becoming increasingly difficult to find quality news?
3. Finding quality news is especially difficult in relation to news about inequality issues, particularly where developing countries are concerned. Non-western news is often seen only through western eyes. This very often results in negative and dismal news. One-sidedness and negativity is the norm. Do you agree?

4. The rise in the use of the Internet has led to the decline of journalism. Neil Henry, former Washington Post correspondent, now a professor of journalism at the University of California at Berkeley states, "I see a world in which the pursuit of truth in service of the public interest is declining as a cultural value in our society amid this technological tumult; a world where professional journalism, practiced according to widely accepted ethical values, is a rapidly diminishing feature in our expanding news and information systems, as we escape to the Web to experience the latest "new" thing. Meantime, I can't help but fear a future, increasingly barren of skilled journalists, in which searches for "news" turn up not news, but the latest snarky rants from basement bloggers, fake news reports from government officials and PR cleverly peddled in the guise of journalism by advertisers wishing only to sell, sell, sell."
5. Bloggers and posts on networking sites bring us much closer to what is happening around the world. Raw material is powerful; consider the immediacy and impact of blogs, personal videos and postings on social networking sites from earthquake, other disasters and war zones.
6. The Internet has meant that people worldwide have access to news and information from sources in every country. This makes censorship much harder.
7. Is objectivity possible or desirable? Is it possible to escape our own ethnocentrism? And can balance – telling "both" sides of the story – actually be a form of informational bias? For instance, despite the consistent assertions of the Intergovernmental Panel on Climate Change (IPCC) that human activities have had a "discernible" influence on the global climate and that global warming is a serious problem that must be addressed immediately, "he said/she said" reporting has allowed a small group of global warming sceptics to have their views greatly amplified.

b) Human rights issues

The media are obviously important for raising the public's awareness about human rights. But we should be aware of how the issues are presented and the motives. Everyone needs to be critical of what is – and is not – given to us, and the way information and facts are presented. For example, in a war, fighters may be described either as freedom fighters or as terrorists in different papers depending on different political viewpoints. People of other cultures may be presented in non-objective ways. For example, the Inuit may be presented as being exotic, hardy people fighting to preserve their traditional way of living in igloos, but when it comes to a discussion about whaling, then, they are described as "murderers".

c) Commitment

Some of the images used in the simulation should picture opportunities for people, especially young people, to commit themselves in very practical ways. As teachers, youth workers, etc., we wish to motivate young people to work for a better world. We ask ourselves how best to encourage young people to become engaged, and may question whether or not the existing opportunities are in fact attractive to young people. We may get some indication to the answers from the slides which the young people choose.

Note

This activity has been developed from "The News Factory", which was originally designed in Dutch by Rob Adriansen and the Greenwich team for NCOS, the Flemish development NGOs platform. It was later translated and adapted into English by Nele Hiers on behalf of EFIL, the European Federation for Intercultural Learning.

Gender

Discrimination and Intolerance

Citizenship and Participation

Level 2

Any (small groups 5-7)

60 minutes

Heroines and heroes

She's my hero! Who is yours?

Themes
- Gender
- Discrimination and Intolerance
- Citizenship and Participation

Complexity Level 2

Group size Any (small groups 5-7)

Time 60 minutes

Overview This activity involves individual, small and whole group work, brainstorming and discussion about
- Heroines and heroes as symbols of socialisation and culture
- How gender stereotypes take their roots in our history, culture and everyday life

Related rights
- Right to equality
- Freedom from discrimination
- Freedom of opinion and expression

Objectives
- To reflect on why there are different perspectives on historical events
- To develop skills of critical analysis
- To foster curiosity, open-mindedness and a sense of justice

Materials
- Paper and pens (one blue and one red pen per participant; optional but preferable)
- Flipchart paper and markers

Instructions

1. Give people five minutes to think about which national heroines and heroes (historical or living) they particularly admire.
2. Hand out the paper and pens and ask each person to draw two columns. In the first column they should (using the red pen) write the names of three or four heroines plus a brief description of who they are and what they did for their country. Underneath they should write key words to describe the characteristics they associate with heroines in general.
3. Repeat the process (using the blue pen) for three or four heroes. Write this information in the second column.
4. Now ask the participants to get into small groups of between five and seven people to share their choices of heroines and heroes. Ask the groups to come to a consensus on the four most worthy heroines and four most worthy heroes.
5. Now come into plenary and write the names of each group's heroines and heroes in two columns on the flipchart. Add the key words that describe the characteristics.
6. Discuss the list of characteristics and the use of heroines and heroes as role models and the extent to which they are gender stereotypes. Then move on to the debriefing.

Debriefing and evaluation

Start by reviewing the activity and what people learnt about heroes and heroines and then go on to talk about stereotypes and how they influence our perceptions and actions.

- What kinds of people are heroines and heroes? (Ordinary men and women? Kings?) What did they do? (Fight? Write poems?) How did the participants learn about them?
- What were the differences and similarities between the two lists of characteristics?
- What values do the heroines and heroes stand for? Are these values the same for both, or are there differences?
- What do people understand by the word, "stereotype"? How true are stereotypes? Are stereotypes always negative?
- Do you personally, and people in your society in general, have general stereotypes and expectations of men and women?
- Do participants feel limited by these expectations? How?
- Does the list of characteristics produced in this activity reflect traits that some might describe as national characteristics?
- To what extent are social and cultural barriers the result of stereotyped thinking?
- In what ways does gender stereotyping deny people their human rights?
- Which human rights documents and articles protect people from discrimination because of their gender?
- Stereotyped expectations often act as barriers to both men and women limiting their life choices and options. What gender-related barriers have participants experienced? In the home, school, club or work place?
- What can participants do about these barriers? Can they identify strategies to break away from cultural norms and values related to masculinity and femininity?

KEY DATE

18 July
Nelson Mandela International Day

Example of what a group in Ukraine produced at step 2.

Heroines	Heroes
Princess Olha, first Christian in Kyiv Rus	Prince Volodymyr Kyiv Rus (old name of Ukraine) was baptised.
Young woman, Roksalana captured by the Turks. She lived in the khan's harem. She used her position to influence politics.	Hetman Mazepa independence fighter
Poetess, Lesya Ukrainka wrote about Ukrainian identity and women's emancipation	Poet Shevchenko glorified freedom
• strong, cunning, soft, womanly, powerful, beautiful	• strong, powerful, brave, courageous, adamant, obstinate

Tips for facilitators

The words "heroine" and "hero" are perceived differently in different societies. Be aware of this and take care to introduce the meaning carefully; it may be useful to underline that heroines and heroes are role models.

At point 5 in the instructions you should accept all contributions from the small groups and write everything onto the flip chart. If someone suggests terms like "feminine" or "masculine" you should accept them at this stage and return to them in the debriefing when you should discuss the meanings of these words.

Depending on the target group and context, it may help people make links with human rights if you ask the participants to identify human rights heroines and heroes (defenders / activists / people who, in their opinion, have made a change in their country or the world). You could then go on to discuss the development of human rights, the influence of human rights on local, regional and international law, and the dilemmas.

This is a good activity to do in a multicultural setting because the cultural element becomes more apparent. Mix the groups and tell the participants that the heroines and heroes may be either from their present country of residence or from their country of origin.

Variations

When working with younger groups it is likely that you will want to work with other types of heroines and heroes, for example, characters in comic books and films, pop, film and sports celebrities. You could start the session reading comics and then brainstorm the characteristics of the characters. Alternatively, you could put up posters of pop or sports stars and ask people to write speech bubbles or add drawings. If you leave the question, "who are your heroines and heroes?" completely open, you may find some interesting surprises that make for fruitful discussion. For instance, people name their parents, Yuri Gagarine, Hello Kitty, Nelson Mandela or Beethoven!

Ask the participants individually to choose two people they admire greatly, without telling them that they should choose one female and one male. In the debriefing ask them to count whether there are more men than women or more women than men in their lists. Ask the participants if this is of any significance.

Suggestions for follow-up

If the group would like to look at human rights heroines and heroes, then do the activity, "Fighters for rights", on page 167.

Ideas for action

Make a personal pledge to be more aware of stereotyping in your daily life, especially that which leads to prejudice, both by others and (inadvertently!) by yourself.

Find out about women who have contributed to your country (the world, if if you are working in an international context) but who are not so well known. Organise an exhibition in your school or youth club. You could also write an article for a local newspaper or make a short video to post on the Internet about these women.

Organise a celebration to mark International Women's Day.

Join local, national or international campaigns about women's issues, for instance, about equal pay for equal work, trafficking or equal access to education for children worldwide.

Further information

A "stereotype" is an oversimplified, generalised and often unconscious preconception about people or ideas that may lead to prejudice and discrimination. It is a generalisation in which characteristics possessed by a part of the group are extended to the group as a whole. For example, Italians love opera, Russians love ballet, and people who are black come from Africa. When roles are attributed to women or men or there are expectations about how they should behave because of their gender, it is called "gender stereotyping".

There may be confusion about the words, sex and gender. Sex refers to the biological differences between men and women, which are universal and do not change. Gender refers to social attributes that are learned or acquired during socialisation as a member of a given community.

Gender therefore refers to the socially given attributes, roles, activities, responsibilities and needs connected with being men (masculine) and women (feminine) in a given society at a given time, and as a member of a specific community within that society.

Source
United Nations Development Program (UNDP), Gender in development programme, learning and information pack, gender mainstreaming programme and project entry points. January, 2001

How much do we need?

Men can reach a common goal without taking the same routes.

Amadou Hampatê Bâ

Themes
- War and Terrorism
- Health
- Education

Complexity Level 3

Group size Any (small groups: 5-6)

Time 60 minutes

Overview This activity involves discussion and decision making. Working in small groups, participants decide how they would reallocate the global military budget to fund the eight Millennium Development Goals.

Related rights
- Right to life, liberty and personal security
- Right to development
- Right to an adequate living standard
- Rights to health and education

Objectives
- To widen knowledge about the Millennium Development Goals
- To develop problem-solving skills and critical thinking
- To cultivate solidarity and a willingness to find solutions to global problems

Materials
- *Compass* "money" (page 354)
- A flipchart and 2 different coloured pens
- Copies of the 8 Millennium Development Goals, one per small group

Preparations
- Inform yourself about the Millennium Development Goals: http://www.un.org/millenniumgoals
- Copy the *Compass* "money" so that you have notes of the following denominations (one set per small group). Put the sets of money in envelopes for easy handling.
  8 x 100 Ems
  10 x 50 Ems
  20 x 10 Ems
- Make copies of the handout Goals, and cut out the pictures of the Millennium Development Goals. Clip the cards together in sets with a paper clip or put them in envelopes for easy handling.

Instructions

1. Explain that this activity is about how the world can find the money to solve some of the most pressing social and economic problems facing us today.
2. Ask the participants what they know about the Millennium Development Goals (MDGs). Can they list the 8 goals?
3. Share out the copies of the handout and, if necessary, give a short explanation about the United Nations' commitment to the MDGs with one example of each goal.
4. Divide the participants into groups of 5-6, and set the scene: explain that the United Nations has decided to ask the experts ("you!") to review the expenditure for achieving each of the goals. After a long and memorable discussion, the United Nations finance committee has decided to make available up to a total of 1,500 Ems per year for meeting these goals. Handout the sets of *Compass* bank notes.

War and Terrorism

Health

Education

Level 3

Any (small groups: 5-6)

60 minutes

5. Explain that I Em is equal to USD 1 billion, so they can spend up to USD 1,500 billion, if they think it is necessary. They do not have to spend all the money; after all there are other UN projects that need money too!
6. Ask the groups to discuss the MDGs and to estimate of how much they think the world needs to spend on each one. Tell participants to sort the money into 8 piles and make a note of the amounts for each MDG, and how much they have left over.
7. Now ask each group in turn to report back on how much they allocated to each MDG and to list the figures on a flip chart. There should be no discussion at this stage; reasons for choices should be left for the general discussion. It should suffice for the facilitator to draw attention to the variations and levels of money allocated.
8. Now present the actual figures estimated by the UN. List them on the flip chart with a different colour pen and ask the groups to resort their bank notes accordingly, and to count how much they have left for the Military budget.
   - Poverty 60
   - Education 30
   - Women 3
   - Children 10
   - Health 6
   - HIV 18
   - Environment 21
   - Global partnership 50
9. Introduce at this point in the activity the Military budget in order to make a comparison to the expenditure foreseen for the 8 MDGs. Inform the players that, incidentally, just over USD 1,500 billion was equivalent to the world military budget in 2009.[1]

Debriefing and evaluation

Start with a review of how the activity went and then go on to talk about what people learned.

- How did the groups work? Was it easy to agree on the priorities and estimates? How did they resolve any differences of opinion?
- The smallest denomination of note was 10 Ems. How did the groups solve the problem of how to give "women" 3 and "health" 6?
- Is the actual amount of money needed more or less than the estimates? Is anyone surprised?
- If the actual amount of money needed to meet the MDGs is just under USD 200 billion, how would you like to spend the remaining USD 1,300 billion?
- Are there any other goals participants would like to see added to the current 8?
- Which Articles in the UDHR relate to each of the MDGs?
- Do you think that any of the MDGs should be prioritised over any of the others? If so, which? How do you decide about priorities?

Tips for facilitators

The figures used in the activity have been rounded up or down for practical reasons, but they are still fairly close to the actual amounts. For instance, the total military budget in 2009 was USD 1,531 billion.

It's not easy to prioritise or estimate the MDGs with little background knowledge. Explain to the participants that they should use what knowledge they have, reflect on the priorities and to try to make guesses as realistically as they can.

The problem of how to put money on "women" and "health" at step 7 can be resolved in at least two ways. The groups could say that, as 3 + 9 is almost 10, they will lump "women" and "health" together. Alternatively, groups might say, "well we've got so much money over, let's be generous and just give 10 to each group anyway!"

You can point out in the debriefing that the picture is actually even more surprising! USD 1,500 billion was the amount spent in 2009 on the military worldwide. USD 208 billion would be the total expenditure on the MDGs over the next four years. So at the 2009 level of spending the actual amount of money "left over" would be USD 6,792 billion.

Some participants may be critical about the MDGs and say that they are used by the governments to "clear their consciences" and that they are not enough. You will have to explain that the exercise as such is not to promote the MDG, but to inform participants that they exist and that they are goals voted on by the United Nations.

KEY DATE

20 December International Human Solidarity Day

Variations

You can tell the participants at step 4 that the USD 1,500 billion represents the world military spending in 2009. This then adds another dimension to the discussions, namely the pros and cons of military spending.

You could develop the activity into a role play about negotiating budgets for the military and the MDGs. Give the groups roles such as government delegates, NGOs working on poverty, HIV, education and so on, a representative of the military industries, workers in an armaments factory, soldiers, and other interest groups. For each role, you will need to give some guidelines, for example:

- Governments: Your priority is to improve the quality of life for your citizens but also to maintain the security of your country.
- NGOs: Your priority is to reduce drastically the military expenditure and to end the debt of the poorest countries.
- Military industries representative: Your priority is that you don't want to lose markets and money but you are ready to negotiate.
- Trade union official of the military workers: Your priority is to live better and in peace, but you are also afraid of losing your jobs.

Suggestions for follow-up

The activities "Access to medicaments" on page 87, "Can I come in?" about migrants on page 115 or "The scramble for wealth and power" on page 263 can be used to complement and deepen participants' understanding of the causes and consequences of poverty and lack of development.

You could also ask participants to research the MDGs and to find out what their country is doing to contribute to meeting the goals.

Ask participants to compare either the GNP (gross national product) and HDI (human development index) of their own country (or Europe as a whole) with a developing country (or Africa as a whole) and then explore the reasons for the inequalities, historically and at present. Should the rich countries be taking more responsibility for the lack of development elsewhere?

Ideas for action

Contact the institutions in your country responsible for meeting the MDGs and find out how you can contribute to the campaign.

As part of a school or other event, turn the activity into a quiz. List the 8 MDGs and ask people to choose between three options for the correct answer. Alternatively, reproduce the chart with the real data as a large poster and ask visitors to comment on their reactions.

Further information

The Millennium Development Goals (MDGs) are eight international development goals that 192 United Nations member states and at least 23 international organisations have agreed to

achieve by the year 2015. They include reducing extreme poverty, reducing child mortality rates, fighting disease epidemics such as AIDS, and developing a global partnership for development.

Summary of the Millennium Development Goals

Goal 1: Eradicate extreme poverty and hunger

- Halve the proportion of people living on less than $1 a day
- Achieve Employment for Women, Men, and Young People
- Halve the proportion of people who suffer from hunger

Goal 2: Achieve universal primary education

- By 2015, all children can complete a full course of primary schooling, girls and boys

Goal 3: Promote gender equality and empower women

- Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015

Goal 4: Reduce child mortality

- Reduce by two-thirds, between 1990 and 2015, the under-five mortality rate

Goal 5: Improve maternal health

- Reduce by three quarters, between 1990 and 2015, the maternal mortality ratio
- Achieve, by 2015, universal access to reproductive health

Goal 6: Combat HIV/AIDS, malaria, and other diseases

- Have halted, by 2015, and begun to reverse the spread of HIV/AIDS
- Achieve, by 2010, universal access to treatment for HIV/AIDS for all those who need it
- Have halted, by 2015, and begun to reverse the incidence of malaria and other major diseases

Goal 7: Ensure environmental sustainability

- Integrate the principles of sustainable development into country policies and programmes; reverse loss of environmental resources
- Reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss
- Halve, by 2015, the proportion of people without sustainable access to safe drinking water and basic sanitation
- By 2020, to have achieved a significant improvement in the lives of at least 100 million slum-dwellers

Goal 8: Develop a global partnership for development

- Develop further an open, rule-based, predictable, non-discriminatory trading and financial system
- Address the special needs of the least developed countries
- Address the special needs of landlocked developing countries and small island developing States
- Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term.

Useful information

Human Development Reports: http://hdr.undp.org/en/

Stockholm International Peace Research Institute – SIPRI: http://www.sipri.org/

The Third World Institute: http://www.item.org.uy/eng/index.php

Further information about the MDGs can be found at http://www.un.org/millenniumgoals

Note

The MDG icons were originally developed by the MDGs Campaign in Brazil

Handouts

The Global Millennium Goals

ERADICATE EXTREME POVERTY AND HUNGER	ARCHIEVE UNIVERSAL PRIMARY EDUCATION	PROMOTE GENDER EQUALITY AND EMPOWER WOMEN	REDUCE CHILD MORTALITY	IMPROVE MATERNAL HEALTH	COMBAT HIV/ AIDS, MALARIA AND OTHER DISEASES	ENSURE ENVI-RONMENTAL SUSTAINABILITY	GLOBAL PART-NERSHIP FOR DEVELOPMENT

I want to work!

I have the skills!

Themes
- Disability and Disablism
- Work
- Discrimination and Intolerance

Complexity Level 3

Group size 20

Time 120 minutes

Overview This activity uses role-play to explore issues about the right to employment for people with disabilities.

Related rights
- Right to work
- Right not to be discriminated against
- Right to adequate living standard

Objectives
- To understand disability-related needs in the workplace and in society
- To practise skills of self-advocacy
- To develop a sense of responsibility and an awareness of human dignity

Materials
- Copies of the role cards
- Pens and paper for the observers
- A small table and 2 chairs for the role-players; chairs for the observers

Preparations
- Make copies of the role cards

Instructions

1. Ask participants what they understand by the "right to work". Use the information at the end of the activity to explain what is covered under human rights law, without yet discussing the disability aspect.
2. Now ask participants to think about the kind of barriers that people with disabilities may face when applying for a job. Explain briefly the concept of "reasonable accommodation".
3. Explain to the participants that they will be role playing a series of interviews for a job of office assistant in the customer service department of a small company. Each of the applicants has a disability. Ask for five volunteers to play the employers who are going to do the interviewing and for another five to be the applicants.
4. Hand out the role cards. Let each role player choose one or two friends to help them develop their role. Give them 10-15 minutes to prepare.
5. Arrange the table and 2 chairs in the middle of the room and ask the rest of the group to take their places as observers. Ask one observer to be a time keeper.
6. Start the role play. Ask the first employer to call in the first applicant. The interview should be brief, and not more than 5 minutes.
7. Invite the second employer to take their place behind the table and to interview the second applicant.
8. When all the interviews are finished, ask participants to come out of role and to join the observers for the debriefing and evaluation.

Disability and Disablism

Work

Discrimination and Intolerance

Level 3

20

120 minutes

Debriefing and Evaluation

Begin by asking the interviewees:

- How did you feel during the simulation? What did you like or not like?
- How well do you think you coped with your role? What was the most difficult thing?

Next, ask the interviewers:

- How did you feel during the simulation? What did you like or not like?
- How well do you think you coped with your role? What was the most difficult thing?

Next, ask the observers to comment:

- Could these situations happen in real life?
- Did the interviewers show respect and consideration for the people they were interviewing?

Then open up the discussion to everybody:

- What can you say about disabled peoples' right to work? Do you think their right to work is guaranteed in practice?
- What do you think are the main reasons for high unemployment rates among people with disabilities? Is this fair?
- Who do you think should be responsible for ensuring that people with disabilities receive fair treatment? What do you think about the idea of "reasonable accommodation"?
- Do you know anyone who has experienced discrimination – of any kind – in applying for a job? Have you ever experienced anything like this yourself?
- How can we work to change discriminatory attitudes in society?
- Which human rights are relevant when considering employment possibilities for people with disabilities?

Tips for facilitators

Try to ensure that participants do not exaggerate their roles, but behave as closely as possible to how someone would really behave in the given situation. This may be particularly important for the employers, who may be inclined to overplay the role of an "evil" employer.

During the interviews, participants who are not involved in the role-play should observe silently, taking note of the way the roles are represented and any particular difficulties that they perceive from either the side of the employer or the applicant.

Inform participants playing the role of interviewees that the role cards include examples of "reasonable adjustments" that employers might have to make to ensure fair treatment for people with disabilities.

You may wish to discuss possible courses of action that people with disabilities and youth workers can take in trying to change the attitudes of employers. You could also discuss the extent to which the "employers" in the role play expressed typical attitudes towards disability or disabled people.

When you discuss the possible reasons for high rates of unemployment of people with disabilities, you could give some of the following examples:

- a lack of knowledge about disability needs in the workplace
- a lack of knowledge about what people with disabilities are able to do
- low quality jobs for many people with disabilities
- hiring for the "wrong" reasons (e.g. following the law / quotas, but then failing to provide accommodation)
- a fear of new technologies and adaptive technologies
- a tendency for many people with disabilities to try to hide this fact.

Try to highlight both the responsibility of employers, and that of people with disabilities to act as their own self-advocate. You may wish to discuss why people with disabilities often feel they have to hide their disability in an employment process? Do participants know of any examples? How can this be prevented?

Variations

You could propose that participants write the job advertisement for the role play beforehand, giving the job description and person profile.

Suggestions for follow-up

Depending on the time available and the level of awareness of group members concerning disability and disability employment issues, you could ask the group to develop recommendations on:

- How to change employers' attitudes
- Running a campaign to address attitudes to employment rights and raise awareness of the accompanying issues.

Give groups 30 minutes for the discussion and to draw up a flipchart, and then 5 minutes for each group to present the flipchart.

If the group enjoys role play and would like to explore issues around discrimination of working mothers, then they might like to do the activity "Work and babies" on page 335.

Another activity that follows on with the theme of work is "Trades Union meeting" on page 321. It is a simulation of a meeting between an employer and employees together with their trade union (TU) representatives to negotiate wages and conditions.

Working conditions for people with disabilities have been improved after hard lobbying of politicians. It does indeed matter which politicians you vote for! If you would like to carry out a survey to find out about people's attitudes to voting in elections and civic participation, then use the activity "To vote or not to vote" on page 306.

Ideas for action

Try to find out whether organisations or companies in the locality have a policy on disabled persons. The group could run a survey to see whether organisations are aware of the demands contained in the UN Convention on the Rights of Persons with Disabilities, and to find out their reaction to it.

Further Information

KEY DATE

7 October
World day for Decent Work

Facts and figures about disability from the European Disability Forum

- Disabled people represent 65 million people in the European Union.
- Disabled people are two to three times more likely to unemployed than non-disabled people.
- Only 16 % of those who face work restrictions are provided with some assistance to work.
- Many disabled people are "discouraged workers" and don't even attempt to enter the labour force. They are therefore classified as inactive.
- The more severe the degree of disability, the lower the participation in the labour force. Only 20% of people with severe disabilities work, compared to 68% for those without disabilities.
- Across Europe, 38% of disabled people aged 16-34 have an earned income, compared to 64% of non-disabled people. Disabled people's income is dramatically lower than the income of non-disabled people.

Source: www.edf-feph.org

The estimated population of the Council of Europe member states is 800 million, which means that there must be approximately 80 million disabled people within their borders. The WHO estimates that over one billion people, about 15% of the world's population, have some form of disability in the world today. The number is increasing because of war and destruction, unhealthy living conditions, or the absence of knowledge about disability, its causes, prevention and treatment. Among people with disabilities, women, children, elders, victims of torture, refugees and displaced persons, and migrant workers are particularly vulnerable. For example, women with a disability are discriminated against both because of their gender and because of their disability.

The Right to Work

International Covenant on Economic, Social and Cultural Rights

Article 6:

The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts (…)

Article 7:

The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favourable conditions of work (…)

European Social Charter (ESC)

Part I

Everyone shall have the opportunity to earn his living in an occupation freely entered upon ... .

All workers have the right to just conditions of work.

UN Convention on the Rights of Persons with Disabilities.

This treaty was opened for signature in March 2007

Article 27:

1. States Parties recognize the right of persons with disabilities to work, on an equal basis with others; this includes the right to the opportunity to gain a living by work freely chosen or accepted in a labour market and work environment that is open, inclusive and accessible to persons with disabilities. States Parties shall safeguard and promote the realization of the right to work, including for those who acquire a disability during the course of employment, by taking appropriate steps, including through legislation … .

"Reasonable accommodation"

A reasonable accommodation is any change or adjustment to a job, the work environment, or the way things are usually done that would allow a person with a disability to apply for a job, perform job functions, or enjoy equal access to benefits available to other individuals in the workplace.

For example, a blind typist cannot use a standard computer and keyboard. In order to deal with such barriers, the concept of reasonable accommodation was developed. When some aspect of the workplace puts a disabled person at a substantial disadvantage compared with people who are not disabled, an employer has to take steps to "equalise" the working environment. Under the new Convention on the Rights of Persons with Disabilities, employers will be obliged to make such a "reasonable adjustment", and not to do so will be regarded as discrimination.

For further information about disability and human rights education, see www.hrea.org

Handouts

Role cards:

Applicant 1:

You are a hard-of-hearing person. You lip read well in good lighting conditions. You always check that you understand what is being said by asking, for example, "Am I right in understanding that…?" In order to work effectively in the organisation, you will need an induction loop in the meeting room (a wire that helps to transmit sounds directly to a hearing aid), a phone with volume amplifier and a light alarm or text-telephone.

Think about what you will need to ask for in the interview and how you will do so.

Applicant 2:

You are a deaf person and use sign language. For the interview, you need to be accompanied by an interpreter and this will mean that you will need extra time for the interview. In the workplace you will need a text-telephone (a Tele Typewriter – a device that uses text instead of voice to communicate via telephone lines) and/or text relay service (an operator service that allows people who are deaf, hard-of-hearing, speech-disabled, or deafblind to place calls to standard telephone users via a keyboard or assistive device) to enable you to communicate with customers.

Think about what you will need to ask for in the interview and how you will do so.

Note: You will need to ask one of the other participants to be your interpreter.

Applicant 3:

You are a blind person and need to be accompanied by an assistant whose travel expenses (to the interview) must be paid by the employer. In the workplace you will need a computer with a special keyboard and software that "speaks" the text on the screen to you. To be able to get around, you will need to bring your guide dog. You know that employers may be reluctant to employ you because of the cost and availability of the technological support you will need.

Think about what you will need to ask for in the interview and how you will do so.

Note: You will need to ask one of the other participants to accompany you.

Applicant 4:

You are a person using to a wheelchair. You need the building to be accessible, with nearby parking, and you will need all doorways, elevators, toilets, offices and common areas to be accessible for a wheelchair. If there are steps leading to any of these you will need ramps installing. You will also need a modified workspace with a desk that allows a wheelchair to fit underneath it.

Think about what you will need to ask for in the interview and how you will do so.

Applicant 5:

You are a person with dyslexia and you are applying for a job which will involve a certain amount of reading and letter writing. You have excellent qualifications for the job, including being able to read and write very well, but you find it difficult to work in noisy or stressful situations and within short deadlines. You ask for more time to complete the letter writing test that you are expected to complete as part of the application process.

Think about what you will need to ask for in the interview and how you will do so.

Employers' role cards:

Employer 1:

You will be interviewing a hard-of-hearing person. You talk to the interviewee with your mouth half shut, look away frequently and sit in a badly lit place so that it is hard to see your mouth clearly. Talk fast and be impatient and unwilling to answer the questions of clarification put by the applicant. When s/he asks you to repeat something, do so reluctantly, and in an exaggerated way, giving the impression that the applicant was stupid not to understand it first time round.

Think about the questions you might want to ask the applicant at interview.

Employer 2:

You will be interviewing someone who is completely deaf and you will communicate with them through an interpreter. In the interview you address remarks to the interpreter, not to the applicant. You are in a hurry and do not want to waste too much time waiting while your speech is interpreted or while the applicant is communicating his/her comments to the interpreter. You often interrupt the deaf person at these moments. You cannot understand how a deaf person will be able to communicate with the customers and you think that the sign language interpretation at the interview is a waste of time. You also believe that the deaf person will always need a sign language interpreter in the workplace - though he/she will deny it - and you do not want an extra person in the office.

Think about the questions you might want to ask the applicant at interview.

Employer 3:

You will be interviewing a blind person and you cannot see that someone who is blind is at all suitable for the job. You are sure that the technology required will be too costly and, anyway, could not compensate for the disability of being blind. You are also concerned that other staff will not be able to communicate with him/her.

Think about the questions you might want to ask the applicant at interview.

Employer 4:

You will be interviewing a person in a wheelchair. They will ask about wheelchair access and your building is not at all suitable for wheelchairs. You know that it would be too expensive to make the necessary adaptations but you will try not to use this as a reason because you know that it is illegal to discriminate against a candidate simply because they are disabled. You will try to find other excuses and reasons, although you really believe that this candidate is very suitable for the job.

Think about the questions you might want to ask the applicant at interview.

Employer 5:

You will be interviewing a person with dyslexia and you are irritated by their extra demands. All applicants have been given a test of their letter writing ability and you are not prepared to accept that this applicant should be given any longer to complete the task. You think that if they are not able to write a letter in the given time and under the same conditions as everyone else, they should not be given the job.

Think about the questions you might want to ask the applicant at interview.

Just a minute

Can you talk for just a minute - no hesitations - no repetition?

Themes
- Culture and Sport
- Globalisation
- General Human Rights

Complexity Level 2

Group size Any

Time 40 minutes

Overview In this activity, people have to be quick and inventive to talk for one minute on the relationship between sports and human rights.

Related rights All

Objectives
- To appreciate how human rights are interconnected and indivisible
- To develop critical thinking
- To cultivate self-confidence to express personal opinions

Materials
- Statements, one per participant
- A hat
- A watch with a second hand, or a timer

Preparations
- Make a copy of the sheet below and cut out the statements.
- Fold the strips of paper over and put them into a hat.

Instructions

1. Ask people to sit in a circle.
2. Pass round the hat. Ask each person in turn, without looking, to dip into the hat and take out one slip of paper.
3. Participants then have 5 minutes to prepare to talk non-stop for one minute on the statement written on their slip of paper. The rules are no hesitations and no repetitions.
4. Go round the circle and ask each person in turn to give their "speech".
5. After each "speech", allow two or three minutes for short comments. If people have a lot to discuss, make a note of the topic and agree to return to it at the end.
6. When everyone has had their turn, go back and finish any discussions that had to be cut short.
7. Then go on to the debriefing and evaluation.

Debriefing and evaluation

Start by reviewing how the activity went and then go on to talk about the issues that were raised and finally the connections with human rights.

- Was it difficult to talk non-stop on the topics for one minute?
- Which were the toughest topics to talk about and why?
- Which of the statements was the most controversial and why?
- What was the most surprising piece of information people heard?
- Which human rights were at stake in each of the statements?
- Is the right to sport a human right? If so, how is it enshrined in the various human rights documents?
- Does everyone in your community have access to sporting activities of their choice? If not, why not? What can be done to remedy this?

Culture and Sport

Globalisation

General Human Rights

Level 2

Any

40 minutes

KEY DATE

7 April
World Health Day
(WHO)

Tips for facilitators

This activity works at many different levels and the questions may be interpreted in different ways. It is important to work at the level of the young people. You may wish to say something to provoke deeper thinking, but be aware of the danger of giving the impression that you are expecting "a certain answer".

If you think that the statements below are not of interest to your group, then compose others. If you have a very big group, run the activity in sub-groups.

Encourage reluctant speakers to have a go. Suggest they try to talk for half a minute or even for just twenty seconds or tell them they may first confer briefly with a friend before they talk, or offer to let them have their go later. However, be prepared that some people may not be persuaded.

A good way to get going is to play the association game as described on page 62. Prepare some word cards with words such as "sport", "disability" or "Olympic games".

Variations

In a small group you can do two or more rounds. People take one slip of paper in each round.

Another way to play is to put the cards in the hat as described in the instructions. Ask one person to pick one statement and to read it out. They start to talk about the topic, but instead of having to talk for a minute, they may stop whenever they want to and the next person has to continue, starting from exactly the last word the previous player used.

This technique of taking statements out of a hat can be adapted to use with any theme or topic you want to discuss.

Suggestions for follow-up

If people want to continue with the theme of sport and are feeling energetic, try the activity, "Sports for all" on page 276.

If one of the other themes provoked particular interest, check the index at the back of the manual to find an activity on that theme.

The group may like to take a humorous approach to human rights and to play with Pancho's cartoons in Chapter 5: see "Playing with pictures" on page 76; or they may like to tell jokes: see "Eurojoke contest" in the All Different - All Equal.

Ideas for action

Decide on one issue to tackle and agree the next stage in taking action. Develop a project to continue working on the chosen issue. Link up with a local organisation which is working in the field. Use the project as a learning opportunity and help people reflect on what they have gained in group work skills and action competencies.

Further information

http://www.athletesunitedforpeace.org

Note

the statements relate sport to each of the 20 *Compass* themes. This illustrates how human rights are interconnected and indivisible.

Handouts

Sheet of statements

Sport and general human rights
Do you think that Emmanuel Adebayor makes a good UNAIDS Goodwill Ambassador?

Sport and general human rights
Athletes at international level have to agree a code of conduct. Those who then breach the code, for instance, by using a sporting event to make a political statement are penalised. Is this a denial of a person's right to free expression?

Sport and general human rights
The police have powers to stop football supporters whom they suspect of being troublemakers from travelling to other countries for matches. Is this a legitimate denial of their right to freedom of movement and association?

Sport and general human rights
Do you think that countries should be chosen to host the Olympic Games according to their human rights record?

Sport and children
What would you say to ambitious parents and trainers who force children to train for hours on end? Who should have the right to decide about a young person's health and how they spend their leisure time?

Sport and citizenship and participation
Many people are born in one country, but then make their home and become citizens in a second country. Nonetheless, they continue to support the national team of their country of birth, instead of that of the second country that has offered them a new home. Should a good citizen support their host country's national team?

Sport and culture
A culture can be described as the set of shared attitudes, values, goals, and practices that characterises an institution, organisation or group. Is "football culture" culture?

Sport and democracy
Do you think that politicians in your country use sport, or sporting events, to distract and divert people from taking an interest in political and economic issues?

Sport and disablism
To what extent do the Paralympics break down prejudices against disabled people?

Sport and discrimination and intolerance
Is sex testing of athletes necessary to ensure fair competition or is it too great an infringement of people's human dignity and right to privacy?

Sport and environment
Golf courses are frequently criticised for being both people and environmentally unfriendly because they are often developed on land that was used by local people for farming and forestry. They also require a lot of water, herbicides and pesticides for their maintenance. Does this make golf a human rights issue?

Sport and gender
Some people say that there are few women among the top coaches and sports administrators because of discrimination against women. Do you agree? If you do, what can be done about it?

Sport and globalisation
Sports shoes and much other sports equipment are made cheaply with exploited labour in Eastern Europe and in the Far East. The workers want to continue working and do not call for a boycott. What can we, as consumers, do to avoid being party to their exploitation?

Sport and health
What can be done at a local level to combat the use of drugs in sports?

Sports and the media
Do you think that any particular television company has the right to buy exclusive coverage of any sporting event?

Sport and migration
It is said that one of the easiest and most important ways for immigrants to integrate is through sport and sporting activities. Do you agree? Why? Why not?

Sport and peace and violence
To what extent do competitive sports promote co-operation and understanding between people and to what extent to they aggravate nationalism and xenophobia?

Sport and poverty
In many countries, sport, but especially football, offers individuals the possibility of a "passport out of poverty". Should poor countries, therefore, put more focus on football?

Sport and poverty
Most of the football players in Europe get very high salaries for their work. Can this be justified and is it fair?

Sport and religion and belief
Many sports clubs play at the weekend. Is this unfair discrimination against people who want to practise their religion on the Sabbath or on a Sunday?

Sport and disablism
To what extent do the Paralympics break down prejudices against disabled people?

Sport and remembrance
The Olympiastadion in Berlin was Hitler's show piece for the 1936 Olympic Games, which were used by the Nazis for propaganda purposes. Thus, for many people the building is a symbol of fascism. It has now been renovated although some people wanted to demolish it and others suggested letting it slowly crumble "like the Colosseum in Rome". What do you think should have happened to such a building?

Sport and war and terrorism
"Serious sport has nothing to do with fair play. It is bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence: in other words it is war minus the shooting." 1945, George Orwell. Do you agree?

Sport and work
Do you agree that professional athletes should have the same rights and obligations as any other worker including, for example, working hours, paying taxes and the right to form unions?

Language barrier

Can you answer these questions? Would your asylum application be acceptable?

Complexity Level 2

Group size Any

Time 60 minutes

Themes
- Migration
- War and Terrorism
- Discrimination and Intolerance

Overview This is a simulation of the difficulties that refugees face when applying for asylum. Issues raised include:
- The frustrations and emotional factors refugees have to face
- Overcoming the language barrier
- Discrimination during the application procedure

Related rights
- The right to seek and enjoy asylum
- The right not to be discriminated against on the basis of ethnicity or country of origin
- The right to be considered innocent until proven guilty

Objectives
- To raise awareness about discrimination by border police and immigration authorities
- To develop intercultural communication skills
- To foster empathy with refugees and asylum seekers

Materials
- Copies of the "Asylum Application" handout, one for each participant
- Pens, one per person

Preparations Arrange the room so you can sit behind a desk and role play the formality of a bureaucratic official.

Instructions

1. Let participants arrive but do not greet anyone or acknowledge their presence. Don't say anything about what is going to happen.
2. Wait a few minutes after the scheduled start time and then hand out the copies of the "Application for Asylum" and the pens, one to each participant.
3. Tell them that they have five minutes to complete the form, but don't say anything else. Ignore all questions and protests. If you have to communicate, speak another language (or a made-up language) and use gestures. Keep all communication to a minimum. Remember that the refugees' problems are not your concern; your job is only to hand out the forms and collect them in again!
4. Greet any latecomers curtly (for example, "You are late. Take this form and fill it in. You have only got a few minutes left to do it.")
5. When five minutes are up, collect the forms without smiling or making any personal contact.
6. Call a name from the completed forms and tell that person to come forward. Look at the form and make up something about how they have filled in the form, for instance, "You didn't answer question 8" or "I see you answered "no" to question 6. Application dismissed." Tell the person to go away. Do not enter into any discussion. Go straight on to call the next person to come forward.

Migration

War and Terrorism

Discrimination and Intolerance

Level 2

Any

60 minutes

7. Repeat this process several times. It is not necessary to review all the applications, only continue for as long as necessary for the participants to understand what is happening.
8. Finally break out of your role and invite participants to discuss what happened.

Debriefing and evaluation

Start by asking people how they felt during the activity and then move on to discuss what happened, what they have learned and the links with human rights.

- How did the participants feel when they were filling out an unintelligible form?
- How realistic was the simulation of an asylum-seeker's experience?
- Do you think that in your country asylum seekers are treated fairly during their application for asylum? Why? Why not?
- What could be the consequences for someone whose asylum application is refused?
- Have the participants ever been in a situation where they could not speak the language and were confronted by an official, for instance, a police officer or a ticket-controller? How did it feel?
- Which human rights are at stake in this activity?
- What possibilities do asylum seekers have to claim protection from violations of their rights?
- How many asylum seekers are there in your country? Do you think your country takes its fair share of refugees?
- Which rights are asylum seekers denied in your country?

Tips for facilitators

This is a fairly easy activity to facilitate: the main thing required from you is to do be "strong" in your role and you must be serious, tough and bureaucratic. The plight of the asylum seekers is not your concern; you are here to do your job! The point is that many people do not want refugees in their country. Immigration officers are under orders to screen the refugees and to allow entry only to those who have identification papers and who complete the application forms correctly. The refugees frequently have a poor command of the other country's language and find it very difficult to fill in the forms. Also, they are in a distressed and emotional state. It is especially hard for them to understand what is happening because their applications are frequently dismissed and they do not understand the reasons.

The "Application for Asylum" is in a Creole language. Creole are languages that have come into existence as a result of two peoples, who have no common language, trying to communicate with each other. The result is a mixture. For example, Jamaican Creole features largely English words with dialect pronunciation superimposed on West African grammar. There are several Creole languages, for instance, in Haiti and The Dominican Republic, and in some Pacific and Indian Ocean islands such as Papua New Guinea and The Seychelles. The reason Creole is used in this exercise is because relatively few Europeans will know it. If it happens that you have a participant who speaks this Creole language, you could ask him/her to take the role of the border police or immigration officer.

Suggestions for follow-up

If you want to look at the arguments for accepting or denying refugees entry into a country, look at the activity "Can I come in?" on page 115.

Many asylum seekers coming to Europe have difficulties integrating because they had very little education in their home countries. If you would like to find out more about inequalities of educational provision worldwide you could use the activity "Education for All" on page 158.

Ideas for action

Find out more about the procedures and what actually happens in your country when an asylum seeker comes to the border. Where and when do they fill in the first forms? Do they have the right to an interpreter from the very start? Look on the Internet on the official government information website, invite an immigration officer to come and talk about the challenges of the job, and interview asylum seekers to find out their views on the situation, how fair they think the system is, and what difficulties they faced, especially with the initial form-filling procedures. The information could be used for refugee awareness campaigns, or fed back to the immigration department or to organisations such as the UNHCR and Amnesty International.

Children, especially those seeking asylum unaccompanied by a parent or an adult who is a close family member, need special protection. Find out what procedures are in place for unaccompanied minors and see if there are practical ways you could help, for example by giving help with translating documents sent by the authorities or becoming a guardian (see further information below).

KEY DATE

21 February
International Mother Language day

Further information

Refugees

The word "refugee" is used in general to mean someone who is fleeing his or her country and looking for safety. It also has a precise, legal meaning as someone who is officially recognised as needing protection under the Geneva Convention of 1951. An "asylum seeker" is someone who is seeking to become a legally recognised refugee. Formal definitions of the terms are given in the glossary and more explanations and information can be found in the further information section with the activity "Can I come in?" on page 115.

The following information is from the European Council on Refugees and Exiles (ECRE), www.ecre.org.

> A refugee's chances of gaining protection depend greatly upon the procedures used to assess asylum cases. Even the most compelling claim for international protection can fail, if it is not fully and fairly considered. Border and immigration authorities must understand the obligation to receive asylum seekers, while legal aid and interpretation services must be available to asylum seekers.
> On 1 December 2005 the EU Asylum Procedures Directive came into force; it lays down the minimum standards on procedures in Member States for granting and withdrawing refugee status. It deals with issues such as access to procedures (including border procedures), detention, the examination of applications, personal interviews and legal assistance. In the ECRE's view, the Directive "falls short of standards conducive to a full and fair examination of an asylum claim. … issues of concern include … the sanctioning of border procedures that derogate from the principles and guarantees of the Directive itself." In 2009 the Directive was amended to ensure better harmonisation of the asylum system in Europe.

You will find many more ideas for activities about refugees in a tool kit produced by the British Red Cross.
Go to www.redcross.org.uk and search for Positive Images.

Children seeking asylum

The Council of Europe's Commissioner for human rights wrote on 20 April 2010: "We have a duty to protect these children (unaccompanied minors). The key is that they have a right to protection. The first step should not therefore be to automatically decide on return, but rather to designate rapidly a guardian who would represent the interest of the child. This is the best protection against any abuse from traffickers, but also from possible negligence by authorities in the host country". http://commissioner.cws.coe.int

This activity is adapted from Donahue, D. and Flowers, N., The Uprooted, Hunter House Publishers, 1995.

Handouts

Asylum application form

Application for asylum	
1. Appellido	
2. Primer nombre	
3. Fecha de nacimiento	
4. Pais, ciudad de residencia	
5. Ou genyen fanmi ne etazini?	
6. Kisa yo ye pou wou	
7. Ki papye imagrasyon fanmi ou yo genyen isit?	
8. Eske ou ansent?	
9. Eske ou gen avoka?	
10. Ou jam al nahoken jyman	

Let every voice be heard

To educate is to believe in change.

Paulo Freire

Themes
- Education
- Citizenship and Participation
- Children

Complexity Level 3

Group size 8-50 (small groups 6-8)

Time 120 minutes

Overview This is a discussion exercise in small groups and plenary, working on:
- What education is and how it meets, or does not meet, people's needs
- Participation in decision-making processes.

Related rights
- The right to education, including the right to human rights education
- Freedom of opinion and expression
- The right to take part in the government of one's country

Objectives
- To reflect on the education system and how it meets people's needs
- To develop skills of co-operation and participation in democratic decision-making at school and club level
- To promote justice and inclusion

Materials
- 4 large sheets of paper or flipchart paper and pens per small group of four people
- Extra paper, sufficient for people to make notes on if they wish to

Preparations
- Make copies of the handout, one per small group

Education

Citizenship and Participation

Children

Level 3

8-50 (small groups 6-8)

120 minutes

Instructions

This activity is in two parts: part 1 (35 minutes) is a discussion about what sort of education people want, and part 2 (60 minutes) is a discussion about how to develop democratic systems so that young people can have a say in the education that they get.

Part 1. What sort of education do we have and how would we prefer it to be?
(35 minutes)

1. Start with a short general discussion about what people understand by the term "education". Point out that education is more than what goes on in school or college. Draw out the differences between formal, informal and non-formal education. Participants should know that to receive an education is a human right (Article 26 of the UDHR).
2. Brainstorm all the positive and negative aspects of the school system in your country and note the keywords on flipchart paper.
3. Briefly review the keywords and consider why the education system is like it is with reference to some of the points listed, for instance, the curriculum, class sizes, school rules about clothing and extra curricular activities.
4. Ask participants to get into small groups of 4 to 5. Hand out the text of Article 28 of the Convention of the Rights of the Child (CRC). Give the groups 15 minutes to assess the value of their right to education. For instance, is primary education available and free to all in

your society? If not, who are excluded and why? What forms of discipline are there and is the individual's dignity respected? Does the curriculum foster the development of everyone's personality, talents and abilities? What is the focus, for instance on producing good citizens or a trained work force? Is human rights education included?

5. Come back into plenary and ask people to give feedback.

Part 2. Developing democratic systems so people can have their say. (60 minutes)

1. Ask the group who makes the decisions about the sort of education that they get.
2. Ask people to go back into their small groups to review how decisions are made in their school. For instance, who decides what is taught or what extra curricular activities will be arranged? How is the school or college administrated? How are budgetary and spending decisions made? How are policies developed and agreed? How much say do young people have?
3. Tell them that not only do they have a human right to education, but also that according to Article 12 of the CRC, "the child has the right to express views on all matters affecting him/her and the child's views should be given due weight."
4. Ask each group to consider the positive and negative aspects of having a democratically elected body, such as a student council, to make decisions about their education at the local level.
5. The next stage depends on the circumstances of the group. If there is no council in your school, then the groups should work to decide what sort of council they would like, what its remit should be and how to go about establishing one. If your school or college already has a council, then they should review how it works and develop plans for how to make it work better. Explain how to do a SWOT analysis and tell the groups that they have thirty minutes to develop an action plan written up on a large sheet of flipchart paper.
6. Come back into plenary and ask the groups to report their results.

Debriefing and evaluation

Many points will already have been made at the various stages of the previous discussions. However, take time to review the activity as a whole, to reflect on the general learning points and to plan what to do next.

- Did people enjoy the activity? Was it useful? Why? Why not?
- Why are the existing decision-making structures as they are? What are the historical precedents? Did the structures fulfil their functions in the past? Are they appropriate now? If not, why?
- Why do decision-making structures and procedures need to be reviewed regularly?
- How did the different groups' action plans compare?
- What do they cost in terms of time, effort and money?
- How realistic were they? (Note: it is good to have big visions, but you need to take one step at a time towards the goal!)
- "The child has the right to express views on all matters affecting him/her and the child's views should be given due weight." Is this a realistic demand in relation to the national education curriculum? How could young people have an input?
- To what extent is Article 12 respected in the classroom? How much time should be devoted to "having your say"?
- Some groups, for instance the Roma, often find their right to education violated. Why is this and how could access be made easier?
- How is human rights education delivered in your school? Do you learn about human rights and the various conventions? Do you have the opportunity to get involved in projects to promote human rights in your school and community?

KEY DATE

The week including 15 October
European Local Democracy Week

Tips for facilitators

This activity has been written with reference to schools and colleges with mention of "school or college councils". This should not deter anyone who works in a non-formal setting; the activity is equally relevant to young people in youth clubs and associations who will have a board rather than a council as its governing body. Just adapt the terms you use accordingly.

Familiarise yourself with Articles 12 and 28 of the Convention of the Rights of the Child (see page 605). If you are working with young adults over the age of 18, then refer to the right to education in the UDHR (Article 26).

There is general information about education and human rights in the background information on chapter 5. Notes about the differences between formal, non-formal and informal education can be found on page 30. The SWOT analysis is described and explained in the "Taking action" section on page 370.

Why have a school council?

A school / student council is intended to give students a voice in the school issues that directly affect them. There are many good reasons for establishing school councils and ensuring that they work effectively. The same arguments apply to the board or management committee of youth organisations.

Pupil-centred benefits

Participation in a school council promotes the educational or personal development of pupils because:

- Councils promote citizenship learning, political efficacy and democratic attitudes.
- Councils promote social confidence and personal values.
- Students are empowered to challenge authority.
- Students learn how to make decisions in a fair and accountable way.
- Students learn about the realities of life, for instance, how to work within limited budgets or with unresponsive authorities.

Pragmatic benefits

- Democratic management styles work better than autocratic ones because they are ultimately more effective as they encourage pupils' to take responsibility.
- Councils encourage co-operation, harness energy and reduce alienation.
- Councils can improve the atmosphere of the school: teachers are trusted more; rules are shown to be more fairly based.
- Whatever the limitations because of outside social and political pressures, a student council is a practical way of demonstrating to students the good faith of the staff and commitment to certain values.

Suggestions for follow-up

Let the group work further on the ideas generated in this activity and, taking tips from the "Taking action" section on page 358, strive for more say in the decision-making in their school, college or club.

If the group enjoyed thinking about the sort of education they would like to have, they may enjoy the board game, "Tale of two cities" on page 286, which raises issues about what sort of city people would like to live in. If participants would like to find out about general attitudes to voting, then look at the activity "To vote or not to vote" on page 306.

Ideas for action

The participants might consider linking and exchanging information with other student councils in their area, at the national level, or internationally.

The group may like to take inspiration from "The Light on the Rights Bus Tour" project. OBESSU and its members arranged a tour throughout Europe visiting more than 10 countries and organising various activities, striving to foster pro-active participation and make students voices heard. It started in Vilnius, Lithuania, on 9 September 201 and the closing stop was on 21 October in Cluj-Napoca, Romania. www.lightontherights.eu

Further information

The degree to which young people can participate in decision-making processes depends on their age and the matter to be decided. For a useful model, see Roger Hart's ladder of young people's participation, www.freechild.org. There is more information about the ladder of participation in the background to Citizenship and Participation on page 441.

Opportunities for direct involvement in decision-making processes are growing in many countries, for example, Participatory Budgeting, a process in which the effects of people's involvement are directly seen in either policy change or spending priorities. It is not just a consultation exercise, but an embodiment of direct, deliberative democracy: http://www.participatorybudgeting.org.uk. One example is Newcastle's (UK) Udecide participatory budgeting programme, where in May 2008 young people had a 20% vote in the procurement of services for the city's £2.25m Children's Fund. Recognising that children and young people are the experts, the project aimed to give those young people in the city who were most likely to benefit from the Fund the chance to have a real say in how it was allocated.

The Organising Bureau of European School Student Unions (OBESSU) is the European umbrella organisation of school student organisations. It works in order to:

- Represent the views of the school students in Europe towards the different educational institutions and platforms
- Uphold and improve the quality and accessibility of education and educational democracy in Europe
- Improve the conditions in the secondary schools in Europe to promote greater solidarity, co-operation and understanding among the school students
- Put an end to the discrimination and injustice where they exist within the educational systems in countries in Europe.

More information at: www.lightontherights.eu

Handouts

The **Convention on the Rights of the Child**, Article 28:
The child has the right to education. The State shall make primary education compulsory and available and free to all and encourage the development of different forms of secondary education, make them available to every child. School discipline shall be administered in a manner consistent with the child's dignity. Education should be directed to the development of the child's personality, talents and abilities, the respect for human rights and fundamental freedoms, responsible life in a free society in the spirit of peace, friendship, understanding, tolerance and equality, the development of respect for the natural environment.

Let's talk about sex!

Let's talk about sex; let's talk about you and me.[1]

Complexity Level 4

Group size 10-15

Time 60 minutes

Themes
- Gender
- Discrimination and Intolerance
- Health

Overview This activity uses the "fish-bowl" technique to explore attitudes to sexuality, including homophobia.

Related rights
- The right to equality
- Freedom from discrimination
- Freedoms of expression and association

Objectives
- To expand understanding about issues and rights related to sexuality and sexual identity
- To develop self-confidence to express one's own opinion about diversity in sexual preferences
- To promote tolerance and empathy towards others who are different

Materials
- 3 chairs
- 2 facilitators (preferable)
- Space for participants to move about
- Board or flipchart and markers
- Small slips of paper and pens
- A hat

Preparations
- Be aware that for many people – especially young people! – sexuality is a very personal and sensitive issue. Be prepared to adapt either the methodology or the topic – or both!
- Identify a few well known people who have been out-spoken about their sexuality including heterosexual and homosexual, bisexual and transsexual men and women.

Instructions

1. Set the scene. Explain that, although most people view sexuality as a private matter, the right not to be discriminated against because of sexual orientation is a fundamental human right and protected by legislation in most European countries. This activity is an opportunity to explore attitudes to sexuality and in particular to homosexuality and heterosexism. Then warm up with a brainstorm of famous people who have been out-spoken about their sexuality.
2. Hand out the slips of paper and pens and ask people to write down any questions they have about homosexuality or sexuality in general, and to put their papers in the hat. The questions should be anonymous.
3. Explain that this activity is about exploring attitudes to sexuality and in particular to homosexuality. Everyone is free to express opinions that may be conventional or unconventional, controversial or which challenge the norms of their society. People may present points of view with which they agree, or with which they disagree with without fear of ridicule or contempt.

Gender

Discrimination and Intolerance

Health

Level 4

10-15

60 minutes

[1] Title adapted from a hit song by American hip-hop trio Salt-n-Pepa (1991)

4. Place the three chairs in a half-circle in front of the group. These are for the three conversationalists who are in the "fish-bowl". The rest of the group are observers.
5. Explain that you will begin by inviting two volunteers to join you in a conversation in the "fish bowl". If at any point someone else would like to join you then they may do so, but as there is only room for three fish in the bowl at any one time, someone will have to swap out. Someone who wishes to join the conversation should come forward and gently tap one of the "conversationalists" on the shoulder. These two people exchange seats and the original "conversationalist becomes an observer.
6. Everyone is welcome to come forward to express their opinions, but they may also express opinions which are not necessarily their own. In this way points of view that are controversial, "politically incorrect", or unthinkable can be aired and the topic thoroughly discussed from many different perspectives. Emphasise that offensive or hurtful comments, which are directed at individuals in the group, are not allowed.
7. Ask a volunteer to pick up a question from the hat and start discussing it. Let the discussion run until people have exhausted the topic and points are being repeated.
8. Then ask for another three volunteers to start a discussion about another question under the same rules as before.
9. Discuss as many questions as you have time for. Before you finally go on to the debriefing and evaluation, take a short break to allow time for people to come out of the "fish-bowl". This is especially important if the discussion has been heated and controversial.

Debriefing and evaluation

Start with a brief review of how people felt being both inside and outside the "fish-bowl" Then go on to talk about the different views that were expressed and finally discuss what people learnt from the activity:

- Was anyone shocked or surprised by some points of view expressed? Which ones? Why?
- In your community, how open-minded are people generally about sexuality?
- Are young men and young women expected to conform to specific sexual orientations and roles? Which?
- How are (young) people who do not fall within these expectations perceived and treated?
- Are some groups more open than others? Why?
- What forces shape how our sexuality develops?
- Where do people get their values about sexuality from?
- Do participants' attitudes about sexuality differ from those of their parents and grandparents? If so, in what ways do they differ? Why?
- Are there any laws in your country that prohibit sexual relations between consenting adults? If so, what do the laws prohibit? Why do they exist? Do you think that they are reasonable?
- Article 16 of the UDHR states: "Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family." Why is "sexual orientation" not included in the list together with "race, nationality or religion"? Should it be?
- In some countries, laws and social pressure appear to conflict with the human rights of the individual to respect and dignity, to fall in love with the person of his/her own choice, to marry freely etc. How can such conflicts be resolved?

Tips for facilitators

Be aware of the social context in which you are working and adapt the activity accordingly.

The aim of this activity is to allow participants to reflect on their own sexuality and the norms of their society and to encourage them to have the self-confidence to express their own point of view while being tolerant of people who hold different views. The aim is not to convince people of one point of view or another, nor to come to a consensus decision.

KEY DATE

17 May
International Day Against Homophobia and Transphobia

Before running the activity it is recommended that you prepare yourselves by reading the background information on Gender. Think over what topics may come up. Some frequently asked questions and issues include:

- What is homosexuality?
- What are the differences between heterosexual, gay, lesbian, bisexual and transsexual people?
- Is homosexuality an illness?
- How do people become gay or lesbian?
- What about the risk of AIDS?
- In some countries homosexuality is accepted and gay people can get married in others it is punishable by death.

It is also important for you as facilitators to reflect on your own values and beliefs about what is right for yourselves, your families and for others and to remember that these values will be reflected in everything you do and say, and what you don't do or say. It is crucial that you acknowledge your own values and prejudice and understand the origins of those values in order that the participants may also develop insights into the origins of their own values.

The aim of the brainstorm of famous people who have been outspoken about their sexuality is to encourage the participants themselves to be open about discussing sexuality. It is also an opportunity to clarify terms such as gay and lesbian, homosexual, heterosexual, bisexual and transsexual. (See the background information in chapter 5).

Your role in the activity is crucial in setting the general tone. One way to start off could be by using two facilitators as conversationalists. One of you could start by saying, "Have you heard, Peter has come out about being gay?" The other might reply, "No, I would never have thought it, I mean he doesn't look gay". In this way you imply that the conversation is about a mutual friend and therefore at a "local" level and not a theoretical debate. It also helps open up a discussion about what people know about homosexuality and their attitudes to it.

Hopefully one of the observers will quickly replace you, thus enabling you to leave the discussion to the participants. However, you should continue to participate as an observer so that you maintain the possibility of taking another turn as a conversationalist. This leaves open the possibility for you to discretely manipulate the discussion either to open up different avenues of debate or to tactfully remove a participant who is not keeping to the rules.

If you wish to, you can introduce a rule that any particular point of view can only be raised once. This prevents the discussion focusing on only a few aspects of the topic and helps to discourage repetition of popular prejudices.

If you need to give the group some ideas for questions to discuss you could suggest the following:

- Should the age of consent (to marriage or to having sex) be different for homosexuals?
- Should gay and lesbian couples be allowed to marry and to adopt children? Why / Why not?
- Is it true that men who have sex with men are more likely to get AIDS than women who have sex with men?

If the group is large there will not be time to discuss all the questions. Be aware that some people may feel disappointed or frustrated because their question was not raised. To attempt to overcome this you can, at the end of the session, tape all the questions on the wall. This will motivate participants to continue the discussion in their own time.

Variations

This method can be adapted with any kind of issue, for instance racism, education, or climate change.

Suggestions for follow-up

You may be interested in looking at how sexuality, and especially homosexuality are presented in the media. Collect pictures from newspapers, magazines and from the Internet and ask people to write captions or speech bubbles; see "More ways to play with pictures" at the end of the activity, "Playing with pictures" on page 249.

The activity "Soon to be outdated" on page 272 looks at how attitudes, including attitudes to sex, change over time.

Taking action

Contact an organisation for lesbian, gay, bisexual and transgender people in your country. Invite one of their representatives to address your group and find out which issues of equality and rights are the most pressing in your own country.

Further information

Human sexuality is an integral part of life and one of our basic needs. Our sexuality influences our personality and behavioural characteristics – social, personal, emotional, psychological – that are apparent in our relationships with others. Our sexuality is shaped by our sex and our gender characteristics and by a host of other complex influences, and is subject to life long dynamic change.

Sexual diversity and human rights

At first sight these two issues may appear not to be related. It might be argued that the one is related to private and individual choice, the other to the public domain of legal and political structures, which operate in relation to citizenship. Yet, recent historical, anthropological and sociological studies show how sexual identity and modes of expression of sexual desire are seen, both over time and across cultures, to be potentially disruptive to the maintenance of social order. In some contexts, same or ambiguous sex desire challenges or ruptures traditional or religious beliefs, in others it may be regarded as a psychological illness.

There is arguably a social and religious hegemony that consistently operates to marginalize equal access to human rights. The institutionalised assumption is that heterosexuality is "natural" and therefore the "normal" mode of expression of sexual desire and therefore also morally acceptable while other forms of sexual expression are "unnatural" and morally unacceptable.

Note: Adapted from the The Gay and Lesbian Human Rights Commission website, www.iglhrc.org

Makah whaling

Dress it up how you like – whaling is murder and murder is wrong.

Whale and Dolphin Conservation Society

Complexity Level 4

Group size 14+ (small groups of 5)

Time 150 minutes

Themes
- Culture and Sport
- Environment
- Globalisation

Overview This activity involves small group work, role-play, discussion and consensus building about the issues of:
- The sustainable use of marine resources
- The rights of indigenous peoples to freely determine their economic, social and cultural development

Related rights
- The right to take part in the cultural life of the community
- The right to food and access to natural resources
- The right to life, liberty and personal security

Objectives
- To develop understanding about apparently conflicting claims to the right to participate in cultural life and protection of the environment
- To develop critical thinking, skills to present an argument and consensus-building skills
- To develop attitudes of open-mindedness to cultural differences.

Materials
- Handouts
- Pens and paper for the groups to make their own notes

Preparations
- Read through all the handouts to familiarise yourself with the information on the issues. You will then be able to act as a resource person if needed.
- Make copies of the role cards. Each participant should have their own role card for reference.

Culture and Sport

Environment

Globalisation

Level 4

14+ (small groups of 5)

150 minutes

Instructions

The activity is divided into two parts: part 1 (30 minutes) is an introduction to the activity and the environmental and cultural issues involved, and part 2 (90 minutes) is a simulated meeting to try to find common ground between the Makah tribe and the anti-whaling lobby.

Part 1. Introduction to the environmental and cultural issues (30 minutes)

1. Explain that this activity is about environmental and cultural rights. It centres on a wish by the Makah nation to resume whaling and the opposition to this from conservationists and others.
2. Tell the group about the Makah and explain that the confrontation has been going on for many years and the legal costs are escalating without producing a lasting result. The conservationists have used reckless methods that have put their own and other people's lives at risk and some members of the Makah are so frustrated that they have broken the law and whaled illegally. It is a very unsatisfactory situation for all and it seems to be time that the parties try to get together to see what they have in common and to find a solution.

3. Introduce some of the issues by asking participants to indicate their response to the following questions by standing "high or low". (For how to use this technique, see page 351). Read out the following statements one at a time:
   - People's customs should be respected so long as they do not abuse human rights.
   - We should respect people's right to be free to choose what they eat; to be vegans, vegetarians or to eat meat.
   - The food we eat should be produced using environmentally friendly methods.
   - Animal husbandry should not include cruel methods such as intensive rearing or cruel ways of slaughtering.
   - Cultural traditions are very important for people and should be respected.
   - Whales should not be hunted, even for cultural purposes.

Part 2. A simulated meeting to try to break the deadlock between the Makah tribe and opponents to whaling. (90 minutes)

1. Remind the group that fierce battles, both literally and legally, have been going on for years and that now is the time to try to find a solution. This activity is a simulated meeting hosted by an imaginary organisation called Crest (Culture, Rights, Environment, Sustainability and Talk). Crest is an independent organisation that works to bring a human rights perspective to environmental issues. They are committed to promoting understanding through dialogue. The simulation is a meeting chaired by Crest between four groups:
   a. The Makah tribe who wish to resume whaling
   b. High North Alliance, an umbrella organisation representing whalers and sealers that works for the future of coastal cultures and the sustainable use of marine mammal resources. The HNA supports the Makah.
   c. Sea Shepherd, an organisation that investigates and documents violations of international laws, regulations and treaties protecting marine wildlife species. They oppose the Makah's request.
   d. Greenpeace, environmental activists who oppose whaling.
2. Crest's role is to facilitate a discussion that will focus on five questions:
   - Why are whales important?
   - Are grey whales an endangered species?
   - Why should the Makah be stopped from eating whale meat?
   - Could the Makah's ritual of hunting whales be modified?
   - If an agreement can be reached, what sort of monitoring will be needed to ensure that the whales are protected?
3. Ask for four volunteers to represent Crest and divide the rest of the group equally into four small groups. Hand out the role cards. The groups have 30 minutes to discuss the information and to consider their positions and supporting arguments on the five questions.
4. When the groups are ready, bring everyone together in plenary and call on the people representing Crest to take the chair. The meeting should last 60 minutes.
5. Crest opens the meeting with a short statement about the human rights and environmental frame of the discussions and restates that the purpose of the meeting is to share information and discuss the issues, as formulated by the five questions. The Makah tribe follow by stating their case. Then the topics are for open discussion.
6. At the end of the discussion Crest should sum up. Take a short break and then go on to the debriefing and evaluation.

Debriefing and evaluation

Begin by asking the groups to reflect on the discussions and whether it was possible to come to a consensus about any of the questions; then go on to talk about general issues.

- Was it difficult to take the different roles?

KEY DATE

9 August
International Day of Indigenous People

- What was the most interesting thing people learnt?
- What made the best arguments? Appeals to the emotions or rational, logical arguments?
- How hard was it to see the other side of the argument? How hard was it to accept it?
- How much common ground was there over each of the five questions?
- In real life, how hard is it to accept other people's cultural practices that participants find either rude, incomprehensible or unethical?
- At what point does the cultural clash become discrimination?
- How difficult is it to be open-minded about cultural differences?
- Does globalisation inevitably lead to loss of culture? Is a changed culture a lost culture? Shouldn't we see cultural change as a positive process in a changing world?
- Which human rights were at stake in this activity?
- Conflicting legal claims to rights are usually resolved in the courts. Is this a fair way to resolve human rights issues?
- Which should be prioritised, the claims of people to food and life or environmental protection and preservation of species?

Finish the session by doing another round of "high or low" to see if people have moved in their attitudes to the issues of whaling. Repeat the same questions as you asked in part 1.

Tips for facilitators

The complexity of the issues addressed in this activity means that it is best suited to a mature group with good discussion skills. There is a lot of information to assimilate and the text on the role cards assumes a certain level of knowledge of human rights and environmental terminology. You may wish to consider doing the activity over two sessions and giving the groups time in between to read the role cards and think about the issues.

One important objective of this activity is to confront young people with the limitations of their own cultural perspectives and enable them to reconsider their attitudes to the sustainable use of wildlife. Whaling is a very emotive issue for many people and one on which they often hold very strong views. This makes it a challenging – but also difficult – topic to work with. You could, for instance, ask the participants how they would react if they were forbidden to eat some specific food important for their culture, life and traditions. A second objective is to develop consensus-building skills, which is why the activity has been designed to be a meeting which is mediated by an imaginary organisation, Crest (culture, rights, environment, sustainability and talk). Before doing the activity, you may like to refer to the information about consensus building on page 545.

At part 2 step 1 of the instructions you may want to elaborate on some of the questions.

- Why are whales important? Consider the economic, historical, environmental and spiritual reasons?
- Are grey whales an endangered species? What scientific evidence is there?
- Why should the Makah be stopped from eating whale meat? Consider that Jews and Muslims don't eat pork for cultural reasons, but they don't stop other people eating pork.
- Could the Makah's ritual of hunting whales be adapted? Bear in mind that cultural practices can and do change: for example, in response to the AIDS epidemic, in cultures worldwide talking about sex is no longer taboo and rituals involving sex, such as widow cleansing, are being challenged and changed.
- If an agreement can be reached, what sort of monitoring will be needed to ensure that the whales are protected? Consider open access to information, who might be the arbitrator of whether in a certain year the whale stock was in good shape, and how to prevent cheating.

Check that participants fully understand the meaning of some of the terms and concepts introduced on the role cards. For example:

Indigenous peoples

There are no hard and fast distinctions that enable us to unambiguously define indigenous people. In general, it may be said that they are the descendants of peoples who originally occupied the land before colonisers came and before state lines were drawn. They are always marginal to their states and they are often tribal. The 2007 Declaration on the Rights of Indigenous Peoples recognises their right to self-determination, their right to freely determine their economic, social and cultural development, and their right to the dignity and diversity of their cultures.

High North Alliance:
www.highnorth.no

The Sea Shepherd International:
www.seashepherd.com

International Whaling Commission:
www.iwcoffice.org

Makah Nation:
www.makah.com

Greenpeace:
www.greenpeace.org

The precautionary principle

The precautionary principle states that "when an activity raises threats of harm to human health or the environment, precautionary measures should be taken even if some cause and effect relationships are not fully established scientifically". It includes taking action in the face of uncertainty; shifting burdens of proof to those who create risks; analysis of alternatives to potentially harmful activities; and participatory decision-making methods.

Sustainability

In 1989 the UN World Commission on Environment and Development (WCED), also called the Brundtland Report, defined sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". "Sustainable use" is a term that is applicable only to renewable resources: it means using the resource at rates that are within their capacity for renewal. There is a globally agreed principle of sustainable use of the world's natural resources, based on scientific evidence and objective data.

Variations

If the group is small you can work with two groups, the Makah and the High North Alliance on one side and Greenpeace and Sea Shepherd on the other.

You may like to run the activity on two separate occasions to allow the groups to research facts and have more time to consider their positions.

An alternative way to present this activity is as a panel debate. Have one person to represent each of the four groups, the Makah, the High North Alliance, Sea Shepherd and Greenpeace. Get them to present their cases and then proceed with questions from the floor. At the end, take a vote on each of the five questions. In this way you get people to consider the human rights, cultural and environmental aspects of the issue, but it will lack the element of consensus building.

Suggestions for follow-up

If the group would like to explore the idea of culture change, then go to the activity "Soon to be outdated" on page 272.

Ideas for action

Support indigenous peoples by buying their products. Many handicraft items for sale in shops that sell "fair traded" products are made by indigenous peoples. Go and have a look next time you are out shopping for a present for someone.

Further information

The Makah Whale Hunt and Leviathan's Death: Reinventing Tradition and Disputing Authenticity in the Age of Modernity. Rob van Ginkel, University of Amsterdam. It is available on the Internet; put the title into your search engine.

For information about the rights of indigenous peoples, see the International Work Group for Indigenous Affairs www.iwgia.org; for the full text of the 2007 Declaration on the Rights of Indigenous Peoples see www.un.org.

There is more information about animal rights and the idea that kindness and respect is due to all sentient creatures on www.uncaged.co.uk.

Handouts

General information for the facilitator

The Makah people (also called the Makah or Makah tribe) live on a reservation that sits on the most north-western tip of the Olympic Peninsula in Washington State, USA. The current reservation is approximately 27,000 acres. In July 1999 tribal census data showed that the Makah tribe has 1214 enrolled members, although only 1079 members currently live on the reservation. The average unemployment rate on the reservation is approximately 51%. Almost 49% of the reservation households have incomes classified below the federal poverty level, and 59% of the housing units are considered to be substandard.

In spite of this bleak description, the traditions are very strong and many Makahs who graduate from college come back to the reservation to work for the Makah tribe, the local clinic, and the public school.
http://www.statemaster.com/encyclopedia/Makah

A brief history of the recent disputes

- October 1997: International Whaling Commission agreement allotted the Makah four grey whales per year.
- May 10, 1999: the first Makah whale hunt in more than 70 years took place. Protestors disrupted the hunt, putting their own and other's lives in danger.
- May 17, 1999: one whale caught.
- June 9, 2000: the 9th Circuit Court of Appeals ordered that hunts cease until a new environmental assessment was prepared.
- July 2001: the new assessment was issued. Hunting again approved.
- 2002: the International Whaling Commission approved the Makah request to renew its quota of whales for an additional five years.
- December 2002: a three-judge panel of the 9th Circuit placed the hunt on hold indefinitely until a full environmental impact statement was prepared.
- February 2005: the Makah tribe submitted a formal request to the National Marine Fisheries Service for a waiver of the Marine Mammal Protection Act allowing them to hunt whales.
- September 2007: some members of the tribe, frustrated by the lack of progress, hunted a whale illegally.
- May 2008: the Fisheries Service released a draft of the environmental impact statement.
- Mid-2009: no final environmental impact statement or a decision on the waiver request.

Source: www.historylink.org

More information about whaling and the Makah nation can be found at:
www.historylink.org
(search for makah whaling)

Role cards

CREST role card

Your position on the whaling issue is neutral. Your role is to provide background information on the human rights and environmental legislation, to mediate between the groups and to sum up at the end. Your job as facilitators of the meeting is to ensure that the discussion is focused on the task in hand and to clarify misconceptions and misunderstandings. Help the groups move away from their differences and explore instead what they have in common in order to come to a consensus about the following questions:

- Why are whales important?
- Are grey whales an endangered species?
- Why should the Makah be stopped from eating whale meat?
- Could the Makah's ritual of hunting whales be modified?
- If an agreement can be reached, what sort of monitoring will be needed to ensure that the whales are protected?

Start by welcoming everyone. Set the framework for the discussions. Take about two minutes to set the scene by summarising the main human rights and environmental aspects of the issue, quoting if you wish from the extracts below. Restate the purpose of the meeting: to discuss the issues and to try to come to a mutual understanding in order to find a durable solution to the current conflict.

Ask the Makah tribe to explain their reasons for wanting to resume whaling before opening the general discussion. After 50 minutes' discussion you should briefly sum up, and list points that arose in this meeting that will need to be clarified at the next.

Some background information about human rights, culture and the environment

The International Covenant on Economic, Social and Cultural Rights states in Article 1 that:

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

Article 15:
1. The States Parties to the present Covenant recognise the right of everyone:
(a) To take part in cultural life;
(b) To enjoy the benefits of scientific progress and its applications.

The preamble to the Vienna declaration of 1993 states that, "All human rights are universal, indivisible and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing and with the same emphasis … the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind".

In 1981, the International Whaling Commission decided to permit Aboriginal Subsistence Whaling (ASW). This is defined as "whaling for purposes of local aboriginal consumption carried out by or on behalf of aboriginal, indigenous or native peoples who share strong community, familial, social and cultural ties related to a continuing traditional dependence on whaling and the use of whales".

The UN Convention of the Law of the Sea states that, "One of the general principles is the optimum sustainable utilisation of renewable marine resources."

In 1982, the IWC placed a moratorium on fishing for the endangered grey whale. In 1994 the population had recovered to an estimated 21,000 individuals and it was also removed from the U.S. Endangered Species List.

Makah tribe role card

Your role is to present the case of the Makah Indians who live on the north-west coast of North America. Whaling is an important cultural tradition for the Makah and you only want the right to kill five grey whales each year.

You should use your own existing knowledge of human rights and environmental issues together with the following information:

- Even though it is 70 years since the last whale hunt took place, the ceremonies, rituals, songs and tales have been passed down and kept alive. A whole social structure was built around the hunt.
- Nowadays some Makah Indians make a living fishing salmon and pacific sable fish, which is sold to a local fish plant, but the old system of sharing between family and friends is still in existence.
- It was the industrial whaling operations carried out by Europeans and Americans that depleted the whale stock. Now the stock is back up at a historically high level and has been removed from the US Endangered Species List.
- Our young people value having an identity based on their own culture and history. Being part of a culture that has a long tradition is a privilege that not many young people in the US have.
- We're not going to hunt the grey whales for commercial purposes. Our purpose is ceremonial and for food / subsistence.
- We've requested up to 5 grey whales but that's not to say that we'll take them all.
- We fish in small coastal vessels using the traditional hand harpoon. We are considering a modified version with a grenade on the tip like the ones used in the Alaskan bowhead hunt.
- We will be an active player to ensure the grey whale never goes back on the Endangered Species List.

Sea Shepherd and the Whale and Dolphin Conservation Society role card

The Sea Shepherd International is a non-profit, non-governmental organisation (NGO) involved with the investigation and documentation of violations of international laws, regulations and treaties protecting marine wildlife species. The Whale and Dolphin Conservation Society (WDCS) is the world's most active charity dedicated to the conservation and welfare of all whales, dolphins and porpoises.

You should use your own existing knowledge of human rights and environmental issues together with the following information:

- "Dress it up how you like – whaling is murder and murder is wrong."
  - Whales are not human but they are not less than human. The mindset that accepts killing whales overlaps with the mindset that accepts the genocide of "inferior" human beings.
  - In a profound sense, whales and some other sentient mammals are entitled to, if not human rights, then at least "humanist rights".
- The real reason for this initiative by the Makah is because they know very well that whale meat goes for $80 per kilo in Japan. One whale is worth nearly one million dollars.
- Allowing the Makah to whale will have implications for thousands of whales because Norway, Japan, Russia and Iceland are looking at this as a precedent.
- We are walking the tightrope of trying to respect people's historical right to carry on long-standing traditional ways and yet balance the interests of conserving and protecting whales.
- In 1995 there was criticism of the Russian grey whale hunt when it was alleged that the whale meat was not eaten by indigenous peoples but was actually fed to foxes in fox fur farms.
- Cultures change. The Alaskan North Slope Eskimos are now economically very different to the peoples who hunted whales a century ago. Oil exploitation has brought an enormous amount of money to the local people. Also, hunting from modern skidoos and helicopters is straining the definition of what is aboriginal.
- While the International Whaling Commission (IWC) continues to debate the emotive issue of the resumption of commercial whaling, hundreds of whales, and their cousins, the smaller dolphins and porpoises, are dying every year, almost unnoticed, in aboriginal hunts.
- In the context of wildlife, the precautionary principle should be followed.

The High North Alliance role card

The High North Alliance is an umbrella organisation representing whalers and sealers from Canada, Greenland, the Faeroe Islands, Iceland and Norway. The HNA is committed to working for the future of coastal cultures and the sustainable use of marine mammal resources.

You should use your own existing knowledge of human rights and environmental issues together with the following information:

- The Makahs had been whaling for 2,000 years before the white imperialists came over and took the whales, and destroyed the Makah traditions and way of life.
- Now the whales are plentiful again but the white men want to ban all use of this resource and to deny us our rights.
- Different cultures will never be able to agree on which animals are special and which ones are best for dinner. In northern Norway people have a special relationship to the eider duck although in Denmark eider breast is a delicacy. Therefore, the statement "whales are different" begs the question: different for whom?
- Whaling, as well as sealing, is allowed only as long as it is conducted by indigenous peoples, is non-commercial and is only for "traditional usage". This is unfair because:
  - It tends to be the outsiders who define what is "traditional".
  - To link whaling and sealing to a non-commercial mode of production is to deny people their obvious right to define their own future.
  - No culture is static, but the policy of anti-whalers is de facto an attempt to "freeze" the situation, to turn an evolving culture into a static museum object.
  - Commercialism in itself seems to be considered bad by the majority of the contracting governments at the International Whaling Commission (the body that controls whaling). It is ironic that this view is expressed by governments which are usually strong advocates of free trade.
- The current moratorium, or "hands off whales" policy is difficult to defend using logical arguments. There are many practices in agriculture, fishing and forestry that are clearly unsustainable, but there is no blanket ban on these industries.
- "Marine mammals are part of the living resources of the ocean ecosystems. They should be protected when threatened and only hunted when there is certainty that the size of their stocks allows it. Hunting may also be necessary in order to avert over-population and imbalances in marine ecosystems." (Report on Marine Mammals, Council of Europe, July 12, 1993)
- Whaling is a good example of how international co-operation can transform a situation of over-exploitation into one of sustainable use. International co-operation is not perfect, but it can and does work.

Greenpeace role card

Greenpeace supporters around the world campaign for their visions of how to achieve a more sustainable world.

You should use your own existing knowledge of human rights and environmental issues, together with the following information:

- People from many cultures worldwide hold whales to be sacred and consider each species a sovereign nation unto itself, worthy of respect and protection.
- Whales bring joy to many thousands of whale watchers.
- Greenpeace does not support any whaling, but does not oppose truly subsistence whaling, as long as there is no commercial element.
- Grey whales migrate vast distances each year and they only briefly pass through Makah waters.
- If the proposal to authorise 5 grey whales to be taken by one tribe goes ahead, then several other tribes in Canada and Alaska will say, "Well, if they can hunt them, we can hunt them".
- It's extremely difficult to determine accurately the actual number of whales in different whale populations. The size of most populations is known no more accurately than plus or minus 50%. Since changes happen very slowly; it is impossible to tell if a population is growing or shrinking in the course of a few years' study. However, there is no doubt about the decline in whale numbers caused by commercial whaling.

Citizenship and Participation

Democracy

General Human Rights

Level 4

8 - 20

120 minutes

Making links

Democracy is not something you believe in or a place to hang your hat, but it's something you do. You participate. If you stop doing it, democracy crumbles.

Abbie Hoffman

Complexity Level 4

Group size 8 - 20

Time 120 minutes

Themes
- Citizenship and Participation
- Democracy
- General Human Rights

Overview This activity involves negotiation about the rights and responsibilities of citizens, the government, NGOs and the media in a democracy.

Related rights
- The right to participate in government and in free elections
- Freedom of information and expression
- Everyone has duties to the community

Objectives
- To develop an understanding of the link between rights and responsibilities
- To develop discussion and co-operation skills
- To promote civic responsibility

Materials
- A sheet of A4 paper and pencil for each group for making notes
- 4 large sheets of paper (A3) or flipchart paper (one for each group's "record sheet")
- 3 markers, one red, one green and one blue) for each group
- 4 balls of string or wool (a different colour yarn for each group)
- A roll of sticky tape (Scotch tape) for each group
- Scissors
- Rules of play handout sheet, one per group

Preparations
- Cut 6 lengths (1.5m long) of string or wool from each ball. (24 strands in all; 6 of each colour, one colour per group).

Instructions

1. Explain that the purpose of the activity is to draw a "map" of the relationships between four "actors" within (an ideal) democratic society.
2. Divide the participants into four equal-sized groups to represent four "actors" in a democracy: the government, the NGO sector, the media and citizens.
3. Give each group a sheet of A4 paper and a pencil to use for making notes and ask them to spend ten minutes brainstorming the role that their "actor" plays in a democratic society, that is, what the main *functions* that it performs are. At the end of the time, they should agree on the five most important functions.
4. 4. Next they are going to prepare their "record sheets". Hand each group a large sheet of paper (A3 or flip chart paper) and a red marker pen, and ask them to write down the "actor" they represent at the top and underneath, their five most important functions.
5. 5. Bring the groups together to present their "record sheets". Let the groups share their reactions. Ask them if they agree about the main functions of these four "actors". If they wish to, the groups may amend their lists in the light of the feedback.

6. Now separate the four groups again and hand out the green pens. Give them fifteen minutes to brainstorm what they require from each other, in order to carry out their own functions. When the time is almost up, ask the groups to prioritise the two most important demands they make of each of the other "actors" and to list these under separate headings using the green marker pen.
7. Hand out the copies of the "Rules of play", go through them and make sure everyone understands what they have to do. Then ask the groups to bring their "record sheets" into the middle of the room and to lay them in a square about 1 meter apart (see diagram). Ask members of each group to position themselves near their "corner".
8. Hand each group their 6 strands of wool, a roll of tape and a blue pen.
9. The rounds of negotiation now begin. You should allow 10 minutes for each round. Remind people that the aim is to map out relationships between the different "actors" and that when a demand is accepted one piece of wool should be taped between the two papers to signify acceptance of responsibility.
10. Move on to the debriefing and evaluation while participants are still sitting around the map.

Debriefing and evaluation

Ask the participants to look at the map they have created and to reflect on the activity:

- Was it hard to think of the functions that the government, NGOs, media and citizens perform in a democracy?
- Were there any disagreements within the groups about which claims should be accepted or rejected?
- Which of the claims made on other groups did they not accept as responsibilities? Why was this? Do you think that such cases would cause any problems in reality?
- Were there responsibilities that each group accepted but which they had not recognised before? How do they feel about this now?
- Did the activity show people anything new about democratic society that they did not know before? Were there any surprises?
- Which rights are at stake in this activity?
- Article 29 of the UDHR states: "Everyone has duties to the community in which alone the free and full development of his personality is possible." Which are the most important duties you have at present in your life?
- What are the roles of the different actors in ensuring that nobody's rights are violated?
- What are the different actors' roles in ensuring that everyone has access to human rights education?

Tips for facilitators

Using four different colours of yarn (one colour associated with each "actor") makes the map look more attractive and it is easier to trace the links, for example, all the citizens' demands might be yellow and all those of the media, black.

In step 5 of the instructions, after the groups have drawn up their list of functions, don't spend too long discussing the issues as a whole group. You should use this more as a prompt for the next small group work they will be doing. Groups may want to make a note of the other groups' functions.

If groups struggle to come up with functions, try asking them to think about the kind of thing their "actor" does, and what would be missing if it did not exist! You may want to provide some examples to help groups to get started:

- Governments draft legislation, decide on general policy, and ensure that the country meets its budget.
- NGOs lobby for minority interests, take up issues which the government (or opposition) fails to address, and campaign for changes in legislation.

KEY DATE

15 September
International Day of Democracy

- The media reports on government policy, investigates issues, and provides analysis and commentary.
- The "functions" of citizens include everything that is important in a democratic society: ideas may range from standing for parliament, engaging in human rights activism, setting up organisations to protect particular groups, questioning and becoming involved in political life, and so on.

When they draw up their lists of demands (step 5), tell them not to be unrealistic in their demands of the other "actors"! These responsibilities will need to be acceptable, so they should not make unfair or unreasonable claims.

At step 9, the negotiations should not be presented as a "competition", nor should they occupy too much time. Emphasise to the groups that they should see themselves as *co-operating* with each other: the purpose is to establish a society in which all "actors" work together for everyone's satisfaction. Therefore, the transactions should be relatively quick: tell groups to accept claims if they seem to be reasonable, and otherwise to reject them, with any controversial ones to be discussed at a later stage.

If the groups need help with thinking about demands and responsibilities, then you could use as an example the media and citizens: journalists need tip offs about where events are happening and citizens have a responsibility to alert the media and provide witness statements.

Variations

The activity may be made more or less complicated by using different numbers of "actors" within society: for example, you may want to add "businesses", "minorities", or "disadvantaged groups". However, this will make the negotiation process a lot more complicated, and you may not want all of the groups to exchange demands with each of the others. You could also use different categories with more direct relevance to young people's reality – for example, replace "citizens" by "young people" and "the government" by "school".

The activity could be simplified by removing one or more of the groups: for example, by working with only "citizens" and "the government". This may be preferable if you have a small group.

You may want to try the activity without the use of the "record sheets": during the negotiation process, someone from the first group should hold one end of the piece of wool, and offer the other end to someone in the second group. If people keep hold of their ends, the whole "society" should be physically linked up by the end of the process!

Suggestions for follow up

The group could continue to add to the map, by including different groups within society (see under the heading "Variations"). They may want to transfer the map to another sheet of paper for greater clarity. Think about which connections in your own society are not well developed, and what could be done to overcome this.

If the group would like to think about the direction society is moving – and more especially – how they would like it to develop, then they may enjoy the activity "Our futures" on page 240.

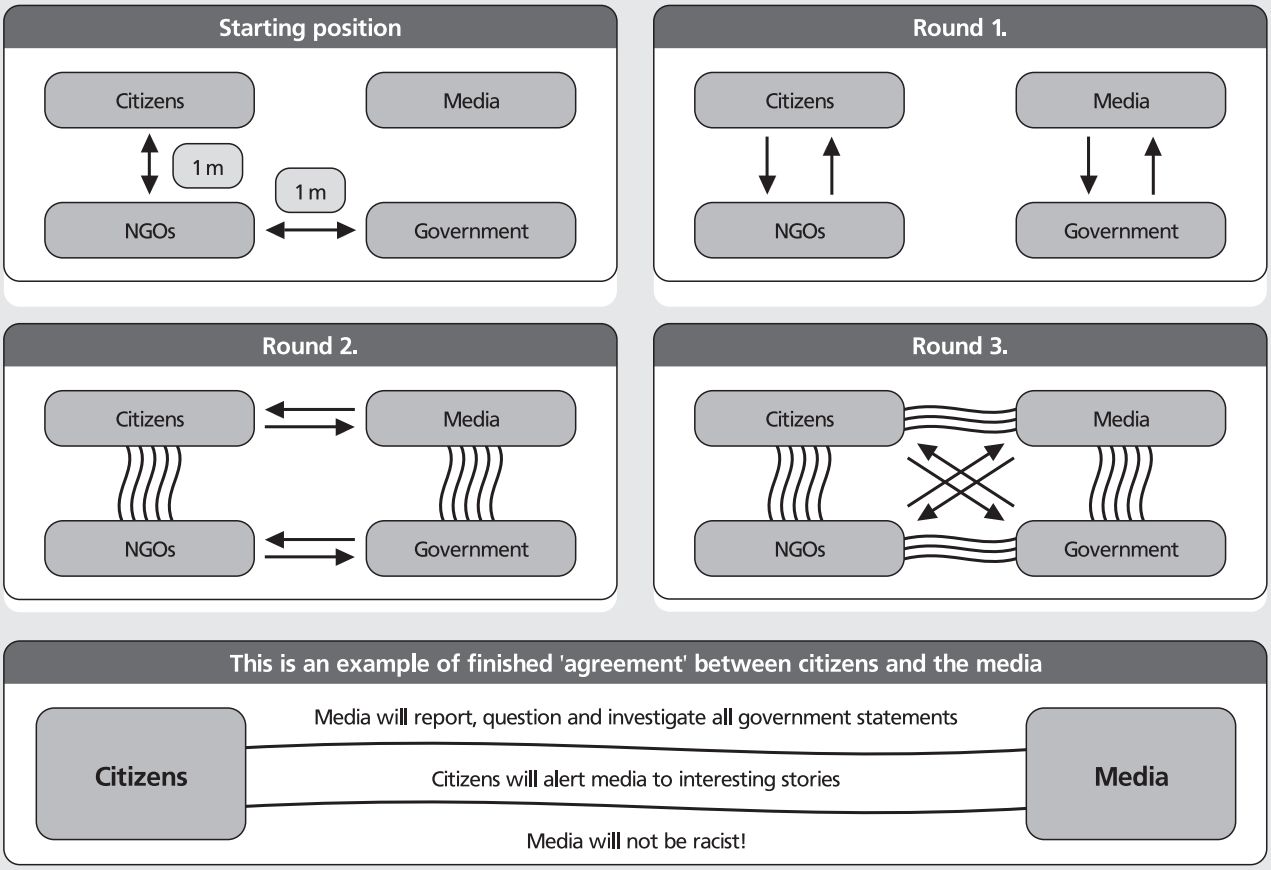
Ideas for action

Do the activity again but this time use it as a method to analyse how your local government, the local media, local NGOs and citizens interact with each other. Identify where the links could be better and bring this to the attention of the "actors", either through writing letters, a blog or an article in the local media. You could make a practical start to improve the links between your own organisation, school, college or club with the other "actors".

Handouts

Rules of Play

1. The aim of the exercise is for each "actor" to get their demands accepted by each of the other "actors".
2. The negotiations are made between pairs of "actors" in three rounds as follows:
   - Round 1: citizens and NGOs negotiate, and the media and the government negotiate.
   - Round 2: citizens and the media negotiate, and NGOs and the government negotiate.
   - Round 3: citizens and the government negotiate, and the media and NGOs negotiate.
3. In each round, the pairs themselves decide who is to start and they take it in turns to make demands of each other.
4. When making a demand, people should state the demand clearly and concisely. They should also explain what it involves and why they are making this particular demand, that is, why it is important to enable them to fulfil their own functions.
5. When deciding whether or not to accept a demand, people should decide whether what is being asked is fair, and whether they would be able to carry it out.
6. If the demand is accepted, then the pairs use one of the "demander's" strands of yarn and tape it between the two "record sheets" to signify the agreement that has been made. The accepting group should make a brief note on their "record sheet" in a blue pen to remind them of their responsibilities and what they agreed to do.
7. If the second group rejects the demand, the piece of wool is put aside.
8. Repeat the negotiations, until all demands have been discussed.
9. In each round the process is repeated until there are connections between all four "actors".
10. At the end of the process there will be a map to represent the relationships between the different actors in a democracy. Each of the actors will have a "record sheet" with a list of their functions in red pen, a list of demands of the other "actors" in green and a list of actions they have agreed to take in order to meet the demands of the other "actors" written in blue. The demands and actions are represented by coloured yarn.



Remembrance

War and Terrorism

Culture and Sport

Level 2

10-15

120 minutes

Memory tags

Until lions have their historians, tales of the hunt shall always glorify the hunters.

African Proverb

Themes
- Remembrance
- War and Terrorism
- Culture and Sport

Complexity Level 2

Group size 10-15

Time 120 minutes

Overview Participants collectively create a "tag cloud" to represent their thoughts and feelings evoked by public war memorials.

Related rights
- Right to life, liberty and security of person
- Right to take part in cultural life
- Freedom of thought and conscience

Objectives
- To reflect on national facts and myths about past wars and the role of public war memorials
- To develop creativity and skills to think independently
- To foster imagination and compassion

Materials
- Sheets of flipchart paper
- Tape
- Plenty of coloured markers
- Photographs of war memorials (optional)
- Examples of tag clouds (optional)

Preparations Make a large piece of paper (to measure approximately 1.5m x 1.5m) by taping together several pages of flipchart paper. It needs to be big enough for all members of the group to be able to find a place around it. Draw a faint line down the middle.

Instructions

1. Make sure everyone knows what a "tag cloud" is and explain that the group will be creating a non-electronic tag cloud to illustrate the associations and memories evoked by public war memorials.
2. Ask people to think, individually, about a national memorial in the locality that was erected in remembrance of a war, for instance the Second World War. They should try to recall what it looks like and identify the feelings, ideas and associations – both positive and negative – that that memorial evokes in them.
3. Invite everyone to take a coloured marker and find a place around the paper. Still working individually, they should now put their individual "tags" onto the common sheet of paper, according to the following general principles:
   a. Tags are entirely individual: they are simply how you perceive a certain object.
   b. Negative associations should be written to the left hand side of the centre line; the more negative they are, the further out towards the left edge of the paper they should be.
   c. Positive feelings should be written on the right hand side of the page; the more positive they are, the further out towards the right edge of the paper.
   d. Feelings that are strongly evoked by the memorial should be written in larger (stronger) text than feelings that are only evoked weakly.

4. When participants have recorded their tags, ask them to sit back and look at the collective results. Ask:
   a. Are there any strong messages or patterns in the "cloud"?
   b. Are they surprised by any of the tags?
   c. Are there more positive than negative feelings evoked, or vice versa?
   d. Which tend to be the strongest feelings evoked?
   e. Is this the way you think the war should be remembered by future generations? What is missing – or where does the balance need to be redressed?
5. Now invite participants to take the markers again. This time they should think not about the actual, existing memorials, but about an imaginary memorial that would send – for each of them – the most important messages about the war. They should repeat the process of tagging that they went through before, again placing their tags individually on the same sheet where they placed their first messages. Explain that the first tag cloud is now a public space and cannot be erased, so the new tags should be placed on top of the first ones.
6. When the "cloud" is complete, invite participants to look again at the whole picture and then go on to the debriefing and evaluation.

Debriefing and evaluation

Start by discussing the process of making the tag cloud and then go on to address issues relating to remembrance and human rights:

- How much control did you feel able to exert over the shape of the final cloud? Were you frustrated by other messages coming out more strongly than those you wished to promote?
- Did you act individually in the case of the second cloud, or were you tempted either to discuss ideas with other people, or to combine forces in the act of "tagging"?
- To what extent were you influenced either by other people's tags, or by the ones already on the page?
- How different is the completed cloud from the first one and what are the main messages?
- Does the final cloud represent the messages you think future generations should take about the Second World War better than the first one? Why? Why not?
- Why do official memorials tend to "glorify" war? Do you think that war should be glorified?
- Are you aware that even during a war, there are certain minimum standards laid down in the Geneva conventions which are supposed to govern the actions of the fighting sides? Can you list any of these?
- Do you think it is right that soldiers effectively lose their right to life in times of war?
- What message do official memorials give about the other side, "the enemy"? How should we understand this message today?
- How easy was it for you to imagine a different type of memorial? What would these memorials be like? What did you think was important, and what did you find most difficult?
- Could a memorial ever really remind us of the horrors of war? Do you think that they should try to?
- How do you think that those who lived through the war, or who died fighting it, would want that period in history to be remembered? Would their tag cloud differ from yours?
- If you had lost someone close in a war, how would you want that person remembered, and what would you want to tell the next generation about war?
- Has this activity extended your understanding of human rights? How?

KEY DATE

8-9 May
Remembrance and Reconciliation for those who lost their lives during the Second World War

Tips for facilitators

You may wish to play around with colours. For example, you could suggest that all negative associations are written in black and all positive ones in another colour; or you could use darker and lighter shades moving further away from the centre line; or if you want the second cloud to stand out from the first, you could request that all tags for the first cloud be written in one colour, and that all tags added in step 5 in a different one.

You can use photographs of memorials if you think they will help, but you may find it more effective to ask participants to complete the first tagging stage from memory; it will really test which messages are most persistent!

Keep the first debriefing (at point 4) short. Use it to try to bring out different ideas relating to the way the past is remembered and to stimulate creative thinking on alternative types of memorials. If people feel that the first cloud accurately represents the way they would like the events to be remembered, try using some of the ideas in the background information on the theme of Remembrance in chapter 5.

During the second tagging stage allow people freedom to adapt or alter the existing cloud as they wish and to discuss ideas with each other – even if their work should ultimately be individual.

There should still be plenty of space for adding new words in the second round. You may feel that the cloud is likely to become muddled, but that reflects what happens when you tag in real life – you are stuck with what other people have previously tagged. Putting the new words over the old ones may help to communicate the message that perceptions are very cultural, and because everyone else thinks in a different way, it's hard to get your voice heard. However, if you think it will make it easier for your group to analyse their ideas and feelings, then feel free to make two separate cloud tags.

Variations

Instead of writing directly on the paper, people could write their tags on labels that can easily be moved. This will enable changes to be made during the second stage of tagging, for instance placing similar tags near to each other for greater prominence.

You can use other events in history if this seems more appropriate than the Second World War – for example, the Holocaust, the First World War, a civil war or a regional war. The only important thing is that these events should be commemorated in some public way.

It would be interesting for the young people to compare their perceptions of the War with those who lived through it. You could break the activity after the first tag cloud and let the participants interview members of the older generation about how they would like the War to be remembered by future generations and whether the existing war memorials are satisfactory in their view.

You can use the idea of making a tag cloud (manual or electronic) as a follow-up to many of the other *Compass* activities, especially when you want to create some sort of visual material for an exhibition.

Alternative key dates are, for example, 27 January, Holocaust Memorial Day or 23 August, International Day for the Remembrance of the Slave Trade and its Abolition.

Suggestions for follow-up

Make a survey of your locality to count the numbers of streets that are named to commemorate army commanders or famous battles and the number of streets named after famous people who worked for peace. Find out who in the municipality decides how to name streets and suggest some people you think should be commemorated.

If the young people are interested to see what their tag cloud really looks like you could ask for 2 volunteers to type the tags up into a document and paste into the screen at http://www.wordle.net/create. They can then print it out, or save to the public gallery as a record of their thoughts about memorials.

You may like to look at the activity "Just a minute" on page 199 where you will find a suggestion to consider the issues surrounding remembrance and Hitler's Olympiastadion in Berlin, and what should be done with the building.

If the group would like to think about our heroes and heroines and what we remember and respect them for, you could run the activity "Heroines and heroes" on page 186.

Ideas for action

Even if you run the activity as one session, the young people could still be encouraged to speak to people of the older generation and be better informed.

Hold a memorial event to commemorate a hero who worked for peace. It could be a festival with music and dance, an exhibition or a "happening" where you build a collective monument to remembrance. Advertise the event and ask people to contribute an item that for them which symbolises remembrance. It could be anything, for example a white poppy, a photograph of a relative lost in war or the shoes worn by someone when they first arrived in your country and claimed asylum.

Further information

A "tag cloud" or "word cloud" (or "weighted list" in visual design) is a visual depiction of "tags" or keywords. Normally the words are listed alphabetically and the importance of a tag is shown with font size or colour; thus the tag cloud can be thought of as a creative graph. On the Internet, where the idea was developed, the tags are usually hyperlinks that lead to a collection of items that are associated with the tag.

On the next page there is an example of what the tags might look like.

Handouts

Instructions

- Draw a faint line down the middle of the page.
- Negative associations should be written to the left hand side of the centre line; the more negative they are, the further out towards the left edge of the paper they should be.
- Positive feelings should be written on the right hand side of the page; the more positive they are, the further they should be to the right hand edge of the paper.
- Feelings that are strongly evoked by the memorial should be written in larger (stronger) text than feelings that are only evoked weakly.

Example of a tag sheet

deaths scared pain orphans
frightened death angry
loss enemy sad guns
bad sorrow hunger crying
hunger frightened
evil destroy death loud
die memories enemy
sad angry scared sad
Misery scary enemy
homeless
destruction sacrifice

friends sacrifice
great victory proud
motherland proud
patriotic strong loss
homeland pride patriot
leader solidarity
family protect help
sacrifice helping allies
"lest we forget"

Media

Peace and Violence

Education

Level 3

4 - 30

90 minutes

My life is not a show!

Sticks and stones may break my bones - and words can hurt me too![1]

Themes
- Media
- Peace and Violence
- Education

Complexity Level 3

Group size 4 - 30

Time 90 minutes

Overview This activity aims to develop people's awareness about abuses of information communication technology (ICT) in general, and cyberbullying in particular.

Related rights
- Right to freedom of thought, opinion and expression
- Freedom from interference with privacy, family, home and correspondence
- Freedom from inhuman or degrading treatment

Objectives
- To widen awareness about the abusive use of mobile phones and the Internet
- To develop skills to think creatively and find ways to fight "cyber crimes"
- To foster empathy and solidarity

Materials
- Flipcharts and pens
- List of statements
- Tape or string to mark a long line along the floor

Preparation Read the tips for facilitators and have a broad overview of what cyberbullying is, how it is manifested, the ways of addressing it. Research so you have a basic idea of the laws against cyberbullying in your country.

Instructions

1. Start with a brief brainstorming session on bullying. Ask participants to take a couple of minutes to think about bullying, what it is and how it is manifested. Then collect their answers and write them on a flipchart.
2. Do the same again with a clean sheet of flipchart paper, this time thinking about cyberbullying, what it is and the forms it takes.
3. Mark a line on the floor with tape or string that you call the "yes line". Ask the participants to line up in two straight lines, one on either side of the "yes line".
4. Explain that you are going to read some statements about cyberbullying and that you want them to respond, but without using any words. If they can answer "yes" to a statement, they should take a step sideways onto the "yes line." They should respond honestly.
5. Read out the first statement. Give people time to think and respond. Then ask them to look around and take a note of how many there are on the "yes line".
6. Ask people to return to the starting lines and read out the next statement.
7. At the end, draw everyone into a circle and move on to the evaluation and debriefing.

[1]**"Sticks and stones may break my bones, but words will never hurt me"** is often atttributed to slaves during the time of slavery in the US. The idea was that if the overseer only cursed you and called you humiliating names, then that was much better than receiving brutal lashes from his whip.

KEY DATE

8 February
Safer Internet Day

Debriefing and evaluation

Start with comments about the statements and people's experiences and then go on to talk about how common the different sorts of bullying are and how to tackle them.

- What did you know about cyberbullying before you did this activity?
- Are all the statements serious enough to be labelled cyberbullying? Why? Why not?
- Are there other ways of cyberbullying that have not been mentioned?
- How common is cyberbullying in your community and in your country?
- Which human rights does cyberbullying violate?
- Why do people bully? Why do people become victims?
- Why is it that people who have been victims sometimes go on to bully others?
- What can be done to stop cyberbullying? By the victim? By others?
- What can you do to protect yourself against cyberbullying?
- Which human rights are at stake when people are bullied?
- Article 19 of the UDHR states, "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers." Should there be limits to freedom of speech? If yes, what are the consequences and who should decide the limits? If freedom of speech should not be limited, what are the consequences?

Tips for facilitators

Bullying and cyberbullying are sensitive issues and you should be prepared for some participants to become emotional as they remember bad experiences. People who have been bullied feel guilt and shame; they do not see themselves as victims and those who bully may not fully realise why they are doing it. Thus, before tackling the topic of cyberbullying, prepare yourself well and consider whether or not you want to call on someone with expertise in the area to assist you.

Examples of how to respond to bullying include:

- Do not reply to threatening or defamatory messages
- Blacklist email accounts
- Change your email address
- Change your Internet service provider (ISP)
- Change your mobile phone account
- Keep the abusive messages as proof
- Share the problem with someone you can trust. If you are a child, you will have to involve an adult at some point.
- In certain circumstances you can confront the bully. Arrange a meeting with a mediator and try to help the bully understand the consequences of their actions.
- In some cases, it may be advisable to inform the local police department or consult a lawyer.

Note that it is not recommended that you retaliate, that is, bully the bully back, because such behaviour can lead to civil actions or criminal charges against you.

Examples of actions people can take to protect themselves from bullying include:

- Limit computer connection time – don't be online all the time.
- Never open email messages from sources you do not recognise.
- Change your passwords regularly.
- Do not put a lot of personal data in your profile.

The most important thing for participants to learn from this activity is that it is necessary to speak out and share the problem whenever they experience or witness it.

Education is the key to preventing bullying in the first place and to stopping it once it occurs. The mechanisms are complex and the causes different in every case, but both the victim and the bully need to understand the social and psychological forces that are operating in order to be part of the solution. People who become victims are likely to be shy, sensitive, anxious, and insecure, have low self-esteem and lack social skills. Physical traits that tend to be picked on are being overweight, physically small, having a disability or belonging to another race, religious or social group. People who bully do it because it is a way for them to feel better about themselves, feel important, and control other people. If others are doing it, they may think they will be popular or "cool". Bullying is also a way of getting attention, getting what they want or of punishing people they are jealous of.

Variations

A lot of people who have been bullied become bullies, so it's important to get people to think about personal responsibility. After reading the statements, carry out a second round based on the same statements, but this time made from the point of view of the person who bullies. People don't move onto the "yes line", but stand in their lines and reflect. For example, "Have you ever opened someone else's email box without the consent of the user?" and "Have you ever used someone else's mobile phone without their consent?"

If bullying is an acknowledged problem, then you might like to tackle the topic at a deeper level. Forum theatre is a good way to develop understanding about the causes of bullying and ways to tackle it. Ask people to get into small groups to talk about true-life incidences of bullying. They can be an episode that they experienced or that someone they know experienced. Each group should choose one example they wish to work on. The participants should try to imagine the reasons for why the bully is bullying, how the bullying actually happened, what happened afterwards and what the consequences were. The groups should then develop their work into a short play to present to the rest of the group. After the performance, re-run the final scene, "what happened as a consequence", and ask the "audience" to make suggestions about alternative actions that the victim could have taken.

Suggestions for follow-up

Make a slogan for an anti-cyberbullying campaign.

Make an anti-cyberbullying policy for your school or club, or review the policy if you already have one.

You may like to explore other aspects of violence through the activity "Violence in my life" on page 317.

Ideas for action

Use the ideas in the second variation above and show the play to other classes, youth groups or parents.

Arrange a public debate about the issue in your school or club because many teachers and parents are not aware of what is going on.

Find out if there is a local information campaign about the risks and abuses of ICT and find out how you could contribute.

Further information

Cyberbullying is the use of email, instant messaging, chat rooms, pagers, mobile phones, or other forms of information technology to deliberately harass, threaten, or intimidate someone. It can include such acts as:

- Makingth reats
- Sending provocative insults or racial or ethnic slurs
- Gayb ashing
- Attempting to infect the victim's computer with a virus
- Flooding an email inbox with nonsense messages
- Posting or spreading false information about a person with the aim of harming the person or their reputation
- Singling someone out and inviting others to attack or make fun of him or her.
- Pretending to be someone else to make it look like as if the other person said things he or she doesn't believe or that aren't true about him or her.
- Sharing images of a person, particularly in an embarrassing situation, without his or her permission.
- Sharing emails without the writer's permission.
- Pressuring others to exclude someone from a community (either online or offline).
- Repeatedly sending someone nasty, mean and insulting messages.

Cyberbullying is often done by children, but is by no means confined to children. One of the biggest challenges in combating cyberbullying is that the bully is anonymous, which makes him or her difficult to trace.

There are many sites on the Internet about tackling cyberbullying. Use a search engine to find out about local initiatives. General information can be found on the following websites:

http://www.stopcyberbullying.org/
http://yp.direct.gov.uk/cyberbullying/
http://europa.eu/legislation_summaries

Council of Europe Convention on Cybercrime

The Convention, which came into effect on July 1 2004, is the first international treaty on crimes committed via the Internet and other computer networks, dealing particularly with infringements of copyright, computer-related fraud, child pornography and violations of network security. It also contains a series of powers and procedures such as the search of computer networks and interception. Look at http://conventions.coe.int and search for treaty No. 185.

Statements

- Has anyone ever opened your email box without your consent?
- Has anyone ever read any of your text (SMS) messages without your consent?
- Has anyone ever sent you insulting messages, nasty pictures or videos, either to your mobile phone or email?
- Has anyone ever sent information / pictures / videos of you to someone else without your consent?
- Has anyone ever posted pictures or information about you on a website or social network site without your consent?
- Has anyone ever manipulated / transformed any of your pictures or videos without your consent?
- Have you ever given your passwords to anyone else?
- Has anyone ever insulted you in an interactive game room or in a chat?
- Have you ever received disturbing / nasty phone calls?
- Has anyone ever made inappropriate comments on your blog / social networks?
- Has anyone ever sent false / nasty information / rumours about you by email or SMS?
- Do you know anyone who is a victim of cyberbullying?
- Do you know that there are special laws for this kind of violence?
- Do you think there should be limits to what people can place on the Internet?
- Is it right to forbid mobile phones in schools?

Citizenship and Participation

Democracy

Culture and Sport

Level 3

12 - 30

120 minutes

On the ladder

As citizens, we all have an obligation to intervene and become involved - it's the citizen who changes things.

José Saramago

Themes
- Citizenship and Participation
- Democracy
- Culture and Sport

Group size 12 - 30

Complexity Level 3

Time 120 minutes

Overview This activity involves role play and discussion. Participants reflect on the meaning of youth participation and discuss ways of increasing their own participation in the local community.

Related rights
- Right to participate in government and free elections
- Right to participate in the cultural life
- Freedom of opinion and information

Objectives
- To reflect on the ways young people can participate and the factors which impede or facilitate their participation
- To develop skills to co-operate, organise and take action together with others
- To cultivate a sense of responsibility for one's own actions

Materials
- Handout: "The Ladder of Participation" (see also the background information on Citizenship and Participation in chapter 5.)
- Large sheet of paper, marker pen and scissors
- "Post-its" or small pieces of paper to be taped on a wall
- A wall

Preparation
- Make copies of the handout, one per small group
- Make 6 signs: obstacles, control, no control, enabling factors, control, no control

Instructions

Part 1. What is the ladder of participation? (45 minutes)

1. Ask participants what they understand by the term "youth participation".
2. Hand out the diagram of the ladder of participation and explain that this is one model for thinking about different ways of participating. Briefly discuss the different levels.
3. Divide the group into 8 small groups. Allocate one level of participation to each group and ask them to prepare a short 2-3 minute role play to illustrate the level they have been allocated.
4. When the groups are ready, invite them to present their role plays in turn. Allow questions or time for comments between the different role plays if participants want.

Part 2. How we participate

5. Ask participants to work individually for 5 minutes, trying to find examples in their own lives for as many of the 8 levels as they can. Tell them to think about what they do in all aspects of their lives: at home, school, clubs, work and with family and friends.

KEY DATE

28 September
Right to
Know Day

6. Then invite participants to share their examples in small groups of 4-5 people. While discussing the examples, ask participants to come up with ideas for obstacles (things that stop them from moving up the ladder) and enabling factors (things that help them to move up the ladder). They should write each idea on a separate "post-it".
7. While the groups are discussing, stick the prepared headings "obstacles" and "enabling factors" on the wall about 2 metres apart. Then bring the groups into plenary and ask them to stick their papers on the wall under the headings.
8. Review the two lists with the participants. Ask for clarification about any ambiguous statements and try to resolve any disagreements between participants about the positioning of the statements.
9. Now put the "control" and "no control" headings up on the wall under the first headings and ask participants to sort each list into two sub-lists according to whether the statements are about things that they have (or could have) control over, or whether the statements refer to external factors that are out of their control.
10. Finally review the positions of the papers in the four lists. Then go on to the evaluation and debriefing.

Debriefing and evaluation

- Did the activity help you think more clearly about the ways you participate in different areas of your life? What surprised you most?
- Do you think that youth participation in general is high or low – in your school, club, and community? What are the reasons?
- Does it matter whether young people participate actively or not? Why?
- Do they regard low participation as a result mostly of internal (psychological) factors, or mostly as a result of external factors?
- How do people feel when they are able to participate in a genuine sense – in other words, when their participation is not just tokenistic?
- Would participants in the group like to be able to participate at a higher "rung" than they do at the moment? If so, in which areas? What are the reasons for doing so, and what are the reasons against?
- Would participants in the group like to be able to participate at a lower "rung" than they do at the moment? If so, in which areas? What are the reasons for doing so, and what are the reasons against?
- How many people feel they could participate more than they do at present, and how many feel that they will do so? If so, how and when?
- How is the right to participate in decision making guaranteed in human rights documents?

Tips for facilitators

In part 2, encourage participants to come up with as many different ways of participating as possible. For ideas, consult the background information on Citizenship and Participation.

When you introduce the ladder of participation, make it clear that the model is not meant to suggest that being at the "highest" level is always the best thing. In different situations and depending on people's expertise, time availability or level of interest it may be most appropriate to participate for example, as a consultant or as a representative. There is nothing inherently "wrong" with being merely consulted (or even being merely informed) in certain situations. However, the bottom three rungs of manipulation, decoration and tokenism are not acceptable and cannot be considered as "participation" because involvement and contribution are minimal or non-existent. You should stress this point and be sure that no-one is in any doubt about it.

When the group tries to think about enabling factors and obstacles, help them to put as many statements as possible under the "control" category. You may want to give a few examples or remind them that the "obstacles" may be psychological as well as physical or structural. In the discussions, encourage participants to find ways around things that appear to be obstacles, for example, if they suggest that "an authority (teachers or board of governors in a club or college) won't let us", find out if they have tried asking!

If they say, "We don't think we can do it", ask how they could prove that they could do it!

If they say "It would only make my parents / the teachers / the local authority angry", see if they can find other ways of putting the question so that the person or people referred to would react differently.

You may want to use this activity as an opportunity to speak about the group members' participation in the lessons or club activities in general. You could explore ways in which you or they may be able to facilitate greater involvement and the taking of initiatives on their part.

Discussing whether some members of the group present obstacles for others, preventing them from participating at a deeper level, can be a way in to tackling issues about peer pressure and bullying.

Variations

You could use the role plays at the beginning to explore obstacles and enabling factors, rather than having young people think about cases in their own lives. After each performance, use the Forum Theatre technique (see Chapter 1, page 67) and ask participants to take the action forward in a different way. This will allow them to explore ways of facing obstacles in situations similar to their own lives which may prevent them from participating more actively.

Suggestions for follow-up

Draw up an action plan together with the group to give people responsibility and control over what they are doing and learning.

The activity "Beware we are watching" on page 110 promotes personal action and responsibility and shows ways of participating in a campaign.

Ideas for action

Get the group to draw up a list of things in their local community that they would like to change. Then ask them to identify one or two items on this list where they believe they may be able to have an impact, and to explore how their voice could be heard or how they could influence change in some other way. Then encourage them to pursue these ideas in action!

Further Information

Youth participation is the active engagement of young people throughout their communities and implies a high degree of participation in planning and decision making in any activity where young people are not historically engaged; these could be, for example, activities relating to sports, schools, clubs, associations and the local community. It implies that young people are involved in developing some action that meets genuine needs and that the impact or consequence is extended to others, that is, outside or beyond the youth participants themselves.

The Council of Europe has a manual on the revised European Charter on the Participation of Young People in Local and Regional Life called "Have your say". This is an excellent resource on youth participation and has a separate section of activities.

www.coe.int/youth/havey-oursay

Advisory Council on Youth

European Youth Forum: www.youthforum.org

In Europe there is a consolidated tradition of youth participation and representation. For instance, the Council of Europe's commitment to fostering greater youth participation can be demonstrated through its system of co-management in the youth sector. The Advisory Council on Youth brings together 30 representatives from international youth non-governmental organisations and national youth councils who, together with governmental youth officials in the European Steering Committee on Youth, decide on the priorities and programmes and make recommendations for future policies and programmes. The Advisory Council also formulates opinions and proposals on any question concerning youth within the Council of Europe.

The European Youth Forum is an independent, democratic, youth-led platform, representing about 100 National Youth Councils and International Youth Organisations. The YFJ works to empower young people to participate actively in society to improve their own lives, by representing and advocating their needs and interests and those of their organisations towards the European Institutions, the Council of Europe and the United Nations. The YFJ believes that a "culture of participation" needs to be created. This means that the youth policy agenda has to develop hand in hand with the increased participation of young people in decision-making processes on the matters that concern and affect them.

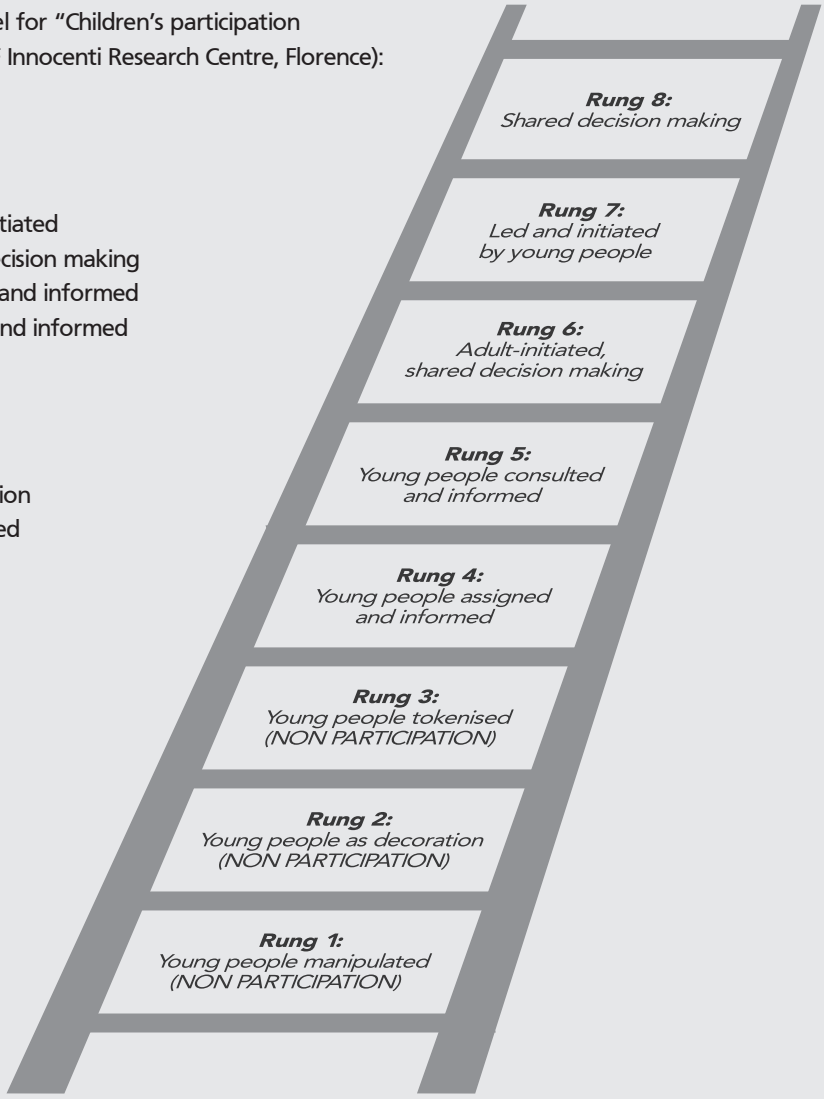
In 1992 Roger Hart developed a model for "Children's participation from tokenism to citizenship" (UNICEF Innocenti Research Centre, Florence):

Participation:

Rung 8: Shared decision making
Rung 7: Young people led and initiated
Rung 6: Adult initiated, shared decision making
Rung 5: Young people consulted and informed
Rung 4: Young people assigned and informed

Non participation:

Rung 3: Young people tokenised
Rung 2: Young people as decoration
Rung 1: Young people manipulated



Children

Environment

Health

Level 2

6+ (small groups 3-4)

60 minutes

Our futures

The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have little.

Franklin D. Roosevelt

Themes
- Children
- Environment
- Health

Complexity Level 2

Group size 6+ (small groups 3-4)

Time 60 minutes

Overview In this activity participants draw, contemplate and discuss their hopes and concerns for the future of their generation. Among the issues addressed are:
- Environmental issues affecting future generations
- How local development does or does not meet local people's needs
- The forces that drive development

Related rights
- The right to an opinion and access to information
- The right to be heard on all matters concerning the best interests of the child
- The right to a decent standard of living

Objectives
- To develop understanding of community life, rights and responsibilities
- To practise skills to discuss openly, work in a team and to have vision
- To promote curiosity and belief that the future is in the hands of every young person and that what they do matters.

Materials
- Paper for drafts
- Large sheets of paper for the final design
- Paints, brushes, pencils, pens and markers
- Materials for a collage, for example, coloured paper, magazines, twigs, rice, beans, dead leaves, shells, drinking straws
- Scissors
- Glue and tape
- Pictures or photographs of how the neighbourhood/town looked ten or twenty years ago. (Optional)
- Maps of where you live, both old and new maps (optional)

Instructions

1. Introduce the concept of change over time. Ask participants to think back to when they were younger and what their homes and the local streets looked like, and how they have changed. Have any of the rooms in the school or centre where you meet been redecorated, or is there any new furniture? Are there any new buildings in the neighbourhood, for instance, shopping centres, housing estates, roads, play parks or cycle tracks?
2. Ask people why these things have changed and who made the decisions about what should be renewed and how it should be done. For example, did a particular housing

scheme provide much-needed, low-cost housing for local people or was it luxury apartments or holiday homes built as an investment by a finance company?

3. Briefly discuss one or two examples: who has benefited from the developments and how? What would they have done if they had been in control?
4. Now make the links with making decisions that affect other people and human rights. Do people think that human rights make a useful framework for decision making? Will human rights be more or less important for decision-makers in the future? Why?
5. Tell the group that the opportunity is now! This is the moment for them to take the chance to start thinking about – and influencing – the futures they may inhabit.
6. Ask people to get into groups of three to four.
7. Hand out the paper and pens and ask them to draft or sketch ideas for their ideal neighbourhood/town of the future. They have a free hand. The limits are their own imaginations.
8. When each group has agreed a draft plan, they should transfer it onto a large sheet of paper and complete it with paint and collage materials.
9. When the work is done, ask each group in turn to present their plan and to say where they got their ideas from and how they developed them. Allow time for short questions and answers after each presentation, but leave general discussion for the debriefing.

KEY DATE

12 August
International Youth Day

Debriefing and evaluation

Start with a review of how people worked together in their groups. Then go on to talk about how the plans did or did not meet people's needs for a healthy living environment.

- Did everyone feel able to participate and to contribute to the work? How did the different small groups make the best use of the individual talents of their members?
- How did it feel to receive feedback about their plans?
- How did it feel to give feedback about their plans?
- Would they be prepared to compromise some of their ideals if they now had to design a single class or group plan that met the needs and aspirations of everyone in the class or group?
- Did the plans take environmental protection into account, for example the need to reduce carbon dioxide emissions, to use renewable and sustainable resources and to recycle?
- Did people enjoy the feeling of being "architects of their futures"? Do they believe these ideals could ever come true? Why? Why not?
- Do they believe adults would be ready to discuss their plans? Why? Why not?
- What was the biggest surprise in any of the plans?
- What will be their rights as citizens in the future?
- What will be their duties as citizens in the future?
- Do young people in your school (club or community) have a say either in developments that affect them directly or in developments in general? Which rights could they claim to give them the right to participate in decision-making processes?
- What opportunities do young people in general have to influence the democratic processes which shape their lives and their futures?
- What sorts of local amenities are needed to ensure everyone's rights to health, rest and leisure and cultural life?

Tips for facilitators

The title of this activity is "Our futures". The intention of using the plural is to emphasise that the future is not pre-determined, but rather that it is what we make it. Therefore, there are many possible futures and the challenge for young people is to build a future which reflects their ideals and aspirations.

To reinforce the concept of change, you may like to show old pictures of how the local area looked ten or twenty years ago. You can also ask them to think of global changes. For instance, they should think about the fact that thirty years ago the Internet was the stuff of science fiction, but that in a few years time there will be connections to the web in every school and library in the world.

If the participants are not sure about what the future town may be like you could prompt them by asking:

- Who will live here? People born here, or newcomers? What ages will they be? Will they live in families?
- What will their daily lives be like? Where will they shop for food? How will they travel around?
- What sort of welfare services, such as hospitals, dentists, etc. will they need?
- What will their schools be like?
- How will they travel?
- What will the houses be like?
- What will their social lives be like? What will they do in their leisure time?
- Will they have pets?
- What work will people do?
- What new technological developments might there be?
- What about the environment? The natural surroundings?

Variations

Instead of a collage you could make models using scrap materials, for instance cardboard boxes / packaging, toilet roll tubes, or folded card, or you could use building bricks, for instance, Lego blocks.

Instead of making general plans for what they would like their locality to look like, participants could choose a site locally that is currently disused and which could be developed. Let the group research into the needs of different sections of the community and come up with a proposal that they can put to the local council. Options for what to put on the site may include a shopping centre, a leisure centre, a school, housing, a car park, an open green space, a playground, a sports field, a quiet rose garden with seating for elderly people, a city farm, a wildlife sanctuary, an amusement park, a site for travellers or a bowling green. If you want to do this as an action project, you will find information about planning and implementing action projects in Chapter 3.

Suggestions for follow-up

You may like to explore how your locality could adapt itself to the future challenges of peak oil and climate change. The Transition Town initiative involves local people looking at all aspects of their community (food, energy, transport, health, heart and soul, economics and livelihoods, etc.) and finding creative ways to eventually launch a community-defined, community-implemented "Energy Descent Action Plan" over a 15- to 20-year timescale. Initiatives so far have included the following: creating community gardens to grow food; a business waste exchange, which seeks to match the waste of one industry with another industry that uses this waste; repairing old items rather than throwing them away, and developing local exchange trading systems (LETS). For more information and examples of what how people are developing this concept all over the world, see www.transitiontowns.org or put "Transition Towns" into your search engine.

Another follow-up idea is to ask participants to draw up a personalised, idiosyncratic, illustrated, and annotated large-scale map of where they live to show the features that are important to them. For instance, graffiti on a wall, a particular tree along a road, or an unof-

ficial track that they use as a short-cut across town. Recording something's existence is the first step to showing that it is valued; it is a way to protect it from being demolished in some future "development".

See www.commonground.org.uk and their Parish Maps project.

Another way of looking at and recording the location and distribution of resources, features, the landscape and main land uses in an area is the tool known as a "transect walk" which is used in the World Bank's poverty and social impact analysis. Try it one afternoon if you want to get out into the countryside! Search for "transect walk" at http://web.worldbank.org

Find out more about the planning processes for local development and how to influence them. Get involved with decision-making in the school, club or association by attending council meetings, or even standing for election. There are other activities that can be useful to explore futures options. For instance, "The path to Equality-Land" looks at how to achieve gender equality.

If you want another activity that involves young people in democratic decision making – this time about what sort of education they want through participation in school councils – look at "Let every voice be heard" on page 207.

While we dream about our futures, we can make a start at building a more just society. If the group would like to look at the issue of bullying and explore ways to develop empathy and respect for everyone, then they could do the activity "Do we have alternatives?" on page 140.

Ideas for action

Make an exhibition of the collages and invite local councillors to come and hear your views.

Get a copy of the strategy plans (annual and long-term ones) for your community. Analyse them within the group and then consult with friends and family. Give your feedback by creating a blog, writing to a local newspaper, organising a public meeting on this issue or participating in a public assembly organised by the authorities.

Contact the local Agenda 21 or another environmental group and get involved with working for a sustainable future.

Gender

Discrimination and Intolerance

Education

Level 2

4+

120 minutes

Path to Equality-land

The obstacle is the path.

Zen proverb

Themes
- Gender
- Discrimination and Intolerance
- Education

Complexity Level 2

Group size 4+

Time 120 minutes

Overview This activity involves small group work, imagination, and drawing to explore issues of gender equality and discrimination against women.

Related rights
- Freedom from discrimination on grounds of sex and gender
- The right to marriage and family
- The right to equality before the law

Objectives
- To envisage a future world where equality is the norm
- To develop communication, imagination, creativity and skills to co-operate
- To promote justice and respect

Materials
- 2 large sheets of paper (A3 size) or flipchart paper per small group
- Marker pens of different colours, enough for all small groups
- A map, preferably a hiking map or any other sort of map that shows physical features, for instance, mountains, valleys, rivers, forests, villages, bridges, etc.

Preparation
- Familiarise yourself with the map and the symbols used.

Instructions

Part1. Defining the problems and brainstorming solutions. 15 minutes.

1. Ask people to get into small groups of three to five people. Hand out one sheet of paper and the pens to each group. Tell them to draw 3 columns of equal width down the paper.
2. Remind people that in Equality-land, there is complete gender equality. Ask participants to brainstorm concrete examples of what this country would be like. One person in the group notes down the list in the first column.
3. Now ask the groups to think about how life is today, to reflect on each point in column 1 and to discuss what steps need to be taken to get from the present to their future Equality-land. In the second column, write the steps down beside each point.
4. Next, ask people to reflect on the obstacles they might encounter on the path to Equality-land and how they would overcome them. Write these down in the third column.

Part 2. Drawing the map. 40 minutes.

1. Briefly review what a map looks like. Point out the ways that contours are drawn, the shading for mountains and rivers and the symbols that are used for forests, moor land, buildings, power cables, and so on.

2. Now introduce the idea of other symbols. Ask participants if they know of any folk tales or other stories that use the metaphor of a person going on a journey to present moral ideals. Talk about the way a dark forest, for instance, may be used as a metaphor for evil or a red, rosy apple used to represent temptation. The traveller may show moral strength swimming across a fast flowing river or humility helping a distressed animal.
3. Hand out a second large sheet of paper to each group. Ask each group to make their own fantasy map to represent the landscapes of the present and the future with a path or paths running between them. They should make up their own symbols for the geographical features and for the obstacles that will either hinder or help the traveller as he and she journeys along the path from the present to Equality-land.
4. Bring everyone back into plenary and ask participants to share their maps.

KEY DATE

8 March
International Women's Day
3 November
World Men's Day

Debriefing and evaluation

Start with a discussion about the way the different groups worked together and how they made decisions about what to represent and about the way they drew the map. Then go on to talk about what Equality-land might look like in reality, and the obstacles to reaching it.

- Did people enjoy the activity? Why?
- Which was the easiest and which was the hardest column to fill in? Why?
- What were the main features of Equality-land?
- What needs to change in order to build a society where there is gender equality?
- In relation to the right not to be discriminated against, can policies of positive discrimination be justified as short-term measures to boost gender equality?
- If you had to rate your country amongst all the countries of the world for equality of opportunity for both men and women, how would you rate it on a scale of 1 to 10? 1 is very unequal, 10 is almost ideal equality.
- Why is it so important to focus on women's human rights?
- Apart from women, which other groups are discriminated against in your society? How is this manifested? Which human rights are being violated?
- How can disadvantaged groups be empowered to claim their rights?
- What role has education to play in empowerment?
- What role has human rights education to play in empowerment?

Tips for facilitators

Ensure that the groups think of concrete examples of how life in Equality-land could be. Try to get the groups to come up with their own examples, but if this is difficult you can suggest they think about the number of women in parliament, the number of women at the top of business, differences in income, the number of hours that men and women work in a day and how they spend their leisure time, sharing domestic chores, the numbers of part-time workers, domestic violence, harassment at school and at work or how men and women are portrayed in the media.

Don't over emphasise the need for symbols because metaphorical ideas are not easy for some people. If participants get stuck thinking about how to picture their ideas, you could start them off by suggesting a woman uses a bridge of education to go over a river of prejudice against women who want to be a lawyer, or a man could find a jewel of satisfaction through working as a nursery teacher, looking after very small children. Of course you will have to think of examples of gender stereotyping that reflect the reality in your society.

Variations

The groups could make models of the landscape using "junk". In this case, you will need to have a good collection of small boxes, tubs, tubes, paper, stones, nuts, bits of string and wool, paper clips, etc and also glue and card for the bases for the models.

The method of drawing a map from the present to the future can be adapted to most issues where you want participants to think freely and imaginatively about finding solutions to problems.

Suggestions for follow-up

Having spent time thinking about gender equality now and in the future, the group may like to use the method used in the activity "Timelines" to "look back" at famous women; encourage them to explore how the concept and practice of gender equality has changed through history. Search on the Internet for "timeline famous women".

Alternatively, you may like to explore issues about discrimination and the right to cultural identity within the context of sustainable development in the activity "Makah whaling" on page 215.

Ideas for action

Look at your own school, club or workplace policies about equal opportunities in relation to gender and discuss how the policies are implemented and whether or not any changes or extra efforts need to be made to bring your institution to the status of Equality-land.

Put "arguments for parity democracy" into a search engine to find the link to the very practical European Women's Lobby (EWL) lobbying and action kit. You can also find out more about women in politics on www.iknowpolitics.org.

Further information

The concept behind this activity is that of "Empowerment". Empowerment is difficult to translate and sometimes also difficult to explain, even in English! "Empowerment" is both the means and the outcome of the pedagogy that some people call "Liberatory" education. One definition of "empowerment" from Oxfam is: Empowerment involves challenging the forms of oppression, which compel millions of people to play a part in their society on terms that are unequal, or in ways which deny their human rights.

Playing with pictures

A picture says a thousand words and the camera does not lie - or does it?

General Human Rights

Level 1

Any

30 minutes

Complexity Level 1

Group size Any

Time 30 minutes

Themes
- General Human Rights

Overview In this activity people identify images that illustrate Articles in the Universal Declaration of Human Rights (UDHR)

Related rights
- All

Objectives
- To raise awareness about the relevance of human rights to everyday life
- To develop "visual literacy" skills, listening and communication skills
- To promote empathy and respect for human dignity

Materials
- A collection of 20 - 30 photographs, numbered
- A large table
- A wall chart listing the Articles of the UDHR (copied from the abridged version on page 600)

Instructions

1. Lay the pictures out on a large table.
2. Tell participants to work individually.
3. Read out one of the articles from the UDHR and write it up on the board / flip chart.
4. Ask participants to look at the photographs and to choose the one that, in their opinion, best represents the article.
5. Then ask each person in turn to say which picture they chose and why.
6. Make a note of which pictures were chosen; write the numbers on the board.
7. Do four or five more rounds, naming different articles from the UDHR. (Choose a mixture of the civil and political and social and economic rights.)

Debriefing and evaluation

Start with a review of the activity itself and then go on to talk about what participants learned.

- Did individuals choose different pictures in the different rounds, or did they think that one or two pictures said it all?
- Did different people choose the same pictures in the different rounds, or did people have very different ideas about what represented the different rights? What does this tell us about how each of us sees the world?
- Review the list on the flipchart. Which photographs were chosen most often? What was special about these images? Why were they chosen often? Did the size or colour make a difference, or was it what was in the picture that was significant?
- Was any individual picture chosen to represent several different rights?
- Did anyone disagree with anyone else's interpretation of a particular picture?
- Were there any photos that were never chosen? Could they nonetheless be interpreted to represent a human right? Which?

Tips for facilitators

There is no limit on the number of times a particular photograph can be chosen. One particular image may be chosen several times in one round, or it may be chosen in different rounds. In other words, it may represent one of the articles to several people, or it may represent different articles to different people.

Refer to chapter 1 "Basic methods", on page 61 for more information about making your own set of photos. The pictures for this activity should show a wide variety of aspects of "life on earth"; they should include images of individuals and groups, people of different ages, cultures and abilities. There should be pictures in rural and urban settings, of industry and agriculture, and people doing different sorts of work and leisure activities. Don't try to put the pictures in any sort of order when you number them. The purpose of the numbers is just so the pictures can easily be identified.

Always bear in mind to check if there is any copyright on the pictures and photos that you wish to use.

It will depend on the group and their general skills of "visual literacy" how much you need to guide the participants to analyse the pictures. You may consider starting the activity with a joint analysis of one or two of the pictures. The questions presented in the "further information" section below can be used as a guide.

Variations

You could also ask participants to pick the one that for them best represents the general concept of human rights. When everyone has chosen, ask them to give their reasons.

You can make copies of Pancho's cartoons in Chapter 5 and ask participants to say which human rights they reflect.

If you want to use video instead of pictures, then consider doing the activity "Act it out", which uses drama to explore the concept of human rights, and get the group to video the scenes and post them on youtube.com.

Suggestions for follow-up

Borrow cameras, or look out for some of the disposable ones when they are on sale, and make a project to photograph "Views on human rights" in your locality.

The activity "Change your glasses" on page 126 gets people to explore and photograph their locality from a human rights perspective.

Images do not only come from pictures; they also come from situations and events. Let the group "see" discrimination through the activity "Take a step forward", on page 281.

Ideas for action

Make an exhibition of photographs from the "Views on human rights" project. Alternatively, develop some of the ideas for posters from the other suggestions below, and use them for an exhibition.

More ways to play with pictures

KEY DATE

25 October
International Artists Day

Part of the picture

Materials/preparation

- Find pictures that tell a simple story. Cut them into two parts in such a way that separately the two images encourage the viewer to read the situation in a way which is quite different from the way they would read the situation if they read the two images together as a whole.
- Put the two parts of the picture in an envelope. You need one envelope per participant.

Instructions

1. Ask participants to get into pairs.
2. Give each pair two envelopes.
3. Tell participants to take turns to open an envelope and give their partner one part of the picture inside. Let the partner say what they think is going on in the picture, who the subject is and what they are doing.
4. Then, the first participant should hand over the second piece and ask their partner what they think is happening now that they have the full picture.
5. Go on to talk about:
   - What surprises were there?
   - How often do people accept what they see and forget that it may not be the "whole story"?

Tips for facilitators

You can also use this activity as an icebreaker.

Captions

Materials/preparation

- A collection of 5 pictures, numbered
- 5 strips of paper and a pen per participant
- Tape or glue
- 5 large sheets of paper (A3) or flipchart paper.

Instructions

1. Lay the pictures out on a table and ask participants, either individually or in pairs, to write a caption for each of the pictures, one caption on each strip of paper.
2. When everyone has finished, hold up the pictures one at a time and invite participants to read out their captions.
3. Glue each picture in the centre of a large sheet of paper and ask participants to glue or tape their captions around the picture to make a "poster".
4. Tape the posters to the wall.
5. Go on to a brief review of the different pictures and their captions.
   - What makes a good caption?
   - If a picture can say a thousand words, why do they need captions?

Tips for facilitators

Choose pictures that reflect the topic you want to focus on and also consider their potential for amusing and provocative captions.

Some of Pancho's illustrations in Chapter 5 make good material for this activity.

Speech bubbles

Materials/preparation

- Pictures, one picture per pair. (Two or more pairs should get the same picture.)
- Paper and pen, one between two people
- Glue

Instructions

1. Ask participants to get into pairs. Hand out the pictures, sheets of paper and pens.
2. Invite them to analyse the Who? What? Where? When? and How? of the picture.
3. Tell them to glue the picture onto the paper and to write speech bubbles for the characters in the picture.
4. Ask the pairs to share their work and go on to a short debriefing:
   - How hard was it to analyse the pictures and to write speech bubbles?
   - For the pairs who had the same picture, how do the analyses of your pictures compare?
   - What stereotypes did participants find in the pictures and in the speech bubbles?

Tips for facilitators

You do not have to restrict the group to pictures of people. Why not include some pictures with animals? This can be especially fruitful if you want to get people to talk about stereotypes. You can start out by pointing out how often animals are cast as stereotypes in cartoons and then get the group to look for examples of stereotyping in their pictures and speech bubbles.

Some of Pancho's illustrations in Chapter 5 make good material for this activity.

Just out of frame!

Materials/preparation

- Paper and coloured pens and markers
- Large sheets of paper, one per pair
- Materials for collage (optional)
- Pictures

Instructions

1. Lay out the pictures for everyone to see.
2. Explain how photographers and picture editors crop pictures to draw the viewer's attention to what they want you to look at.
3. Ask participants to work in pairs and ask them to select the particular picture they would like to work with. Tell them to analyse the picture and then glue it to a large sheet of paper. They should then draw in what they think was happening beyond the border of the picture; that is, they should "uncrop" it.
4. Ask people to share their work and discuss the following:
   - Why do photographers and picture editors crop pictures?
   - Can cropping be regarded as a form of censorship?

Tips for facilitators

Participants should feel free to make their wider pictures as realistic or as fantastic as they wish.

If you have the possibility, you could carry out this activity using digital pictures on computers.

Power Station

This power station generates creative human energy!

Themes
- Peace and Violence
- Citizenship and Participation
- General Human Rights

Complexity Level 3

Group size 10+ (small groups 3-5)

Time 90 minutes

Overview Participants brainstorm acts of violence that are common in their daily lives and then look for creative ways of dealing with them and finding solutions to the problems.

Related rights
- The right to life, liberty and personal security
- Freedom from discrimination
- Freedom from interference with privacy, family, home and correspondence

Objectives
- To identify acts of violence and their causes and to investigate solutions
- To develop co-operative and group work skills
- To cultivate a sense of justice and responsibility towards others

Materials
- A long piece of strong string or rope, equal to the width of the room to represent an electric cable.
- A4 size sheets of paper of 2 different colours, for example red and green
- Markers, one per small group
- Props: a loud bell or hooter, hard hats, a white coat, a cable cutter (real or made out of card)
- 2 reels of sticky tape
- 2 rooms (optional, but preferable)
- An assistant to operate the bells, lights and any other special effects

Preparation
- Prepare one room to be the "power station". Clear a space in the middle. Stretch the string (representing an electrical cable) across the room at shoulder height and anchor the ends firmly.

Peace and Violence

Citizenship and Participation

General Human Rights

Level 3

10+ (small groups 3-5)

90 minutes

Instructions

1. Explain to the participants that they are going to be working in a power station. Normal power stations generate electricity from uranium, coal, gas, rubbish, bio-fuels, the sun, wind or waves. This power station, however, generates energy from acts of violence and is therefore potentially dangerous and ought to be closed down or converted to run on another fuel. You (the facilitator) are the manager of the power station and the participants are the technicians.

Part 1. Brainstorming acts of violence

2. Ask participants to carry out a quick personal brainstorming session of "violence around me". Explain clearly that they are not going to look at the "big issues" such as terrorism or

genocide but rather at those acts of violence which we all meet in everyday life at school or in youth clubs, on the street and in our homes.

3. Divide the participants into groups of 3 to 5 people and hand out three sheets of (red) paper and a marker pen to each small group. Ask participants to share the issues they brainstormed and agree collectively on which forms of violence are the most important to tackle. They should write these down, one on each piece of paper, in big letters and using key words or very short phrases.
4. Collect the sheets together and do a quick check to see if there are any that are duplicated. Discard the duplicates.
5. Give the participants a five-minute break while you prepare for the next part. Hang the pieces of paper over the "electric cable" about 0.5 m apart. Tape them onto the string so that they stay in position and do not slide.

Part 2. In the power station

6. When you are ready and all the "forms of the violence" papers are stuck onto the rope, tell the group that you just received notification from the Health and Safety Executive that the plant will be closed down unless they – the "technicians" – can find alternative fuel to power the station.
7. Invite the "technicians" into the "power station". Split them into 2 teams and give plenty of sheets of (green) paper, marker pens and a roll of sticky tape to each.
8. Point out the power cable and the papers representing the acts of violence.
9. Explain that one of the reasons why the power station is so dangerous is that violence generates energy in a very uneven flow; there are frequent surges. When this happens the only quick way to prevent the whole place exploding is to cut the cable; however, this is an extremely dangerous procedure and should be avoided at all costs. When a particularly strong surge is building up, warning lights will flicker and they will hear a bell. They will then have to act fast to divert the build up of energy. To do this they need to identify ways of transforming the acts of violence on the electrical cable into positive actions.
10. Explain how it works in practice: They will hear bells and see warning lights flashing. You will point to where you may have to cut the cable and read out the words on the two sheets that hang on the cable either side of the cutting point. The two teams then have a maximum of 1 minute to consider ways of tackling the two different forms of violence. They note their proposals down, each one on a separate sheet of (green) paper, and race to stick them as quickly as possible onto the rope where you are about to cut.
11. Now start the power station up and let it run for just a minute or two. Signal to the assistant to start ringing the bell and flashing the lights. Take the bolt cutter and mime that you are about to cut the cable at a certain point. Read out loud the two forms of violence and urge the teams to start their rescue work.
12. After one minute, stop the bell and flashing lights and put aside the bolt cutter, step forward and read out what is written on the "solutions papers". Briefly discuss the suggestions with the whole group. Get the teams to amend or discard any papers that, on reflection, are not realistic. Remove the two "forms of violence" papers and express your relief.
13. Repeat steps 11 and 12 until all the "violence papers" have been removed and are replaced by "solution papers".
14. Finally, collect all the "solutions papers" off the wire and stick them on the wall beside the various expressions of violence.

Debriefing and evaluation

Start the debriefing with a review of the activity itself and then go on to discuss each expression of violence and the proposed solutions:

- How did people feel during the activity? Did they enjoy it? Why (not)?
- Did everybody agree about the importance of the different forms of violence?

- What are the causes of the particular expressions of violence identified?
- Were the proposed solutions and actions realistic? In the short term? In the longer term?
- What challenges or resistance might people face when trying to implement these solutions?
- How can young people best prevent violence and defend peaceful alternatives?
- Which human rights are violated by violence?

Tips for facilitators

You will need to allow about 10 minutes for part 1, the brainstorm, about 60 minutes for the work in the power station and 20 minutes for the debriefing and evaluation.

If you need to give people some help with the initial brainstorming, you could give examples of acts of violence against individuals, for instance, bullying, name-calling, sarcasm, jokes in poor taste, offensive phone calls and text messages (SMS) and vandalism to personal property. You can also suggest acts that are not directed at a particular individual, such as the violence we see in films or hear in songs.

At step 11 the teams should aim to come up with two or three proposals of ways to tackle each form of violence, but one is sufficient. The solutions should be realistic.

One key to success is the way you create the working atmosphere and generate the feeling of urgency to prevent the cable being cut. You can download sounds of machines working, and alarms ringing from the Internet. As manager you could wear a white coat and wear a hard hat; if you have access to more let the technicians also dress up. You could also think about doing the activity in the basement amongst the water pipes. Obviously a certain level of acting ability on your part will add to the fun, but you don't need special skills. Just try to keep the action moving and keep the discussions between each round brief. In-depth debate should be kept for the debriefing.

If people need a further explanation about how to come up with ideas for solutions to the problems you could give the following examples. The solutions to "bullying" could be holding awareness workshops in schools on forms of bullying or training peer mediators. Solutions for "violence on television" might be to allow violent films to be broadcast only after 11 p.m. or to organise activities for children so that they have alternatives to watching TV.

If the group is small, you can work with one group of "technicians". The reason for working with two teams is that two teams very often come up with different solutions to the same problem, which broadens the options. You can also increase the pace of the activity by adding an element of competition. To do this, give each team different coloured paper and see which team gets the most solutions.

Suggestions for follow-up

Discrimination or gender issues might have come up in the "power station" Even if they didn't, you may be interested in exploring issues about identity and the right to equality in dignity and respect. Have a look at the activity, "Who are I?", on page 332.

Ideas for action

Tackle one of the problems identified in this activity. For instance, if bullying was the chosen issue, the group could take forward the proposal to organise a workshop in their school and put it on the agenda of the next school or association council meeting.

Further information

"Power station" has been developed from an activity developed by Dariusz Grzemny, Association for Children and Young People (Chance), Glogow, Poland.

KEY DATE

4 November
The European Convention on Human Rights was signed on this day in 1950.

Note

This technique can be adapted for use with any issue which involves identifying problems and finding solutions.

Discrimination and Intolerance

Culture and Sport

Peace and Violence

Level 3

4-30 (small groups 4-5)

120 minutes

Responding to racism

Everyone has a responsibility to monitor and tackle racial harassment and racist incidents!

Complexity Level 3

Group size 4-30 (small groups 4-5)

Time 120 minutes

Themes
- Discrimination and Intolerance
- Culture and Sport
- Peace and Violence

Overview In this activity participants role play a critical incident to explore issues about:
- Racism, stereotypes and cultural differences
- The prevalence of some forms of racism and prejudice, notably against Roma
- How to deal with racism in a school or other educational organisation.

Related rights
- Equality in dignity and rights
- Freedom from discrimination
- Freedom of thought, conscience and religion

Objectives
- To deepen understanding about cultural differences and institutional racism
- To develop skills for democratic participation, communication and co-operation
- To promote responsibility, justice and solidarity

Materials
- Large sheets of paper or flipchart paper and markers
- 4 volunteers to present a role-play
- Role cards
- Critical incident card
- Guidelines for facilitators
- Copies of the school's policy and guidelines on racial incidents; enough to share one between two
- Copies of the handout "Some practical points for consideration", or write the points up on a large sheet of paper
- Paper and pens

Preparation
- Review the critical incident and if necessary adapt it to your own situation.
- Choose four volunteers and ask them to prepare a very short role play based on the critical incident to present to the rest of the group.
- Make 5 copies of the critical incident scene card (one per role player and one for the facilitator).
- Make a copy of the guidelines for the facilitator.

KEY DATE

21 March
International Day for the Elimination of Racial Discrimination (Anti-Racism Day)

Instructions

This activity is in two parts: part 1 is a review of what we understand by the term racism; part 2 involves drafting a policy for dealing with racist incidents in your school, club or organisation.

Part 1. A review: what do we understand by the term racism?

1. Begin the activity with a brainstorm on "racism".
2. Racist incidents and potential intercultural misunderstandings happen every day. Go on to brainstorm what kinds of everyday incidents and behaviour people identify as being racist.
3. Ask for four volunteers to act out the role play. Give them the role cards and copies of the critical incident and give them 15 minutes to prepare.
4. Explain that everyone else is an observer. Hand out paper and pens and explain that they will be watching three short scenes. There will be short breaks in between for the observers to write down key words which summarise their response.
5. Ask the volunteers to act out the role play.
6. At the end, conduct a short debriefing of people's comments:

a. What did people write down in the first break? What led participants to their conclusions?
b. What did people write down in the second break? What led them to those conclusions?
c. What did people realise at the end? What assumptions had they been making?

7. Go on to discuss what people thought the teachers, Gyula's father and the head teacher could – or should – have done to ensure a just outcome?

Part 2. Drafting a policy for dealing with racist incidents

1. Explain that the objective of this part of the activity is to develop guidelines on how racist incidents should be dealt with and to draft a policy for the school.
2. Carry out a short brainstorming activity of the different groups of people in the school, for example pupils/students, teachers, a head teacher, cleaning staff, librarians, school bus drivers and supervisory staff, for instance, playground supervisors.
3. Next, ask the participants to divide themselves into small groups of four or five people to consider the duties and responsibilities of the different members of the school with respect to racist incidents. Give the groups 30 minutes for their discussions and to prepare a report with key points on flipchart paper.
4. Ask participants to come back into plenary to report on their work. The facilitator should make a summary of the points on flip chart or on a board.
5. Ask the participants to review the policies or guidelines that already exist in their school. What needs to be updated?
6. Now encourage participants to work on developing the policy. Get each small group to work on one aspect (step or measure). For example: if a general school statement about racism and discrimination is needed, then one group should be in charge of writing it. Groups should also discuss ways to present their results in plenary, for example, using not only their writing but also images, collages and body sculptures to better convey their feelings.
7. In plenary, ask the groups to report their results and discuss how to implement their ideas.

Debriefing and evaluation

Begin with a review of the activity itself and which human rights are at stake, and then go on to talk about what people learned and what they should do next.

- How prevalent is racism in your school and in society at large?
- Do you know of any racist incidents that have happened in your school or community?
- Are any groups targeted more often than others? Which? Why? Were the same groups targeted twenty or fifty years ago?
- How are Roma treated in your country and in other countries in Europe?
- What sorts of stereotypes do you have of Roma people? Where do these stereotypes come from? How can they be challenged?

- Which human rights are at stake in the critical incident?
- Have the participants' ideas of what constitutes a racist incident changed as a result of doing the activity? How? Elicit examples.
- Whose responsibility is it to ensure that racist incidents do not happen in your school or organisation?
- Having a policy on dealing with racist incidents is important, but would it not be better not to need it in the first place? What can and should be done to address the causes of racist behaviour, both in school and in society at large?

Tips for facilitators

Be aware of the background of the members of the group and adapt the activity accordingly. People will be more engaged if you deal with issues that are real for the group. On the other hand, you need to be prepared for the emotions that may be brought out as a result. It is important to pay attention to the feelings of those participants who feel that they themselves have been discriminated against at school.

Brainstorming is a classic way to start an activity, but you could liven things up and be provocative by telling a racist joke. Consider choosing one that pokes fun at a group which is not represented in your class or youth group. In every country there are traditions of jokes about other nationals. You could start off the discussion by asking the group to share one or two. You could then go on to talk about the dividing line between racist and non-racist jokes. For instance, are jokes about Roma or Jews nationalistic or racist? This could lead you on to the definition of a racist joke and of a racist incident (see below in "further information").

At part 1 step 5, you may prefer to use the Forum Theatre or Image Theatre technique, see page 67.

At part 1 step 6, you may find that participants get very emotional. This may be reflected in the notes that participants take at the end of each scene and it may make it difficult to retrace the process. It may work better if you keep it concrete and focus on what the actors should do.

It may be that at the end of part 2 step 4 the conclusions are not sufficiently focused for the participants to use them for the next step. In this case, you may wish to use the handout, "Some practical points for consideration" and encourage groups to develop the first four steps.

Variations

The activity can be adapted to address issues such as bullying. If bullying is an issue, you may like to explore the activity, "Do we have alternatives?" on page 140 first, before you try to develop an anti-bullying policy.

Suggestions for follow up

Review the situation and the policy regularly, for instance, once or twice a year. Policies need to be reviewed to ensure that they are in fact meeting the objectives. As society changes, so policies need updating to ensure that they continue to meet the challenges of the changing conditions.

If you want to do some campaigning, then the activity "Dosta!" on page 151 will help you to develop an action.

Another activity that focuses on prejudice and discrimination is "My life is not a show" on page 232. It addresses cyberbullying. If the group wish to look at discrimination against disabled people, they could look at the activity "Sports for all" on page 276

Ideas for action

Continue to work on the policies in your own school or organisation and ensure their implementation. The group could also link up with anti-racist projects in other countries. For instance with "Schools Without Racism", a programme that requires at least 60% of the school population to sign and implement a common anti-discrimination statement http://members.multimania.nl/astrada/szr/swr.html

Further information

Definition of racism

Racism, in general terms, consists of conduct or words or practices which advantage or disadvantage people because of their colour, culture or ethnic origin. Its more subtle forms are as damaging as its overt form.

Institutionalised racism can be defined as the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amounts to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantages people from ethnic minorities. Racist incidents and harassment can take place in any institution, regardless of the numbers of pupils from different ethnic backgrounds within it.

A racist incident is any incident which is perceived to be racist by the victim or any other person. For instance:

Physical harassment: comprises the more obvious examples of violent attacks or physical intimidation of both children and adults from minority groups, as well as incidents of "minor" intimidation which may be cumulative in effect.

Verbal harassment: name calling directed at those from minority groups and any ridicule of a person's background or culture (e.g. music, dress or diet) may be the most obvious examples. There may be other forms of verbal abuse, which are less obvious, involving teachers, pupils or other adults, such as off-the-cuff remarks of a racist nature, which cause offence.

Non co-operation and disrespect: refusal to co-operate with or show respect to minority pupils, students, teachers, trainers, youth leaders and others by people in the school/education community may constitute a racist incident if there is evidence of racist motivation or if the "victim" perceives racism to be a motive. Disrespect can also be inadvertent, for example if a teacher or trainer shows ignorance of a pupil's cultural practices in a way that makes the victim feel harassed or uncomfortable.

Other incidents: racist jokes and use of racist vocabulary, the wearing of racist insignia, badges, T shirts, etc., racist graffiti, the distribution of racist literature or posters, the presence of racist or fascist organisations in or around the school community, or stereotyping by adults which could lead to discrimination.

Many racist incidents will be of a less obvious type. Such insidious actions which occur are often the most difficult to detect and deal with. Many racist incidents involving pupils or students will not occur in the presence of teachers or adults. It is therefore important that schools develop strategies to ensure that all members of the school community are sensitive to, and take responsibility for, reporting and dealing with incidents.

Further information about racism, antisemitism, antigypsyism and romaphobia can be be found in the Discrimination and Intolerance section of chapter 5.

Handouts

Role cards

Head teacher role card
Your greatest concern is the reputation of the school regarding safety and stealing.

Teacher 1 role card
You have noticed that other things, not just money, have been disappearing from the school. You have noted that last week Gyula came to school with a mobile phone.

Teacher 2 role card
You are Gyula's class teacher. You know him quite well and like him. He is a kind, thoughtful boy who works hard, but he has not got any friends.

Father role card
Gyula is a good boy. You know how important education is and you always check that Gyula has done his homework before allowing him to go out to play football. It was his birthday last week.

Critical incident

Each scene takes place in the head teacher's office.

Scene 1: Head teacher, teacher 1 and teacher 2
The head teacher, teacher 1 and teacher 2 discuss the problem and their reactions to a recent spate of pick-pocketing in the school. There have been several incidents: for instance, it started with a missing pen and since then several other things have gone missing, but mostly money.
There are rumours about who it could be, and the most likely culprit seems to be Gyula, a Roma boy.

Time: 3-5 minutes

Scene 2: Headmaster, Gyula's father and teacher 1
The headmaster presses Gyula's father to admit that his son has been stealing. The father stresses that Gyula would not do such a thing. Nonetheless, he apologises and offers to pay the stolen money back.
The teachers feel awkward about the situation and promise to keep it a secret. Gyula can stay in the school, but the father should keep a closer eye on his son.

Time: 3-5 minutes

Scene 3: Headmaster and teacher 2
The headmaster and teacher 1 discuss the improved atmosphere in the school. They are pleased that the problem seems to be solved.
Enter teacher 1: S/he announces the news that the police have just arrested a pupil (not Gyula) for pick-pocketing at the school gate. Apparently s/he has confessed to have stolen all the money.
They discuss their reactions to the news.

Time: 3-5 minutes

Guidelines for the facilitator

Let the volunteers perform their role-play. At the breaks, between the scenes, you should interject with the questions and ask the observers to write down key words which summarise their response at that stage in the presentation.

First break: First question to the observers: If you were the head teacher, what would you do?
Second break: Second question to the observers: Do you think the matter has been solved satisfactorily?
Third break: Third question to the observers: What do you think now?

Some practical points for consideration in relation to developing an anti-racist policy.

In dealing with racial harassment and racist incidents, a whole school (organisation) approach to policy development and implementation is required. It is important that approaches to racist incidents fit in with general school / organisational policy and practice. The issues should be regarded as "special but not separate". Some practical points for consideration are:

- A clear statement of policy needs to be made showing that no racist incidents or racial harassment will be tolerated.
- In the policy, the school should make a clear statement as to the procedures that should be followed when a racist incident occurs.
- The whole school approach, including processes and agreed actions for dealing with incidents, must extend to all members of the school community: governors, staff (teaching and non-teaching), parents, pupils, students and visitors.
- There must be clear understanding that everyone in the school community has a responsibility to monitor and tackle racial harassment and racist incidents.
- There should be a consistency of approach so that everyone involved is aware of what is expected of them.
- It should be understood that a response to an incident should be made at the time the incident occurs or is reported.
- Any follow-up responses to an incident should be made within an agreed time-scale.

Source: http://www.northants-ecl.gov.uk/apps/IPS/msc/rig/hme.asp

General Human Rights

Level 1

8+

60 minutes

Rights Bingo!

What do you know about human rights?

Themes
- General Human Rights

Complexity Level 1

Group size 8+

Time 60 minutes

Overview This is a simple quiz and variation of the game Bingo!, in which people share their knowledge and experiences of human rights.

Related rights
- Any human rights

Objectives
- To learn about universal human rights and their relevance for everyone everywhere
- To develop listening and critical thinking skills
- To encourage respect for other people and their opinions

Materials
- One copy of the quiz sheet and pencil per person
- Flipchart paper and markers

Preparation
- Make a copy of the quiz sheet on a large sheet of paper or flipchart paper.
- Familiarise yourself with the basic rights listed in the UDHR (see page 600) and the Convention on the Rights of the Child (see page 605)

Instructions

1. Hand out the quiz sheets and pencils
2. Explain that people should find a partner and ask them one of the questions on the sheet. The key words of the answer should be noted down in the relevant box.
3. The pairs then split and find others to pair up with.
4. The aim of the game is not only to get an answer in each box but also to get a different person to answer each question.
5. Whoever gets an answer in every box first shouts out "Bingo!" They win.
6. Move on to the discussion. Take the question in the first box and ask people in turn to share the answers they received. List the key words on the flipchart. Allow short comments at this stage
7. When the chart is complete, go back and discuss the answers in each box more fully.

Debriefing and evaluation

- Were all the questions related to human rights? Which rights?
- Which questions were the hardest to answer? Why?
- Which questions were the most controversial? Why are rights controversial?
- How did people know about human rights and human rights violations? Do they trust the sources of the information?

Tips for facilitators

Feel free to change any of the questions to tailor the activity to the interests and level of your group.

When recording people's answers to each question, write down key words only. The point of the chart is to help with the discussion later. After each round, deal briefly with any questions of clarification or differences in interpretation. Highlight any points that require more in-depth discussion and agree to return to these at the end.

It is likely that people will give examples that you yourself may not know about, either because they are obscure or because they are personal. This should not matter. No one can be expected to know everything! You can ask people how they know a certain piece of information and discuss its authenticity and reliability. Indeed, it is a good opportunity to encourage people to think critically about information as a matter of principle.

Some of the answers will be controversial. For example, someone might say that abortion is a denial of the right to life. Some people in the group may hold this view very strongly; others may disagree equally strongly. The first learning point is that it is important to try to understand any issue from all perspectives: try to establish why people hold the view they do. Whatever the difference of opinion or interpretation of rights, people should always treat those whose opinion differs from their own with respect. They may disagree with their point of view, but they should respect the person.

The second learning point is that we should know about human rights because they are important to all of us, they are always evolving and everyone's opinion is important to give meaning to rights. It is not clear-cut and decided once and for all how they should be interpreted and applied; they need to be reassessed and developed continually. It is therefore everyone's responsibility to be part of the process of promoting and protecting human rights.

Suggestions for follow-up

Take one or two of the answers that provoked controversy and discuss the real life dilemmas that there are when trying to develop a culture of respect for human rights.

Another way of exploring human rights is through images. Find out how people see human rights with the activity, "Flower power" on page 177. The activity can lead on to many discussions, for instance, about stereotypes, how we build up our images of the world and about discrimination.

You may like to go on and consider the ways events are reported in the media and how the human rights aspects could be given a higher profile. Try "Making the news" in the All Different - All Equal.

KEY DATE

8 May
World Red Cross and Red Crescent Day

Handouts

Quiz sheet

The name of a document that proclaims human rights	A special right all children should have	A song / film / book about human rights
A right denied to some people in your country	A human right that has been denied to you personally	An organisation that fights for human rights
A duty we all have in relation to our human rights	An example of discrimination	A right sometimes denied to women
Someone who fights for human rights	A violation of the right to life	An example of how someone's right to privacy may be violated
A human right that is often denied to young people	A group or community whose freedom from discrimination is often violated in your country	An example of a violation of the right to a safe environment in your community

Scramble for wealth and power

Some people fight for their dreams, some fight for wealth and power!

Poverty

Globalisation

Health

Level 3

8 - 25

90 minutes

Themes
- Poverty
- Globalisation
- Health

Complexity Level 3

Group size 8 - 25

Time 90 minutes

Overview This activity simulates the fight for wealth and power, inequality and the injustice of poverty

Related rights
- Equality in dignity and rights
- The right to an adequate standard of living
- The right to health, food and shelter

Objectives
- To develop an understanding of the injustices that result from the unequal distribution of wealth and power
- To develop critical thinking skills
- To promote respect for human dignity and a sense of justice

Materials
- 120 coins
- 3 to 4 pairs of socks
- 2 large sheets of paper and markers
- Paper and pens
- An open space

Preparation
- Read through the instructions so that you have an overview of the whole activity. Note that the simulation is divided into three parts: part 1, The Scramble (10 minutes); part 2, The Donations (10 minutes); and part 3, Creating Economic Fairness (40 minutes). Discussion follows at the end.
- Take 20 of the coins and reserve them on one side,
- Choose three people to take the role of migrants,
- Make a wall chart to record players' wealth (see illustration),
- Prepare a chart headed "Honourable Donors",

Instructions

Explain that this is a simulation game. Participants will distribute the world's wealth and power among themselves.

Part 1: The Scramble (10 minutes)

1. Explain that the aim of the game is to get as many coins as possible. There is only one rule: no participant may touch another member of the group at any time. (You may stipulate a punishment for this, for example, paying 1 coin).
2. Ask everyone, except for those playing the "migrants", to sit on the floor in a large circle (so that they can have enough space to play).
3. Take the reserved twenty coins and share them out between any four or five of the participants.

4. Give four other participants one pair of socks each. Tell them that they must put them on their hands and keep them on during the whole game. Postpone any discussions of the reasons for sharing out the coins and socks until the debriefing.
5. Scatter 100 coins evenly in the middle of the circle.
6. At the word, "Go!" participants gather up as many coins as possible. This will probably not take longer than 2 minutes!
7. After all the coins have been collected, ask participants to report their wealth to the rest of the group. On the wealth chart, record each participant's name and the number of coins they have.
8. Remind the group that these coins represent their wealth and power in the world. The amount they possess will affect their capacity to satisfy their needs (e.g. for food, housing, clothes, health care and basic education) and their wants (e.g. higher education, cars, computers, toys, televisions, holidays and other luxury items). The implications are as follows:
   - six or more coins – people will be able to meet all their basic "needs" and most of their "wants"
   - three to five coins – people will be able to meet their basic needs
   - two or fewer coins – people will have difficulty surviving due to disease, malnutrition, inadequate shelter and lack of education to get a job.

Part 2: The donations (10 minutes)

1. Tell participants that they may, if they wish, give coins away to others. However, they are not required to do so. Tell them that those who do share will be honoured as donors, with their names written on the list of "Honourable donors".
2. Allow 3-4 minutes for participants to redistribute the coins if they wish.
3. Then ask for the names of those who gave away coins and the amount that each donated. List them on the chart of "Honourable donors".
4. Ask if anyone has changed category as a result of giving or receiving coins, and record these shifts on the chart with an arrow.

Part 3: Creating economic fairness (40 minutes)

1. Divide the players up into three groups according to the number of coins they have (great wealth, some wealth and little wealth)
2. Place one of the "migrants" in each of the three groups. Take note of their reactions at being placed in one group rather than another, but save any discussion about their placement until the debriefing at the end.
3. Hand out the pens and paper. Give each group the task of creating a plan for the fair distribution of the coins (the world's wealth) in order to decrease the gap between the different categories of wealth and power. Each group's plan of action should:
   – Explain what needs to be done (if anything)
   – Describe what the group plans to do and why, and
   – show why their plan is fair.
4. Give the groups ten minutes to devise their plans. Explain that it is not necessary to go too deeply into the drawing-up of the plan, but rather that they should highlight some of the possible actions that should be done to address the problem of poverty.
5. Ask each group to appoint a spokesperson to explain their plan to the others and answer questions. List the proposed plans on a large sheet of paper.
6. Now announce that a vote will be held to decide which plan to adopt. The distribution of votes will be as follows:
   – each participant in the group with "Great wealth and power" – five votes
   – each participant in the group with "Some wealth and power" – two votes
   – each participant in the group with "Little wealth and power" – half a vote
7. Tell the participants to vote. Record the votes cast for each plan on the large sheet of paper. Announce which plan is to be implemented.
8. Carry out this plan, redistributing the wealth if necessary.

Debriefing and evaluation

Start with brief feedback on the activity itself and how people enjoyed it. Then go on to discuss what happened, what people learnt and the relationship the activity has with human rights. Draw on the following questions to promote the discussion.

- How did participants feel about the way in which the coins were acquired and distributed? Were they treated fairly?
- Why did those who gave coins away do so? To be honoured? Because they felt guilty? Something else?
- How did the participants who received coins in part 2 feel? Grateful? Patronised?
- What about the participants with socks? What kinds of people do they represent? Which group did they end up in?
- What about the three participants, the "migrants", assigned to groups? Did they feel treated fairly? Is what happened to them similar to what happens to people around the globe? What sorts of people? Is it just chance where we end up?
- What differences were there in the recommended plans for fair distribution? Did the plans reflect the wealth of the group making the proposal?
- Why were some people given more votes than others? Was this an accurate representation of those with more or less power in the world?
- Are human rights infringed when we see such differences in wealth and power? If so, which ones?
- Who are the "haves" and the "have-nots" in the world in your country and in your community? How did they come to be in these positions?
- Should the "haves" be concerned about the situation of the "have-nots"? For what reasons? Security, economic, moral / religious or political reasons? Why might the "haves" give money or resources to the "have-nots"? Is this a way to solve the problems of poverty?
- What might the "have-nots" do to improve their situation? What are some actions that "have-nots" have taken around the world and in our country to address the inequalities of wealth and power?
- Do you think there should be a redistribution of wealth and power throughout the world? Why or why not? If yes, how would you propose trying to accomplish this? What principles would guide your proposals for change?
- Can human rights discourse be used to support a new redistribution of wealth?

Tips for facilitators

The aim of this activity is to make people aware of the unequal distribution of wealth and power in the world, yet there is a danger that it may confirm the existing inequalities. You should therefore be aware of the social and economic composition of the group and develop the discussion accordingly.

Emphasise that, as in real life, if they give away some of their coins they will lose some of their wealth and the privileges that wealth brings.

Try to get participants into the spirit of the game so they get involved and really "act" as if the coins were their wealth. You could tell them that they will be allowed to keep the coins and after the activity or during the tea break, be able to "buy" drinks and/or biscuits with the money. If it is too hot to use socks, use other means to emphasise that some players have more wealth and power than others. For example, some participants could be held back and only allowed to join in after 15 to 30 seconds. In part 3, "creating economic fairness" you could create feelings of privilege and disadvantage by giving, for example:

- those with great wealth tables, chairs, glasses of water, biscuits, and so on
- those with some wealth: some chairs
- those with little wealth: nothing, except maybe a circle on floor in which the people should be sit.

KEY DATE

17 October
International Day for the Eradication of Poverty

Wealth chart

Great Wealth and Power (6 or more coins)	Some Wealth and Power (3 to 5 coins)	Little Wealth and Power (2 coins or less)

The questions in the debriefing and evaluation are complex and may very well require deep and lengthy discussions. If the time is short or the group large, you may want to divide the questions among small groups. These small groups should be "mixed", that is, include people from each wealth category. Make sure that the different groups feedback in plenary so that everyone has a chance to hear and reflect on all the questions.

Variations

The scramble part of the activity can also be adapted to raise issues about disability. Some players could have one hand tied behind their backs: if they are right-handed they should use their left hands, or vice versa. Some could wear blindfolds, others could lie flat on the floor, others could have to sit on chairs so that they have to bend down to the floor, some could have to sit cross-legged and may not move about, others may move about, and so on.

Suggestions for follow-up

There are many different ways of understanding the concept of "wealth", for example how many people are poor in the society, the mortality rates and the Human Development Index. Organise a discussion about what "wealth" means to the members of your group? You could invite someone from a development NGO to contribute.

You could debate the issues further or ask participants to write a report. Suggested topics are:

- How do wealth and power affect one's ability to enjoy human rights and human dignity?
- Are there responsibilities associated with having wealth and power?

The group may like to continue with the theme of wealth and its distribution with the activity "How much do we need?" on page 189.

Ideas for action

Make contact with an organisation that works with the disadvantaged in your community to ascertain the local needs. Then go on to plan a project to try to help.

Sometimes the simple fact of "spreading the word" about an issue is a good step towards making change. Thus, you could suggest that people raise the issues of wealth distribution with their parents and friends.

Further information

Local Exchange Trading Systems (LETS) are trading networks, usually local, that use their own internal currency. They are co-operative and controlled by the users, and thus people with more LETS credits than others are not more powerful or able to consume more than their fair share of resources. They are a proven way to stimulate the local economy, especially in depressed towns. Put "Local Exchange Trading Systems" into your search engine or go to http://www.gmlets.u-net.com/.

Statistics on different ways of measuring wealth and poverty can be found in the Poverty section of chapter 5.

Buying Fair-trade products is a powerful way to support producers in developing countries. Fair-trade helps workers and farmers to earn a decent living and secure a better life for themselves.
http://www.fairtrade.net/
http://www.european-fair-trade-association.org/

See the ability!

See the ability – not the disability!

Themes
- Disability and Disablism
- Discrimination and Intolerance
- Children

Complexity Level 2

Group size 6 - 36

Time 120 minutes

Overview A practical activity to encourage empathy with people with disabilities. Among the issues addressed are:
- The obstacles disabled people face in integrating into society
- Perceptions of the rights of the disabled as basic human rights

Related rights
- The right not to be discriminated against
- Equality in dignity and rights
- The right to social security

Objectives
- To raise awareness about some of the everyday problems faced by disabled people
- To develop skills to respond to, the needs of disabled people
- To promote empathy and solidarity

Materials

For the introduction:
- A sheet of paper and a pen per participant

For part 2, per pair:
- A plastic bag containing a cabbage or lettuce leaf, a pencil, a stick of chalk, a leaf (from any tree), a coloured sheet of paper and a bottle or can of any soft drink
- A blindfold
- A sheet of paper and a pen

For part 3, per pair:
- 1 role card
- One sheet of paper and a pen

For part 4:
- Wheelchairs, one between eight people
- Space for creating an obstacle course. (A second room would be preferable, but not absolutely necessary.) Alternatively, access to outdoors would present a further option)
- Obstacles, for example, tables and chairs, planks of wood, piles of old newspapers, etc.
- One large sheet of paper or board and markers
- A watch or timer

Preparation
- Make the role cards. Either choose one of the situations suggested with this activity or develop your own.
- If possible, have a second room that you can prepare in advance for the obstacle race, or better still go outdoors where you will be able to make the obstacle track over more challenging terrain.
- If you are setting it up indoors, then use tables and chairs to make narrow passages and planks of wood or old newspapers on the floor to substitute for naturally difficult terrain.

Disability and Disablism

Discrimination and Intolerance

Children

Level 2

6 - 36

120 minutes

Instructions

This activity is organised in four parts: part 1, the introduction, part 2, the blindfold walk, part 3, signing, and part 4, the wheelchair race.

Part 1. Introduction (10 minutes)

1. Explain that the activity focuses on three particular disabilities: blindness, deafness and muteness, and paralysis.
2. Invite the participants to think for a few minutes about how they would like – and how they would not like – to be treated if they were disabled. Let them write down a few key words.
3. Now ask participants to write down what they would be most afraid of, if they were disabled.
4. When this has been done, ask the participants to turn over their papers and to get ready to "step into reality".

Part 2. The blindfold walk

1. Ask people to get into pairs. Hand out the blindfolds. One person from each pair is to be the disabled person and the other is their guide. It is the guide's responsibility to ensure the safety of their partner at all times. They may only answer simple questions related to safety with a "yes" or a "no" answer.
2. Ask the guides to take their partners for a 5-minute walk around and about, including up or down stairs or outside if possible.
3. On returning to the room let the guides lead their partners to their chairs. But there is a surprise on the chair! A bag! What is in it?
4. The blind players have to identify the contents. The guides' job is to write down their guesses.
5. Then let the "blind" people take off the blindfolds and see the objects. Invite the partners to briefly review their experiences and surprises with each other.
6. Give people a few minutes to come out of their roles and then move on to part 3.

Part 3. Signing

1. Tell the pairs that they are to swap over; the guides are now to be the disabled, this time people who are mute (can't speak), and the partners are the able-bodied helpers.
2. Hand out one of the situation cards to each disabled player. They must not show the cards to their partners. Give a piece of paper and pen to the helpers.
3. Explain that the mute players have to convey their problem to their helper. They may not speak, write or draw. The helpers must write down what they understand the message to be about.
4. When the "mute" player has communicated as much as they can, s/he should reveal the role card to their helper. Invite the pairs to briefly review their intentions, problems and frustrations.

Part 4. The wheelchair obstacle race

1. Point out the obstacle course to the participants. Explain that the winner is the person who gets round in the fastest time. There are penalties for crashing into the obstacles on the way.
2. Record the results on the large piece of paper.
3. When all who wish to have had a turn, take a short break and then go on to the debriefing and evaluation.

KEY DATE

3 December
International Day of Disabled Persons

Debriefing and evaluation.

Take this in plenary. Start with a review of parts 2, 3 and 4 of the activity and then go on to reflect on what people knew at the beginning and about what they learned as a result of their experiences.

1. Start with the blindfold walk: Ask both those who were blindfolded and those who were the helpers to share their reactions:
   - How did they feel during the exercise?
   - What was most difficult? What was funny? What was scary?
   - How hard was it to trust and to be trustworthy?
2. Then go on to review part 2, signing:
   - How did each of them feel during the exercise?
   - What was most difficult? What was funny? What was scary?
   - Was it frustrating to sign and not to be understood?
   - Was it frustrating or embarrassing not to understand?
3. Next review the wheelchair obstacle race:
   - How did people feel not being so mobile?
   - What was most difficult? What was funny? What was scary?
4. Now review the fears and expectations people expressed at the beginning of the exercise. Ask people to look at the key words they wrote down.
   - Were some of their fears confirmed during the activity?
   - How did people try to help their partner?
   - How was the help received?
   - How easy is it to assess how much help to give?
5. What did people fear about being disabled? What did they base their fears on? Have people ever been afraid of becoming disabled as a result of an accident or illness?
6. What was the most surprising thing people learnt through the activity?
7. Do people know anyone who is blind or mute or confined to a wheelchair? What is their social life like? How do other people react to them?
8. Look at the environment in the buildings and in the streets nearby, how "disability friendly" are they?
9. What can and should be done to ensure the equality and dignity of people who are disabled?
10. Are disability rights also a matter of human rights? Which rights in the Universal Declaration of Human Rights (UDHR) are particularly relevant?
11. What can your school, association or local youth group do to promote the equality and dignity of people with disabilities?

Tips for facilitators

Do not make the obstacle course for part 4 too long. 2-3 minutes is sufficient, especially if you only have two or three wheelchairs, because people will have to wait and they may get bored. You can try to borrow wheelchairs from a local hospital or organisation providing support for people temporarily in need of wheelchairs. Alternatively, you will have to improvise to give the participants physical disabilities. For example, by making people wear enormous rubber boots on the wrong feet!

How you run this activity will depend very much on the group. Make sure that everyone realises that they are going to go through different "simulations of reality" during which they will have the opportunity to experiment with their feelings and reactions to what it is like to be disabled. Explain that the purpose is not to make fun of anyone, or to cause undue stress or embarrassment. They should act "naturally", and not overdo things. Reassure people that at certain moments they may feel awkward and insecure, but that nothing harmful or dangerous will happen to them.

If you do not have time to do all the "simulations of reality", then do one or two. The experience of being blindfolded is perhaps the most personally challenging and touching of the experiences presented in this activity. Therefore, if you have to choose one part, it is recommended that you choose this one. Let the participants swap over so that both have the experience of disability. Remember, in this case to create a second set of objects for identification.

This activity is serious, but you should expect many funny situations. Let it be so. Feel compelled to intervene or comment only if people are doing something unsafe or making comments which ridicule people with disabilities. You may also wish to address this in the evaluation and debriefing with questions such as: when do people make fun of those with disabilities? Who does it and why? When is it all right to make jokes about people's disabilities? How does one judge the borderline between good humour and offence?

Variations

You may simulate many other kinds of disabilities, including less visible ones, such as learning disabilities or language difficulties, according to what is closest to your group's reality. One possibility is to simulate situations of disability due to age; this may contribute to raising young people's awareness towards older people and the (lack of) conditions for a life in dignity.

Suggestions for follow up

If you are working with children, you may like to look at Article 23 of the CRC, which states that disabled children have the right to special care, education and training that will help them to enjoy a full and decent life. You could ask the groups to find out about people in their own social environment (including family) who suffer from some kind of disability. They could further investigate what services and provisions those people have access to. Are there any children with disabilities in the youth group or association or in school? Can they do the same as everyone else? If not, why not?

If the group enjoy role play, they may like to use the activity "I want to work", to explore issues about the barriers people with disabilities face getting jobs.

If the group would like to look at how to respond to "everyday" problems of discrimination of another form – discrimination on the grounds of race, they could do the activity, "Responding to racism", on page 254.

Ideas for action

The group may wish to identify a vulnerable group and decide what they can/should do to support them. Consult the section of the manual on "Taking Action" for guidance and ideas. It is important to work together with organisations that work with the disabled and to start from the needs of the disabled, as defined and identified by the disabled themselves.

Further information

The level of care and safeguarding of rights of the disabled varies greatly from country to country, ostensibly for economic reasons but in reality for reasons that have probably more to do with taking equality and social solidarity seriously than with anything else. The situation varies from country to country. For example, hearing aids may or may not be paid for by social security. There may or may not be special provisions for extra telecommunications equipment for deaf people and if someone needs an electric wheelchair, then sometimes the community or the state pays for it.

Information about discrimination against people with disabilities can be found in the background information on Disability & Disablism.

Handouts

Role cards

Situation 1.
Without words, try to explain to your friend that you have been a victim of violence. A group of young delinquents attacked you in the park, stole your bag and beat you up. Ask where the police station is.

You cannot speak, write any words or draw on paper.

Situation 2.
You are in a cafeteria; possibly at school or perhaps the cafeteria at one of the European Youth Centres. Explain to the cook that you can not eat Spaghetti Bolognese because you are a vegan: not only do you not eat meat but you are a vegetarian who doesn't eat any dairy products either (i.e. no milk, eggs or cheese).

You cannot speak, write any words or draw on paper.

Notes

This activity has been suggested by Dr Mónika Mádai, President of Common Fate Organisation (Közös Sors, a Hungarian NGO working for promoting social integration of disabled and non-disabled people). She is also an international youth trainer and a concerned person, disabled since birth.

Religion and Belief

Globalisation

Education

Level 2

Any (small groups: 5-6)

90 minutes

Soon to be outdated

Something which we think is impossible now is not impossible in another decade.

Constance Baker Motley[1]

Themes
- Religion and Belief
- Globalisation
- Education

Complexity Level 2

Group size Any (small groups: 5-6)

Time 90 minutes

Overview In this activity people discuss how beliefs develop, how they are reinforced and how and why they change over time.

Related rights
- Freedom of thought, conscience and religion
- Freedom of opinion and expression
- The right to participate freely in the cultural life of the community

Objectives
- To develop understanding about the social construction of beliefs
- To develop critical thinking and discussion skills
- To cultivate attitudes of open-mindedness and enquiry

Materials
- Statement cards, one set per small group
- A large sheet of paper and pens for each group

Preparation
- Copy the handout sheet, add more statements or delete as required and cut out the statements. Make one set of cards per small group.

Instructions

1. Explain that this activity is about how beliefs change over time. First participants discuss the beliefs that past generations had but which are now outdated, and then they discuss those beliefs that they have and which their children and grandchildren will find outdated.
2. Brainstorm what people understand by the word "belief".
3. Now ask participants to get into small groups of 5 – 6.
4. Each group should choose someone to make summary notes on the large sheet of paper and to give feedback in plenary.
5. Ask the groups to look at the statements and choose 5 that have changed since their grandparents' time and that they would like to work on.
6. Take the chosen cards in turn and discuss the beliefs that their grandparents had about the statement. Where did those beliefs come from? How were they reinforced? With hindsight, were they wise beliefs? Why / why not?
7. Then try to imagine what life may be like in your children's or grandchildren's time and discuss what they will believe. In what ways will their beliefs about the chosen statements be different from yours? Why will they be different?
8. Bring the groups back into plenary and ask each group to report briefly on their conclusions.

[1]Constance Baker Motley, who said, "Something which we think is impossible now is not impossible in another decade" was, in 1966, the first Black Woman in the U.S.A. to become a Federal Judge.

KEY DATE

5 October
World Teachers Day

Debriefing and evaluation

Start with a short review of the activity and then go on to discuss the challenges of living in a globalised world where beliefs and values are changing.

- Were there any strong disagreements within the groups?
- How does the feedback from the different groups compare?
- Where do we get our beliefs from? Are there any general things to say about how it was in the past and how it will be different in the future?
- Why do beliefs change?
- Are any beliefs absolute? If yes, which sorts of beliefs and why? If no, why are beliefs not absolute?
- What are the advantages of holding beliefs in common?
- How do our beliefs limit us?
- What would make you change your beliefs?
- How easy is it to change beliefs? Which sorts of beliefs are harder, and which are easier to change? Why?
- How can people protect themselves from propaganda and false claims, for example spin by politicians, doubt by climate sceptics or ploys to get your money by bogus organisations?
- Give examples of limitations to the right to freedom of opinion and expression. Who should decide what these limitations should be?
- Can you name examples of violations of the freedom of thought, conscience and religion in your community, country, Europe and the wider world?

"**Spin**" is a way of presenting information or a situation in a particular way, especially one that makes you or your ideas seem good
(from Oxford Dictionary)

Tips for the facilitator

Although participants are working in small groups, some individuals may feel shy about stating their opinions about some of the issues. One way to avoid this is to manage the small groups so that friends or those who feel comfortable with each other work together. Another way is to give people less "threatening" topics first and then, as confidence grows, present more controversial ones.

The process of building a world where human rights are respected as the norm means challenging most people's beliefs in one way or another. Thus the point of this activity is to encourage participants to understand that people's beliefs are social constructs and products of the society and the age they live in. Hopefully at the end of the activity participants will be more aware of why beliefs are deep-rooted and hard to view objectively. They will also appreciate that it takes education, the presentation of clear, factual evidence and good critical thinking skills to change beliefs that are either harmful or simply outdated.

The word "belief" is often used in relation to religion, as for example when people talk about their "a belief in God". However, this is a narrow use and you need to be sure that participants are clear about the meaning of the word. A belief is an assumed truth. Thus, everything is a belief. We create beliefs to anchor our understanding of the world around us and thus, once we have formed a belief, we will tend to stick with that belief. There is a wealth of information about what beliefs are, how they are formed and how they function on http://changingminds.org.

Variations

Introduce some of these ideas with the whole group by using the "Statement exercise" technique described on page 63. In this variation the participants need not say anything; they can listen to other people's points of view to help them understand the issues better.

Suggestions for follow-up

Depending on how the discussions developed you could go on to explore beliefs about personal relationships in the activities "Let's talk about sex!" or "Believers".
You may want to continue addressing the right to freedom of religion and belief with the activity "A mosque in Sleepyville" which explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.

Ideas for action

Together with your friends or classmates, pick out a collective belief that can prejudice or discriminate people in your locality, for example, beliefs about homosexuality, the use of contraception, abortion, relationships outside, or girl/boy roles. Invite an NGO or other organisation to come to speak about this topic so that you understand more about the issues. Then decide what action you want to take.

You could also create and produce a play about a chosen issue to perform for your local community. Remember that it is much easier to get an audience to come and watch if you time your performance to coincide with one of the international or European commemorative days.

If you feel comfortable doing so, adapt this exercise to use during informal moments with your friends, family, and colleagues. Ask them about their opinions / beliefs about certain issues. Be careful, however, as some people can be very sensitive about certain issues.

Further information

A belief is a conviction that a suggestion, statement or idea is true. People may say that they believe something to be true for different reasons: because they've seen / witnessed it or because of personal experience, because there is good evidence for believing or because they have faith.

Faith is the confident belief in the truth or trustworthiness of a person, idea, or thing. It is the belief that something is true because an authority says so. Faith can have very specific meaning in some religious contexts.

Understanding how beliefs develop is an important step in promoting a human rights culture. Psychologists studying belief formation and the relationship between beliefs and actions have found that beliefs form in a variety of ways.

- We tend to internalise the beliefs of the people around us during childhood. Albert Einstein is often quoted as having said that common sense is the collection of prejudices acquired by the age of eighteen. Political beliefs depend most strongly on the political beliefs most common in the community in which we live. Most individuals believe the religion they were taught in childhood.
- People may adopt the beliefs of a charismatic leader, even if those beliefs fly in the face of all previous beliefs, and produce actions that are clearly not in their own self-interest. In such instances, rational individuals attempt to reconcile their direct reality with the belief and contradictions, the condition known as cognitive dissonance.
- Repetition forms beliefs, as do associations of beliefs with for example images of sex, love, and other strong positive emotions. This is the primary thrust of the advertising industry.
- Physical trauma, especially to the head, can radically alter a person's beliefs.

However, even educated people, well aware of the process by which beliefs form, still strongly cling to their beliefs, and act on those beliefs even against their own self-interest.

At celebrations for World Teachers Day 2010, Prabhakara Shishila of the Sullia Nehru Memorial College, said, "teachers should inculcate the quality of rational thinking in students." Do you agree?

Handouts

The belief that the earth is flat	A belief that the death penalty is justifiable	A belief that sex before marriage is a sin	The belief that people can rid themselves of a sexually transmitted disease by transferring it to a virgin through sexual intercourse
A belief that it is an honour to die for your king, country or religion	Beliefs that smoking is not really so bad for your health	Beliefs about the use of drugs and alcohol.	The belief that races can be distinguished by skin colour, facial type, the shape of the skull, profile, size, texture and colour of hair
Beliefs about the upbringing and discipline of children	Beliefs that different races reflect differences in moral character and intelligence	Beliefs that mental illness is shameful	Beliefs about male and female roles in the family
Beliefs about eating meat	A belief in respect for the police and other authorities	The belief that Tsunamis and tornadoes are God's punishment for mankind's sins.	Beliefs about abortion and surrogate parenting
Beliefs about contraception and using contraception	Beliefs about treatment of criminals: imprisonment vs. rehabilitation	Beliefs about pornography and prostitution	Beliefs about same sex marriages
Beliefs about assisting suicide of terminally ill patients	Beliefs that pink is for baby girls and blue for boys	Beliefs about men and women's abilities to do the same jobs	Beliefs that girls and boys should have different games
Beliefs about relationships out of marriage	Beliefs about tattoos and piercing	Beliefs about having children out of marriage	Beliefs about blasphemy
Beliefs about not having a religion	Beliefs about going topless / being a naturist	Beliefs about masturbation / sexuality	Beliefs about divorce / beliefs about single parents

Disability and Disablism

Culture and Sport

Health

Level 2

Any (small groups: 6 -8)

120 minutes

Sports for all

Have you ever tried wheelchair basketball?

Themes
- Disability and Disablism
- Culture and Sport
- Health

Complexity Level 2

Group size Any (small groups: 6 -8)

Time 120 minutes

Overview This is a high-energy activity. Participants use their imagination and creativity to design new games.

Related rights
- The right to enjoyment of physical and mental health
- Equality in dignity and rights
- The right to rest and leisure

Objectives
- To raise awareness about social and political exclusion from sporting activities
- To develop group-work and co-operative skills and creativity
- To foster respect and inclusion, especially of disabled people

Materials
- An open space
- A hat
- Role cards
- Bandages (elasticised bandages are best)
- A block of wood or similar material (to strap under someone's foot, approx. 30cm x 12cm x 10 cm high)

You will need one set of equipment for each small group.
Suggestions include:
- large buckets or waste-paper bins
- A ball of thick string / rope
- Balls
- Newspapers
- Pieces of chalk to mark out boundaries
- Scissors and tape for constructing equipment

Preparation
- Decide which disabilities you wish to have represented in the activity and prepare the role cards; collect together the blindfold, earplugs, bandages and so on, accordingly.
- Prepare sets of role cards and put them in sets ready for each group.
- Collect together the rest of the equipment so that you have one set per small group.

Instructions

1. Tell participants about World Challenge Day and explain that the task is to invent a new game in the true spirit of Sport for All. The only criterion is that the game must be one that involves some form of physical activity that increases participants' heart rate for 15 continuous minutes.

2. Ask people to get into small groups.
3. Take the hat containing the role cards to each group in turn and ask each participant to pick one card. Give those people who have a disability card a few minutes to get into role, for instance to put on a blindfold or tie an arm behind their back.
4. Explain that each group has thirty minutes to devise a game in the spirit of Sport for All, that is, a game that everyone can participate in. They may use some or all of the equipment provided. It is up to each group to decide the aims of the new game and the rules. Everyone in the group must participate in the planning and decision making.
5. Let the groups play each other's games.

KEY DATE

26 May
World Challenge Day

Debriefing and evaluation

Start with a review of how people in the different groups interacted with each other and whether they enjoyed the activity. Then go on to discuss the games themselves, and inclusion and disablism.

- How did you go about designing the game? What factors did you take into consideration? Did it make a difference that you had disabled people in the group?
- How did the groups work? Democratically, or did one or a few people make the decisions?
- The people who were disabled: Was it hard to play your role? Do you think you managed to play it realistically? Were you happy with your contribution to the final result?
- The able-bodied people: What considerations did you have to take on board to overcome barriers that could hinder the full and effective participation of people with disabilities?
- What sorts of compromises did you have to make when devising the games so that you could truly say it was a Sport for All?
- What do you think it must be like to be young and disabled in your country? What would be the particular difficulties that you would face?
- Do you think that the rights of disabled people are fully respected? If not – which do you think are least respected, and what do you think are the main reasons?
- In reality, how are certain groups excluded from sports? Is the exclusion an infringement of their human rights?

Tips for facilitators

Try to ensure that the groups are "mixed", for example, that there are naturally tall and short people, those with glasses and those without, a mix of genders, ages, athletic abilities, etc.

The roles should be divided so that there are no more than two people with disabilities in each group. They can be the same disabilities in each group or different. If each group comprises people with similar disabilities, then afterwards participants can compare how they met similar challenges. If the different groups have people with dissimilar disabilities, then it can be interesting to see if the groups design games that could include all disabilities or only those that are represented in their particular group.

Depending on the group, you may need to begin the session with a quick brainstorming activity about the features of games in general. For example, games need to have clear aims or objectives and rules. You may also need to set limits, for example, that the game must be played within a certain location or not last longer than a total of 20 minutes.

If the groups do not manage to complete the task, or if they are not satisfied with the result, point out that this reflects what happens in reality, and should not be taken to mean that the activity (or the group) has failed. You should discuss in the debriefing the things that led to the result not being achieved, or to some people being dissatisfied with the result.

In the debriefing, people may say that exclusion and discrimination are not really big issues because people tend to choose sports that they are naturally good at. For example, tall people may play basketball and less energetic types may play snooker or chess. Nonetheless, there is an issue if only those young people who show promise get all the attention and opportunities to play in competitions while those who like to play for fun get less. Some sports exclude on grounds of wealth, because, for example, they need expensive equipment or coaching.

Variations

If you want to use this activity primarily to promote group-work skills you could ask one group to devise a co-operative game and the other a competitive one. In the debriefing you can compare how enjoyable each game was.

You can use the activity to focus on equity, justice and the role of human rights as "rules of the game". In this case, you may wish to leave out the "disability" element and focus on how people worked together to create their games and leave to the discussion the issue of whether everyone, including disabled or other groups, could participate.

Good rules, like human rights, exist to ensure the game is fair by limiting the use of power by some players over others. The rules have to apply to all players in the same way that human rights are universal. Many rules prescribe a right together with duties. For instance, a football player has the right to kick the ball but not a fellow player. There are penalties in the case of an abuse of the rules.

The process of making decisions about changing the rules can be compared with how laws are changed in "real life". Are they changed by decree, by the legislature or by people through referenda or consultation with NGOs and others?

In the debriefing you could discuss:

- Which games did participants enjoy the most? What makes a game a "good game"?
- How important is it to have a clear aim and fair rules in order for everyone to feel that they can participate?
- The Articles in the UDHR could be seen as rules for living in a pluralistic world. But are they good rules? For instance, are they universally acceptable to all players (everyone throughout the world)? Are there enough rules or too many? Are the rules fair? Do all players (all countries) play by the rules?

Suggestions for follow-up

If the group are interested in exploring other issues of equality, they may like to do the activity, "Path to Equality-land" on page 244, which explores issues about gender equality. The simulation activity "Scramble for wealth and power" on page 263 looks at inequalities due to wealth. The activity also raises questions to do with equality of opportunity, which could be related back to the conditions faced by people with disabilities.

Ideas for action

Organise a co-operative "Sports day". Invite young people from other clubs to play your new games. The group will have to decide how to make the event as inclusive as possible.

Get in touch with TAFISA and make your games a contribution to World Challenge Day.

Make contact with local organisations that support disabled people in your area and find out how you can get involved and help.

Make a survey of your school, club or meeting place and make suggestions for simple improvements that would make the place more disabled-people friendly.

Further information

TAFISA is the leading international Sport for All organisation with over 200 members from more than 130 countries on all continents. It organises practical programmes and events in close co-operation with, for instance, the IOC, WHO, ICSSPE and UNESCO.

http://www.tafisa.net

World Challenge Day (WCD) is organised by TAFISA. WCD is a friendly international competition in Sport for All and physical activity where communities from around the world compete against each other. Anybody and everybody can participate. World Challenge Day is available for communities of only a few thousand people, to the largest cities in the world. The purpose is to promote physical activity and Sport for All, not just in terms of competitive sports or already fit and active people, but in terms of all forms of activity and for all people of every age, gender and level of ability. The only criterion is that the games must involve some form of physical activity that increases participants' heart rate for 15 continuous minutes. www.tafisa.net

Youth Olympic Games: The vision of the Youth Olympic Games (YOG) is to inspire young people around the world to participate in sport and adopt and live by the Olympic values.

http://www.olympic.org

Paralympics: The International Paralympic Committee (IPC) is committed to enabling paralympic athletes to achieve sporting excellence and to developing sport opportunities for all persons with a disability from beginner to elite level. In addition, the IPC aims to promote the Paralympic values, which include courage, determination, inspiration and equality.

www.paralympic.org/IPC

You may find it relevant – for yourself and for the participants – to take into account the following distinctions between Deaf, deaf and hard-of-hearing people:

Deaf: a cultural, linguistic and political identity acquired by many deaf persons. Individuals who are members of the Deaf community subscribe to the unique cultural norms, values and traditions of that group. Its members typically use Sign language as their first language.

deaf: a term used to describe the inability to hear normal speech and general sounds; a medical description of hearing loss.

Hard-of-hearing: refers to persons with varying degrees of hearing loss who communicate primarily by spoken language, supplemented by lip-reading. A hard-of-hearing person may use hearing aids and/or cochlear implants and may supplement any residual hearing with assistive hearing devices. S/he can be medically deaf but, with technical aids, integrated upbringing and education, functions as hard of hearing.

Definitions and information on disablism and human rights can be found in the Disability and Disablism section of chapter 5.

Handouts

Role cards

You are a deaf person.
Collect some ear plugs. You can speak (but not hear).
Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are someone who is hard of hearing.
Collect some cotton wool to put in your ears. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a wheelchair user.
Get into the wheelchair and make sure you learn how to manoeuvre it. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a person with one arm.
Use a bandage to strap one arm behind your back. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a person with no arms.
Use a bandage to strap both arms behind your back. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a person with a limp.
Use a bandage to strap the block of wood under one foot, so that it feels as if you have one leg longer than the other. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a person with one leg.
Use a bandage to tie one foot up behind your thigh as if you have lost your leg below the knee. Collect the crutches. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a person with learning difficulties.
You are nervous and lacking in self-confidence and you need to have things explained very carefully to you. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a blind person.
Put on the blindfold. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are a deaf and dumb person.
Collect some ear plugs. You can neither hear nor speak, you communicate using sign language and by writing and drawing. Try to represent your role realistically without exaggerating or resorting to stereotypes.

You are an able-bodied person with no disabilities.
Try to represent your role realistically without exaggerating or resorting to stereotypes

Take a step forward

Everything flows from the rights of the others and my never-ending duty to respect them.
Emmanuel Lévinas

Themes
- Discrimination and Intolerance
- Poverty
- General Human Rights

Complexity Level 2

Group size 10 - 30

Time 60 minutes

Overview We are all equal, but some are more equal than others. In this activity participants take on roles and move forward depending on their chances and opportunities in life.

Related rights
- The right to equality in dignity and rights
- The right to education
- The right to a standard of living adequate for good health and well-being

Objectives
- To raise awareness about inequality of opportunity
- To develop imagination and critical thinking
- To foster empathy with others who are less fortunate

Materials
- Role cards
- An open space (a corridor, large room or outdoors)
- Tape or CD player and soft/relaxing music
- A hat

Preparation
- Read the instructions carefully. Review the list of "situations and events" and adapt it to the group that you are working with.
- Make the role cards, one per participant. Copy the (adapted) sheet either by hand or on a photocopier; cut out the strips, fold them over and put them in a hat.

Instructions

1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
2. Ask participants to take a role card out of the hat. Tell them to keep it to themselves and not to show it to anyone else.
3. Invite them to sit down (preferably on the floor) and to read carefully what is on their role card.
4. Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
   - What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
   - What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
   - What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?
   - What excites you and what are you afraid of?

Discrimination and Intolerance

Poverty

General Human Rights

Level 2

10 - 30

60 minutes

5. Now ask people to remain absolutely silent as they line up beside each other (like on a starting line)
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

Debriefing and evaluation

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

- How did people feel stepping forward - or not?
- For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?
- Did anyone feel that there were moments when their basic human rights were being ignored?
- Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
- How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
- Does the exercise mirror society in some way? How?
- Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?
- What first steps could be taken to address the inequalities in society?

Tips for facilitators

If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group! You may need to use your co-facilitators to relay the statements.

In the imagining phase at the beginning, it is possible that some participants may say that they know little about the life of the person they have to role-play. Tell them, this does not matter especially, and that they should use their imagination and to do it as best they can.

The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end when there should be a big distance between those that stepped forward often and those who did not. To enhance the impact, it is important that you adjust the roles to reflect the realities of the participants' own lives. As you do so, be sure you adapt the roles so that only a minimum of people can take steps forward (i.e. can answer "yes"). This also applies if you have a large group and have to devise more roles.

During the debriefing and evaluation it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes?) Are they sure the information and the images they have of the characters are reliable? In this way you can introduce how stereotypes and prejudice work.

This activity is particularly relevant to making links between the different generations of rights (civil/political and social/economic/cultural rights) and the access to them. The problems

Note

This activity was learned from Els van Mourik (Something Els) and others.

of poverty and social exclusion are not only a problem of formal rights – although the latter also exists for refugees and asylum-seekers for example. The problem is very often a matter of effective access to those rights.

KEY DATE

15 June
World Food Day

Variations

This first variation adds a further dimension to the symbolism of inequality. You need a long length of very thin string or paper ribbon that will break easily. When the participants are lined up at the start, walk along the line unwinding the ribbon as you go. As you pass each person takes hold of the ribbon, so that everyone ends up "joined" together along the ribbon. When the moment comes to take a step forward, some participants will be faced with the dilemma of whether or not to move and break the string. It may also be the case that those left behind blame the others for breaking the ribbon. It may therefore be necessary to remind people of the rule that "every time they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move."

Second variation: Run the first round as described, and then play a second round that has the potential to reveal sometimes undervalued competencies. The participants keep the same roles. In the second round, read out statements that you have prepared beforehand that focus on strengths that disadvantaged people may have, precisely because of their situation. For example:

- You speak more than two languages and use them every day.
- You have overcome personal physical or mental disability, which has given you the self-confidence and inner strength to cope with becoming unemployed.
- You suffer from a terminal illness and know better than the others the value of life.
- You were brought up in a remote village and have a deep understanding of the environmental crisis facing the world as a result of climate change.
- You know how to live on a small budget and where to find the best bargains.

You can adapt this method to highlight inequalities in many other areas of concern, for instance in access to water, participation in political or social life, or gender issues. If you focus on another issue, then you will have to develop different roles and statements. When doing so, be aware of potentially sensitive roles and statements.

One way to get more ideas on the table and to deepen participants' understanding is to work first in small groups and then to get them to share their ideas in plenary. Having co-facilitators is almost essential if you do this. Try this method by taking the second part of the debriefing – after each role has been revealed – in smaller groups. Ask people to explore who in their society has fewer, and who has more, chances or opportunities, and what first steps can and should be taken to address the inequalities. Alternatively, ask people to take one of the characters and ask what could be done, i.e. what duties and responsibilities they themselves, the community and the government have towards this person.

Suggestions for follow-up

Depending on the social context where you work, you may want to invite representatives from advocacy groups for certain cultural or social minorities to talk to the group. Find out from them what issues they are currently fighting for and how you and young people can help. Such a face-to-face meeting would also be an opportunity to address or review some of the prejudices or stereotyping that came out during the discussion.

If the group would like to find out more about the issues relating to inequalities in education provision world-wide and the measures that are being taken to address the problems, you may wish to look at the activity, "Education for all" on page 158.

The group may like to take more time to consider the stereotypical images they have of the people represented in "Take a step forward". You could use the activity "Euro-rail 'a la carte'" in the All Different – All Equal Education Pack to ask which people they would most like to share a railway carriage with, and which people they would least like to share with.

Ideas for action

Take up the ideas from the follow-up. Follow through how you and young people can help groups and organisations working with cultural or social minorities, and turn the ideas into practice.

Handouts

Role cards

You are an unemployed single mother.	You are the president of a party-political youth organisation (whose "mother" party is now in power).
You are the daughter of the local bank manager. You study economics at university.	You are the son of a Chinese immigrant who runs a successful fast food business.
You are an Arab Muslim girl living with your parents who are devoutly religious people.	You are the daughter of the American ambassador to the country where you are now living.
You are a soldier in army, doing compulsory military service.	You are the owner of a successful import-export company.
You are a disabled young man who can only move in a wheelchair.	You are a retired worker from a factory that makes shoes.
You are a 17-year-old Roma (Gypsy) girl who never finished primary school.	You are the girlfriend of a young artist who is addicted to heroin.
You are an HIV positive, middle-aged prostitute.	You are a 22-year-old lesbian.
You are an unemployed university graduate waiting for the first opportunity to work.	You are a fashion model of African origin.
You are a 24-year-old refugee from Afghanistan.	You are a homeless young man, 27 years old.
You are an illegal immigrant from Mali.	You are the 19-year-old son of a farmer in a remote village in the mountains.

Situations and events

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.
- You are not afraid of the consequences of climate change.
- You are free to use any site on the Internet without fear of censorship.

Citizenship and Participation

Environment

Work

Level 4

4-10

90 minutes

Tale of two cities

Civilization is a method of living and an attitude of equal respect for all people.

Corazón Aquino

Themes
- Citizenship and Participation
- Environment
- Work

Complexity Level 4

Group size 4-10

Time 90 minutes

Overview This is a board game in which players vote for the kind of city they wish to live in and the amenities they wish to enjoy. The issues addressed include:
- Social solidarity
- The implications of paying taxes
- The value of local democracy

Related rights
- The right to social security
- The right to own property
- The right to an adequate standard of living

Objectives
- To understand the importance of social welfare to community life
- To develop communication and teamwork skills
- To promote values of solidarity and responsibility to the community

Materials
- 1 copy of the board game
- A3 size card or paper (optional but preferable)
- 1 dice
- Paper clips of two colours (e.g. red and blue). Equal numbers of each colour. Enough clips for one per player.
- Scissors
- Removable sticky gum or "Blu-tac"
- 4 sets of the replacement cards
- 2 envelopes
- Money (6 000 Ems per player)
- 2 copies of the City Banker's task sheet
- 1 copy of the Game Banker's task sheet
- Paper and pens
- Timer
- Projector and to display rules (optional)

Preparation
- Read the instructions to familiarise yourself with the board, the replacement cards and the rules.
- Take two of the sheets of replacement cards and cut them out. So the sets don't get muddled up, put each set in a different envelope clearly marked A or B! (The remaining 2 copies of the sheets will be used for reference at the city council meetings)
- Glue the photocopy of the board onto the card or stiff paper to make it strong and durable.
- Choose three people to take the special roles of bankers. Each city needs a banker and you need one Game Banker. Give the two City Bankers a copy each of the City Banker's task sheet and

give the Game Banker their task sheet. Get the bankers to make labels so that they can be identified easily during the game.

- Divide the rest of the group equally into two groups. Give one group red paperclips and the other group blue ones.
- Tell each player to make their own counter by writing their name on a small piece of paper and clipping it in a paperclip of their designated colour.
- Print the money! Copy the money on page 354 and cut it up to make the bank notes. You will need 6000 Ems for each player/ citizen.

KEY DATE

1 October
World Habitat Day

Instructions

1. Explain that this activity is a board game and show them the board. Trace out the path representing city A, and then the path representing city B. Note where the two paths cross and the squares where people collect their salary, pay their taxes and get a "chance to change", meaning a chance to move into and to play in the other city.
2. Explain how to play (see the handout below). Make sure everyone understands the rules. Decide when the game is going to end.
3. Get the bankers to make themselves simple identification labels so the players know to whom to pay their taxes!
4. Play the game! When finished, move on to the debriefing and evaluation.

Debriefing and evaluation

Start by reviewing how the game itself went and then go on to discuss what people learnt.

1. Did the participants enjoy the game? What did they like and what did they dislike about it?
2. In the beginning, did people think it unfair that some players had to pay more taxes than the others? Did they still feel this way after playing for a while?
3. How did the City Council meetings go? How were decisions made? Democratically?
4. How did people who disagreed with the city council decisions feel about it?
5. Who moved from one city to the other? Why did they do it?
6. Did anyone at a council meeting give money out of their own pocket to contribute to the social well-being of the community? Why did they do it?
7. At the beginning of the game the social conditions in cities A and B were the same. How did they end up? Were there any differences? What were they?
8. Which city would you prefer to live in? Why?
9. Is it worth paying higher taxes in order to have a better community life for all? Or would you prefer to keep all your salary and buy things you need and want?
10. What was the situation with respect to the two cities at the end of the game? Were they in "Equaltown" with its public-spirited inhabitants who are prepared to pay for social amenities, or in "Egotown" where the inhabitants have an individualistic ethic and do not want to pay taxes for social amenities?
11. On a scale of 1 to 10 (1 being extreme Egotown and 10 being an extreme Equaltown), how would you rate your own society?
12. Look at each square of the board in turn. Which human rights are being violated?
13. Are there any communities or groups in your country whose right to a standard of living adequate for their health and well-being (Article 25 of the UDHR) is being violated? Which and why?

Tips for Facilitators

The game is fairly easy for anyone familiar with playing board games, but take care to explain the rules of the game and how to play. It may help the players if you write the rules on a flip chart or use an overhead transparency or hand out copies of the rules of the game.

http://www.gmlets.u-net.com/

The game works best with a maximum of 10 people playing as citizens, and there should be an equal number of citizens in each city at the start of the game. If you have say 16 participants, you could get the bankers to work in pairs. If you work with a larger group it is best to run two games. In this case, don't forget to multiply all the materials by two, and be sure to have a co-facilitator to be responsible for the second game!

A good piece of advice: before you try the game with your group, play it with friends and neighbours! You will then feel more secure about giving the instructions and getting it to run smoothly.

Suggestions for follow-up

In the activity "Path to Equality-land" on page 244 you can further explore the factors that help and hinder the development of a more equitable society. "Our futures" on page 240 is another activity that helps people explore issues around the forces that make change happen and encourages young people to believe that they can build the future they would like to see.

Ideas for action

Get a copy of the local development plan for where you live and discuss it within the group. Investigate issues that concern you, for instance, what the future needs of young people in your area will be, and see how these are met in the plan. Alternatively you may be concerned about access for disabled people or safety on the streets and plans to encourage safe cycling. Give your feedback to the authorities by participating in public meetings or get others in the locality involved by creating a blog, writing to a newspaper or organising a public meeting or awareness-raising event.

The group may like to find out more about "participatory budgeting" and be inspired by initiatives taken by communities the world over. They could also find out more about Transition Towns and get together with others to start a local initiative to make sustainable adaptations to climate change and the need to reduce CO2 emissions.

Further information

"Participatory budgeting" is a process of democratic participation that directly involves local people in making decisions on the spending priorities for a public budget, for example for local environmental projects, community facilities, road safety measures or local crime initiatives. Put "participatory budgeting" into your search engine to find useful links.

Transition Towns, www.transitiontowns.org is a network of people all over the world who are asking: How can our community respond to the challenges, and opportunities, of peak oil and climate change? They work at community level to find ways of reducing energy usage as well as increasing self-reliance. Initiatives so far have included creating community gardens to grow food; business waste exchange, which seeks to match the waste of one industry with another industry that uses this waste; repairing old items rather than throwing them away; developing local exchange trading systems (LETS – www.gmlets.u-net.com).

Note

The people responsible for collecting the taxes and managing the cities' funds have been called "bankers". In reality a banker does not perform these functions. The term is used because it is the word used in many popular board games, for instance, Monopoly. If you feel that the term "banker" is not the most appropriate, choose another instead, for instance, "finance administrator".

European Code of Social Security

The Council of Europe's European Code of Social Security came into force in 1968. As of March 2010 it had been ratified by 21 member states. It provides a wide range of social protection, including guarantees of:

- Medical care, which includes general practitioner care, specialist care and emergency care
- Unemployment benefit
- Old-age benefit
- Disability benefit.

Handouts

Number of Players

Between 7 and 13. Three people take the roles of bankers. At the start of the game there should be an equal number of players in each city.

Objective of the game

The winner is the player who has the most money at the end of the game.

How to play

1. Ask three people to take the roles of bankers: one banker for city A, one for city B and one Game Banker.
2. Half of the players have red counters and half have blue counters.
3. At the start, players are divided into two equal groups. Each group has equal numbers of "red" and "blue" players. One group will travel round the path in city A, the other group will travel round the path in city B.
4. All players start from the "start and salary" square.
5. During the game a player can only change city if he/she stops in the "chance to change" square.
6. Every player starts with a salary according to their colour:
   - Blue players: 500
   - Red players: 100
7. Throw the dice to decide who starts. Highest throw starts, then each player in turn, anticlockwise round the circle.
8. On their turn, each player throws the dice and moves forward the indicated number of squares along the path in their own city. When a player lands on a square, s/he reads the instruction out aloud, and complies with the instruction.
9. Note: A player who follows an instruction to move backwards stops when they have reached the target square. They do not comply with the instruction on this second square.
10. If a payment is due and the player does not have enough money to pay, s/he stays on the square and becomes a beggar.
11. Two or more players may occupy the same square at the same time.

Special Squares

Tax Contribution

Each time a player passes the "tax payment" square, s/he has to pay tax. (Players pay as they pass over the square, even if they do not land on it). The amount of tax to be paid depends on the player's salary and on the city.

City A	40% if salary of 500 or more
	10% if salary is 100 or less
City B	10% irrespective of salary

Note: An unemployed person with no unemployment benefit pays no taxes. An unemployed person who receives benefit pays 10% of the unemployment benefit, irrespective of the city. The tax payment is paid to the City Banker of the respective city. (Players in City A to City A's banker, and players in City B to City B's banker).

Salary

Each time a player passes the "start and salary" square (you do not have to stop on the square, only pass it), s/he receives their respective salary from the Game Banker. If the player is unemployed, and if the city has a social security system, they receive unemployment benefit from the City Banker.

Chance for Change

Any player who lands on the "chance for change" square may choose whether to change city or not (change from City A to City B, or from City B to City A). In order to change, a player needs only to announce his/her decision to the rest of the players and the bankers. On their next turn, they move on round the path in the other city.

A player who changes city continues to receive the same salary as before, but they pay taxes according to the new city's tax scheme.

City Council Meetings

All players who are in the city attend city council meetings. The meeting is an opportunity to make changes (if any) to the city's policy.

The meeting can take place at every 5th payment of taxes. The City Bankers keep a record of how many people have passed the tax payment square in their city. When every fifth person has passed the square, s/he calls a meeting.

Players in the city can decide whether they want to hold a meeting or not.

The game stops during a city council meeting and the players of the other city have to wait until the meeting is finished before resuming the game.

Players have 5 minutes to decide the needs of the city and any changes in policy. Policy options are given on the replacement cards and the citizens can refer to a copy of the replacement cards sheet to know which policies are "on the agenda" (that is, the options they can choose).

To change a policy, players have to buy a replacement card out of the city's taxes. The cost is stated on each card. The City Council can only make changes that it can afford. The City Banker pays the amount due to the Game Banker. Citizens can decide to change as many policies as they wish, but they have to be able to afford them.

A city council that is in financial trouble can decide to "sell back" one or more replacement cards to the Game Banker. The "buy-back" price is 50% of the original cost.

Rich individuals may, if they wish, contribute to the city funds in order to buy replacement cards.

The banker uses a very small amount of the "Blu-tac" to stick the replacement card onto the board over the agreed square.

Replacement Cards

There are 17 replacement cards that represent policies that the city council can adopt at a council meeting. Replacement cards are purchased from the Game Banker at the cost printed on the card. Once purchased, the City Banker sticks the card(s) onto the board, over an existing square as decided by the citizens.

Any square may be "replaced". If, at the time of replacement, there is a player on that square, s/he does not comply with the new instructions. The new policy only comes in force when the next player lands on that square.

At a City Council meeting citizens/players decide the city policy and may purchase one or more replacement cards. All cards must be paid for.

Beggars

A player who has no money to pay their taxes or other payments stays on the square where they have just landed and becomes a "beggar". However, if there is a home for the homeless in the city, beggars may choose to sleep there, if they wish to, instead of on the square where they landed. Moving does not release a beggar from his/her debts.

S/he can beg for money from every player who lands on the square where s/he is sitting. It is up to each player whether or not they give money to the beggar. When the "beggar" has enough money to pay their dues they wait for their next turn, pay their dues, throw the dice and move on.

Beggars throw the dice every alternate time their turn comes round. It is a chance they take.

Throw a 6 Find 50 Ems in a rubbish bin.
Throw a 5 Collect 20 empty beer bottles and get 50 Ems for the deposits - if the city has a recycling centre!
Throw a 4 The next person who passes you gives you 10 Ems.
Throw a 3 You are cold and have no energy and sleep through your next turn.
Throw a 2 You sleep in the park and find a 10 Em note under the bench. If the city has renovated the park, you find 20 Ems.
Throw a 1 You get robbed. Hand the next donation you receive over to the City Banker

A beggar's winnings are paid by the City Banker of the city in which the beggar lives.

When does the game end?

Players decide how to end the game before they start. They can choose one of the following options:

- when the first player completes 20 rounds
- after an agreed length of time, for example, 45 minutes.

Note: the game will automatically end if one city goes bankrupt

The winner is the person with the most money at the end of the game.

Replacement cards

Renovation of the park, with swimming pool and children's play area. Cost: 200 Ems	Clean up the park. Cost: 100 Ems	Roads are good now. Totally reconstructed. Move on 3 squares. Cost: 400 Ems	Roads are OK, holes are patched. Good only until next City Council meeting. Cost: 200 Ems.	You lose your job! Unemployment fund pays 30% of your salary. City must have a reserve of 1000 Ems.
You get ill. Public hospital is fully subsidised. Pay only 10 Ems. Cost: 600 Ems.	You get ill. Public hospital partly subsidised. Pay 30 Ems for treatment. Cost: 400 Ems.	Beach access free! Just enjoy! Cost for subsidising access: 100 Ems.	Transport problems eased with cycle path. Cost of cycle path: 150 Ems.	School strike over. Have an extra throw! Cost of increased salaries: 400 Ems.
A new theatre and cinema opened. Cost: 400 Ems.	Your father is retired but has no pension. Establish pension scheme. Cost: 400 Ems.	You want to read and now there is a library! Have an extra throw. Cost of library: 200 Ems.	No more street kids. An orphanage has been constructed. Cost of orphanage: 200 Ems.	Recycling system reduces garbage. Move on 3 squares. Cost of recycling system: 150 Ems.
You have a legal problem. Get a publicly-funded lawyer. Go 2 squares forward. Cost: 200 Ems.	No more homeless people sleeping rough. A shelter has been opened. Cost: 200 Ems.			

"Money" for the game can be found on page 354.

City Bankers' task sheet

Neither city starts with any money. All revenue will come from taxes paid as players pass the tax payment square.

1. City Bankers use the tally sheet to keep a record of how many players pass the "tax payment" square and call a city council meeting as every 5th player passes.

2. City Bankers collect taxes from each player in their city as the player passes the tax payment square. Note: Players who have changed city pay the new taxes.

   The tax scheme is as follows:

   City A 40% if salary of 500 or more
   10% if salary is 100 or less
   City B 10% irrespective of salary
   Unemployed citizens who receive no benefit pay no taxes
   Unemployed citizens receiving benefit pay 10% of their benefit.

3. City Bankers' other tasks:
   - look after the city's money
   - pay to the Game Banker any payments due for the purchase of replacement cards
   - stick replacement cards on the board over the square agreed by the citizens at a council meeting
   - administer the unemployment fund as and when the city decides to establish one
   - pay unemployment benefit to players who are entitled to receive it if the city has agreed to set up a social security system. There must be at least 1000 Ems in the bank at the time of setting up the system.
   - Keep an eye on the beggars in your city and ensure correct play when they chance a throw with the dice:

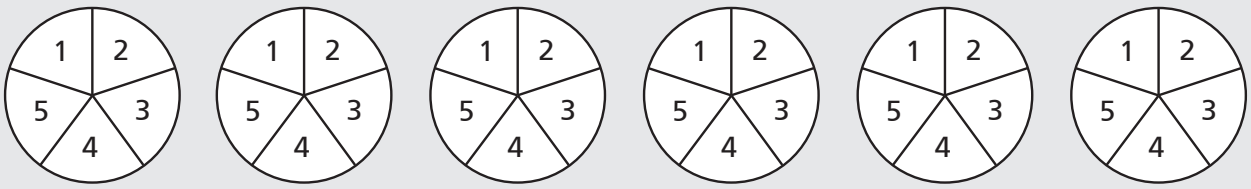
     Throw a 6 They find 50 Ems in a rubbish bin
     Throw a 5 They collect 20 empty beer bottles and get 50 Ems for the deposits - if the city has a recycling centre!
     Throw a 4 The next person who passes them gives them 10 Ems
     Throw a 3 They get drunk and sleep through their next turn
     Throw a 2 They sleep in the park and find a 10 Em note under the bench. If the city has renovated the park, they find 20 Ems.
     Throw a 1 They get robbed and hand over the next donation - or any money they chance to find next throw.

Note: you hand over the money if they chance to find any in the park or in a rubbish bin, and you take money from them if they get robbed.

Record of tax payments

Each time a player in your city passes the "tax payment" square, collect their taxes and check off one segment in the first circle. When 5 players have been checked off, call the first city council. When play resumes start checking off segments in the second circle, and so on.

1st Meeting **2nd Meeting** **3rd Meeting** **4th Meeting** **5th Meeting** **6th Meeting**



Game Banker's role card
At the start of the game the Game Banker has all the money. S/he is to:

1. Ensure the game runs smoothly
   - start the game
   - ensure the rules are followed
   - time all city council meetings. They should last a maximum of 5 minutes and
   - stop the game after the agreed playing time or when the first player completes the agreed number of rounds, whichever was agreed.

2. Keep records
   - at the start of the game record the name, colour and city of each player
   - record how many times each player passes "start and salary"

3. Pay a salary to each player at the start of the game, and every subsequent time they pass the "start and salary" square. Salaries are paid according to the players' colour regardless of which city they are in:
   - Blue players: 500 Ems
   - Red players: 100 Ems

4. Collect all payments for replacement cards from the City Bankers.

Tally sheet
Record players' names with a red or blue pen according to their colour. It is recommended that you use the five-bar gate method of keeping the tally. Each of the first four rounds is recorded with a line |||| and on the fifth round you strike them through. The sixth round you start another set of five. In this way you can easily sum the rounds. Thus a count of twelve would look like this: ~~||||~~ ~~||||~~ ||

Players in city A at the start of the game	
Name of player	Number of times passed "start" (up to 20)

Players in city B at the start of the game	
Name of player	Number of times passed "start" (up to 20)

A tale of two cities

Gameboard

CITY B —>

CITY A —>

Manual for human rights education for young people

		The roads are full of holes. Journeys take too long. Miss one turn.	Street kids rob you. Give 10 Ems away.	Free Space.	You get ill. No hospitals. Go back 3 squares	You win the lottery! Receive 50 Ems		
		The park is dirty and needs renovating. Miss one turn to help with the cleaning.				Nothing to do in the evening. You are bored. Go back 3 squares.		
Your father retires with no pension. Pay 20 Ems to help him.	Nothing to do in the evening. You are bored. Go back 3 squares.	**Start + Salary**	Street kids rob you. Give 10 Ems away	Free Space.	The roads are full of holes. Journeys take too long. Miss one turn	**Chance to Change!**	You get ill. No hospitals. Go back 3 squares	Free Space.
Free Space.		Free Space.				Nice day to go to the beach. Pay 10 Ems for beach access.		You lose your job! Sorry!
You are having a legal problem. Contract a private lawyer. Pay 50 Ems.		Nothing to read. Pay 10 for a book.				You lose your job! Sorry!		Nice day to go to the beach. Pay 10 Ems for beach access.
Nothing to read. Pay 10 Ems for a book.		Job Back! Same salary.				Free Space.		You win the lottery! Receive 50 Ems.
Job back! Same salary.	Garbage collectors on strike. Miss 1 turn to take your rubbish to the tip.	**Chance to Change!**	A homeless drunk is disturbing you. Miss 1 turn to sort it out.	The park is dirty and needs renovating. Miss one turn to help with the cleaning.	Bus service not working. Take a taxi. Pay 10 Ems.	**Tax payment.**	Free space.	Teachers are on strike for better salaries. Miss 1 turn to take care of your children.
		Your father retires with no pension. Pay 20 Ems to help him.				Bus service not working. Take a taxi. Pay 10 Ems.		
		A homeless drunk is disturbing you. Miss 1 turn to sort it out.	Free Space.	Garbage collectors on strike. Miss 1 turn to take your rubbish to the tip.	You are having a legal problem. Contract a private lawyer. Pay 50 Ems.	Teachers are on strike for better salaries. Miss 1 turn to take care of your children.		

City Council Meeting
Every 5th tax payment contribution

Terrorism

Terrorism can never be accepted.
We must fight it together, with methods that do not compromise our respect for the rule of law and human rights, or are used as an excuse for others to do so.

Anna Lindh

Themes
- War and Terrorism
- Peace and Violence
- Globalisation

Complexity Level 2

Group size Any (small groups: 4-5)

Time 90 minutes

Overview Using case studies, participants discuss what makes something a terrorist act, and formulate a definition of terrorism.

Related rights
- Right to life, liberty and security of person
- Freedom from torture and degrading treatment
- Right to peace

Objectives
- To deepen understanding of the causes of terrorism and how to combat it
- To develop skills to analyse information and think critically
- To encourage a reflective attitude and independent thinking

Materials
- Case cards
- "Points to consider" handout
- A sheet of A4 paper and pencil for each small group
- Flipchart and markers

Preparation
- Photocopy and cut out the case cards. You will need one set for each group.
- Make a copy of the "points to consider" sheet, one per each group.

Instructions

1. Ask the group what they understand by the word "terrorism". Brainstorm a few ideas and see if anyone can come up with a working definition. Write any suggestions up on the flipchart.
2. Tell participants that although there are a number of international treaties against terrorism, none of them actually defines the term "terrorism"! One of the reasons for this may be that member states of the United Nations often have different interpretations of ongoing conflicts and different interests in classifying certain acts either as "terrorist" or not.
3. Suggest that what may be needed to create a definition is a group of non-member states such as your group of participants! Explain that the activity should help them to arrive at their own definition of terrorism by the end of the session.
4. Divide participants into groups of 4-5 and hand each small group a set of case cards and a sheet of paper. Ask them to discuss each statement in turn and decide whether or not it should count as an instance of terrorism, giving their reasons.
5. Bring the groups back together after about 20 minutes and collect the results. Try to note the main reasons given for not including some of the cases as instances of terrorism.
6. Discuss briefly any differences between the groups, giving each side an opportunity to explain its decision. Ask participants which of the cases they found most difficult to judge.

War and Terrorism

Peace and Violence

Globalisation

Level 2

Any (small groups: 4-5)

90 minutes

7. Ask participants to go back into groups to formulate their own definition of terrorism, according to the decisions they made earlier or any considerations introduced by the discussions.
8. After 10–15 minutes, ask the groups to present their proposals. Then move on to the debriefing and evaluation.

Debriefing and evaluation

- Was it harder or easier than you had imagined to define "terrorism"? Why?
- Did you feel that the cases were realistic: did anyone "recognise" any of the cases as relating to real events? Which events? Did that make a difference to your judgement?
- Why do you think that it is so difficult for United Nations member states to reach agreement on a definition?
- In what ways – if any – are acts of terrorism different from acts of war? Do you think that one is any more justifiable than the other?
- Do you think that there should be certain basic rules which apply to all sides (including states) in the "war against terrorism"? Are there things that neither side should be allowed to do? What?
- Did you think that the acts in any of the cases could ever be justified? Why, or why not?
- Which human rights do you think are relevant to the cases you discussed?
- Could any of the cases be justified from a "human rights point of view"?
- Why do people become terrorists? Why do people commit crimes where the aim is to cause pain or fear in others?
- Is it possible to say what sort of people become terrorists? Can you imagine ever feeling strongly enough about something to consider taking someone else's life?
- Could it ever be justified to take the lives of civilians? Of a terrorist? Or the life of anyone?

Tips for facilitators

This issue is obviously very sensitive and controversial, and how you decide to approach it may depend to a large extent on the particular characteristics of your region or your group. You should feel free to leave out any of the cards that may be inappropriate, and the same obviously holds for the questions in the debriefing. You may also want to include other cases which are more relevant to your group's everyday reality.

If the activity is to be fruitful, participants will need to feel that they can express their genuine opinion without being censured, either by you or by other members of the group. You may need to say this at the beginning and get everyone's agreement about confidentiality. Tell them that the purpose of the activity is to work through difficult questions where our emotions may conflict with what people feel the "right" answer ought to be.

If you want a few facts and figures to stimulate participants' interest at the start of the activity, you can find interesting statistics on terrorism at www.nationmaster.com.

At point 6, where the groups attempt to draw up their own definitions of terrorism, it may be useful to provide some pointers relating to the previous cases, in order to clarify some of the general conclusions. Participants could be given the "points to consider" handout before working on their definitions, or you could use the questions at the end to test out the various definitions.

When discussing the human rights dimensions of terrorism, make sure that participants are aware of the following issues:

a) The right to life is possessed by everyone, as guaranteed in Article 3 of the UDHR, Article 2 of the European Convention on Human Rights, and in other international documents.

KEY DATE

21 May
World
Anti-Terrorism Day

b) Even in times of war – when the rules of engagement are guided by international humanitarian law (IHL) – deliberate attacks on civilian targets are not permitted. IHL sets out certain basic rules which must be observed by any side in an armed conflict. (See the Further Information below)

Suggestions for follow-up

Encourage the group to find out more about the cases in the examples, or to think about other historical instances of terrorism, and how these campaigns have ended.

If the group would like to take a look at the reasons why people engage in violent acts, then look at the activity "Throwing Stones" on page 299. If you would like to explore other issues of violence, you may like to use the activity "Violence in my life" on page 317.

Further Information

Relevant articles in international human rights and international humanitarian law:

Human Rights Law: the Right to Life

Universal Declaration of Human Rights:

"Everyone has the right to life, liberty and security of person". (Article 3)

European Convention on Human Rights:

"Everyone's right to life shall be protected by law (...)" (Article 2)

International Humanitarian Law: the Principle of Distinction

International Humanitarian Law (IHL) is the body of international law which applies in periods of armed conflict. IHL applies to all sides in an armed conflict, whether or not one side is acting in self-defence. It also applies to international conflicts and to non-international conflicts, and applies in equal measure to armed groups fighting against a state and to states themselves.

One of the most important principles of IHL is the "Principle of Distinction", which says that warring sides must distinguish between civilians and combatants and between civilian objects and military objectives.

Protocol I to the Geneva Conventions:

"The civilian population as such, as well as individual civilians, shall not be the object of attack. Acts or threats of violence, the primary purpose of which is to spread terror among the civilian population, are prohibited." (Article 51.2)

International Humanitarian Law: Prohibition of acts of Terrorism

Fourth Geneva Convention:

"Collective penalties and likewise all measures of intimidation or of terrorism are prohibited." (Article 33)

Protocols 1 and 2 to the Geneva Conventions:

The civilian population as such, as well as individual civilians, shall not be the object of attack. Acts or threats of violence, the primary purpose of which is to spread terror among the civilian population, are prohibited. (Article 51.2, Protocol 1; and Article 13.2, Protocol 2)

Other articles of IHL prohibit taking hostages, and attacks on places of worship.

For information about the Council of Europe's work on terrorism, including its guidelines on fighting terrorism and respecting human rights, see the background information in chapter 5.

Handouts

Case cards

Case 1: A group runs an armed campaign to get rid of a totalitarian government. They put a bomb in the Ministry of Defence, which explodes, killing 12 people.

Case 2: An individual targets single mothers with letters threatening their babies. No cases of violence have been reported, but the women are too scared to take their children out of doors.

Case 3: In a war between two countries, one drops a nuclear bomb on another, killing about 100,000 civilians.

Case 4: A letter bomb is sent to the director of a large cosmetics company, severely injuring him. The anonymous bomber accuses the company of exploiting animals.

Case 5: A group runs a lengthy campaign against military installations, including regular use of explosives. A number of members of the armed forces have been killed.

Case 6: In a campaign to win independence, members of an ethnic minority regularly bomb public areas. They provide warnings beforehand, so that people can evacuate the buildings, but civilians have been killed.

Case 7: A country has chemical weapons and says it is ready to use them if it feels threatened by any other country.

Case 8: A group of criminals holds up a bank, takes members of staff hostage, and later shoots the hostages to cover their tracks.

Case 9: Nationalist groups patrol and control major cities and regularly beat up or intimidate people from other ethnic groups.

Case 10: A totalitarian state rules its population through fear: anyone who speaks out against it is arrested; people are regularly arrested, tortured and even executed.

Case 11: A group of organised criminals extorts money from local businessmen. Those who refuse to comply see their property burned and sometimes they are murdered.

Case 12: In the course of a war against rebels, an occupying army attacks villages with drone (unmanned) planes. Several civilian casualties have been reported, some killing entire families.

Case 13: Workers from country A have to cross into country B every day. B's border guards always harass A's citizens, thoroughly checking ID papers, often making body searches. They frequently arbitrarily detain people from A.

Case 14: During a decade-long civil war, a 19-year-old woman crossed paths with a group of 10 rebels. First the leader raped her and then he commanded his men to do so.

Case 15: There is an International Conference in the city. Police get powers to arrest anyone and hold them for 12 hours without any charge. They warn people not to demonstrate.

Case 16: "You have to work harder, the graves are not full," urged the voice on Rwandan radio.

Points to consider

Points to consider during your discussions:

- Does an act of terrorism always aim to provoke fear (terror) among the population?
- Is any act that causes people to be fearful an act of terrorism?
- Can a state (government) engage in terrorism, or is terrorism always an act against a country's formal institutions?
- Does terrorism always aim to inflict civilian casualties, or can it be targeted against military targets, or against property?
- Can an act of terrorism ever be justified?

Throwing stones

When arguing with a stone, the egg is always wrong.

African Proverb

Themes
- War and Terrorism
- Peace and Violence
- Children

Complexity Level 2

Group size 12 – 20 (small groups: 6-7)

Time 90 minutes

Overview This activity uses role play to look at the reasons why people engage in violent acts.

Related rights
- Right to life, liberty and personal security
- Right to recognition as a person before the law
- Right to equal protection of the law

Objectives
- To develop understanding of what causes people to be violent and the consequences of their violence
- To develop skills to respond to violence in a non-violent manner
- To promote a sense of compassion, justice and responsibility

Materials
- Copies of the handout, one per small group
- Stones (optional)

Preparation
- Photocopy the handout, one copy for each small group. Enough space for groups to rehearse and then present a small role play to the rest of the group.

Instructions

1. Ask participants to recall an incident when they felt angry or frustrated and when they felt the desire to do something destructive. Leave a few minutes of silence for people to take themselves back mentally into the state they were in.
2. Ask a few volunteers to share their incidents with other members of the group, describing briefly what happened and their emotions at the time.
3. Now introduce the role play by posing as someone about to throw a stone. Your pose should express someone in extreme anger or frustration and in the act of deliberately throwing a stone. Hold the position for a few seconds.
4. Divide the participants into small groups of 6-7. Tell them they have 30 minutes to prepare a short role play that shows an incident, and which ends in the act of being about to throw a stone.
5. Hand out the copies of the questions for consideration and explain that these are to help them plan their role play.
6. After 30 minutes bring the small groups back together and invite them to show their role plays to the rest of the group. After each showing, leave a few minutes for the audience to react to what it has seen and to ask questions.
7. Then go on to the debriefing and evaluation.

War and Terrorism

Peace and Violence

Children

Level 2

12 – 20 (small groups: 6-7)

90 minutes

Debriefing and evaluation

- Did you feel that the different role plays made sense? Did they help you understand what could provoke someone to throw a stone?
- Were there feelings or emotions that were common to the different role plays and which were central in leading to the desire to be violent?
- Why do you think that people sometimes feel the need to damage or hurt someone or something? Does the act of causing damage or hurt actually help to resolve whatever it was that caused it? Why? Why not?
- Has the activity helped you to understand better either your own acts of violence or those of others around you? How?
- Are there acts of violence that you cannot understand at all? Can you understand what leads people to fight in wars or blow up buildings or other people?
- How do you understand the terrorist threats that some countries face?
- Is there a difference between understanding what caused an act of violence and justifying it? Is important to try to understand what lies behind violent acts? Why? Why not?
- What is the best way of responding to violent acts? What are the advantages and disadvantages of responding with more violence, or of responding in a peaceful way?
- Which human rights were at stake in each of the role plays?

Tips for facilitators

If the group does not know each other very well, you may decide to miss out the first reflective task. Alternatively, you could run the first part of individual reflection, but leave participants free to share their feelings within the small groups, if they wish to do so.

The role plays can provide an opportunity for participants to give voice to real frustrations. Thus you may find that you need to allow more time so that they can explore these without rushing.

Allow a few minutes between each role play for each group to feel appreciated and to raise any issues specific to their presentation, but do not allow the discussion to take too much time at this stage. It is best to watch all the role plays first and then move on to discussion of the general issues raised in all of them.

In the debriefing, you may find it useful to raise the issue of terrorist violence directly, or the young people may raise it themselves. Try to allow a free discussion of possible motives for terrorist acts without condemning them outright to begin with. It will be helpful to separate out the possible psychological causes of such acts from their probable consequences; you may want to use a problem tree to do this as an activity with the group (see below).

It is important to try to strike a balance between, on the one hand, relating to those who carry out acts of violence as individuals and human beings, and on the other hand, of identifying acts of violence as unacceptable, particularly where their consequences cause others to suffer. Both of these positions are consistent with the idea of human rights – and both are necessary in order to find ways out of cycles of violence and mutual mistrust.

Variations

The image of throwing stones is connected in many people's eyes with images from the Palestinian Occupied Territories and the media reports of young Palestinians, including very young children, throwing stones at Israeli soldiers. You may like to role play this as a scenario, either by itself or as follow-up, to reflect on how war infringes the human rights of children.

Suggestions for follow-up

Take a real example of violence within your community, and try to provide a narrative for the acts leading up to it. You could represent this as a timeline, with each event leading on to another. Ask the group to try to identify points in the timeline when the violence could have been prevented or the conflict could have been de-escalated.

You may wish to pursue the theme of terrorism further in the activity "*Chahal v. UK*" on page 120.

Throwing stones is sometimes associated with the custom of execution by stoning. The relationship between religious and cultural customs and human rights is always interesting and often controversial. If the group would like to explore how customs and beliefs change over time, look at the activity "Soon to be outdated" on page 272.

Alternatively, you could use the activity "My life is not a show" on page 232 to explore the violence carried out by cyber-bullies.

KEY DATE

12 February
Red Hand Day

Ideas for action

Choose from the examples of acts of violence within your community that were identified in the activity and find out which organisations are working to address the problems, and helping those involved, both the perpetrators and the victims. Find out what the group can do to stop the various acts of violence.

In 2008 the UN estimated that there were more than 250,000 child soldiers worldwide. Find out more about these children, who are forced into violent acts, and join one of the many campaigns to stop the use of minors as soldiers. You can also find out about the work of organisations that rehabilitate ex-child soldiers. Put "child soldiers" into your search engine or start at www.warchild.org, human rights watch, www.hrw.org or www.redhandday.org.

Organisations supporting the Global Red Hand campaign include Human Rights Watch, Amnesty International, Youth Red Cross Germany, Terre des homes and Plan International. www.redhandday.org.

Further information

A problem tree is a useful, visual tool for analysing problems. It is a combination of brainstorming and mind-mapping. The trunk of the tree represents the problem. People start by identifying the causes of the problem represented by the roots and then go on to identify the consequences, represented by the branches. Problems and consequences can be, for instance, due to social, economic and political factors. They may also be due to people's attitudes and behaviour. For more information go to www.thechangeagency.org and search for "problem tree analysis".

Note

The activity is based on an idea in Playing with Fire, Fiona Macbeth and Nick Fine, New Society Publishers, 1995.

Handouts

Questions for consideration

You should try to think about the following questions when planning your role play:

- Who is this person and at what or whom are they throwing the stone?
- What is the relationship between the person who is throwing and the object or person at whom they are throwing the stone?
- Is there anyone with them or are they alone?
- If there are others present, how are they involved in this incident, if at all?
- What does the person want to achieve by throwing this stone?
- What have been the events leading up to throwing this stone: is it an impulsive gesture, or has it been planned?
- Was there one particular event that triggered the decision to throw the stone?
- What feelings are going through the person's mind as he or she prepares to throw it?
- What feelings or frustrations went through his or her mind in the period leading up to this act?

General Human Rights

Remembrance

Religion and Belief

Level 3

Any

60+ minutes

Timelines

History teaches everything including the future.

Lamartine

Themes
- General Human Rights
- Remembrance
- Religion and Belief

Complexity Level 3

Group size Any

Time 60+ minutes

Overview Participants make a collective timeline of events that mark developments of the concept of rights from 2000 BCE to the present, and speculate into the future. The method can also be used to explore the histories of any group of people.

Related rights
- Right to education, including human rights education
- Right to life, liberty and personal security
- Freedom of religion and belief

Objectives
- To develop knowledge about the development of human rights through history
- To develop communication skills and critical thinking
- To foster curiosity about human rights and commitment to defend them

Materials
- A roll of wide masking tape
- A 10-12 metre long wall
- Blocks of "post-it" labels in 3 different colours
- Flip chart and markers of different colours

Preparation
- Read pages 395-400 in Chapter 4 to get an overview of the history of the development of human rights.
- Mark a long line on the wall with the masking tape. It should be at eye level. At about 50 cms from the left hand end, write "2000 BC", and at 50 cms from the right hand end write "2010" (or whatever the current year is). Mark off 1000 BCE, 0 and CE 1000.
- Prepare 4 "post-its" marked: "Civilisations in Egypt and China", "Assyrian, Babylonian and Minoan civilisations flourished", "the Romans were a major power" and "Kingdoms in Western Europe and the Byzantine empire in the east".

Instructions

1. Introduce the participants to the timeline. Explain that about 4000 years ago (2000 BCE) the first civilisations in Egypt and China flourished. Around 1000 BCE the Assyrian, Babylonian and Minoan civilisations flourished. Around year 0 the Romans were a major power and in CE 1000 there were many kingdoms in Western Europe, and the Byzantine empire ruled much of the east. Mark today's date.
2. Explain to the group that their task is to fill out this timeline with events that relate to human rights. For instance, the birth or death dates of people who made laws or who preached or fought for justice, the dates of events that changed people's thinking about rights and triggered responses, and the making of laws or conventions that protect people's rights.

KEY DATE

23 August
International Day for the Remembrance of the Slave Trade and Its Abolition

3. Hand out "post-its" of each colour to each participant. Explain that the different colours represent different categories. For instance, blue for important events relating to human rights, yellow for important persons or institutions and green for important documents and laws. Note this instruction on the flip chart for future reference.
4. Explain than the events can be local, regional, national or international. Participants should start by working individually, trying to think of one person, one event and one law or convention each. They should write the date and the name of the event or person on the "post-it" of the appropriate colour and then place it on the timeline.
5. The aim is for each person to put up 3 posts and for the group as a whole to get as many different events as possible. So if someone finds a particular event is already posted, they will have to try to think of another. If anyone gets really stuck, they may consult friends or the Internet.
6. Encourage participants to be inspired by events that others have posted. If anyone wants to post up more than three events, they may.
7. When the work is slowing down, ask participants to gather round and review the posts. Ask members of the group to explain or elaborate on their choices of events.
8. Explain that you are going to leave the activity for today and ask everyone to return next session with something else to add. Review and debrief fully after the next session.

Debriefing and evaluation

- Was it easy to find information for the timeline? What were good sources?
- Which piece of information did people find the most interesting, surprising or shocking? Why?
- What have been the major forces behind the development of human rights throughout history?
- Is it important to know about the history of human rights? Why?
- What new rights will we need in the future?

Tips for facilitators

If there is someone in the group who is a history specialist, give him or her the task of checking the calendar.

Be aware that there are more than 40 different calendars used in the world, including Chinese, Islamic, Hindu, Hebrew, Persian and Buddhist calendars. Therefore, dates can be confusing; for instance, 2010 in the Christian calendar is 1431 in the Islamic calendar. Thus, beware of the possible confusion about dates and use the confusion to draw out the intercultural dimension.

Variations

Prepare labels with the dates and events given below and use them as a quiz. Read out the name of the person, event or law and ask participants if they can guess the dates. Then put the labels on the timeline. Let these landmarks be an inspiration for the group.

Ask participants to find quotes from famous people, examples of music, art and literature and sporting events that have promoted human rights; add these to the timeline.

This exercise can also be used in an open space (during a seminar, in a classroom...), the timeline being completed at any time.

The method is a very good way to start a discussion about remembrance and the history of a people. To gather the information you need, search on the Internet. For example, put "timeline of Roma", "timeline of Armenia" or "timeline Saami Lappland" into any search engine.

Suggestions for follow-up

Use one of the dates you have on the calendar as a pretext for getting together with other groups to hold an event to promote human rights.

If the group would like to find out more about some modern human rights heroes, then they could do the activity "Fighters for rights" on page 167.

If the group is interested in how ideas change and develop over time they may like to do the activity "Soon to be outdated" on page 272.

Ideas for action

Illustrate the timeline with photographs or cartoons and exhibit it at an event; or set up a timeline at an open event and invite the public to participate.

Further information

A partial summary of some of some events generally associated with the history of human rights:

1760 BCE In Babylon King Hammurabi draws up the "Code of Hammurabi". (Written on a big stone, the code promises to "make justice reign in the kingdom … and promote the good of the people".)

1440 BCE (approximately) The Torah of Moses gives the tribes of Israel the ten commandments, including detailed punishments for contravening the edict, "Thou shalt not kill".

528 BCE – **486** BCE In India, Buddha preaches morality, reverence for life, non-violence and right conduct.

26 – 33 CE Jesus Christ preaches morality, tolerance, justice, forgiveness and love.

613 – 632 CE Prophet Mohammed teaches the principles of equality, justice and compassion revealed in The Qur'an.

930 The Althing is founded in Iceland, the oldest parliamentary institution in the world.

1215 In England the Magna Carta is signed. (This is a document that limits the power of the King and gives free men the right to be judged by their peers.)

1789 French Declaration of the Rights of Man and of the Citizen. (The National Assembly agrees the declaration which guarantees the rights to liberty, equality, property, security and resistance to oppression.)

1791 United States of America: Bill of Rights (The United States Congress agrees the Bill of Rights, amending the US Constitution to include rights to trial by jury, freedom of expression, speech, belief and assembly.)

1807 British and American anti-slavery laws passed.

1859 Battle of Solferino, which inspired Henry Dunant to found the International Committee of the Red Cross and led to the first Geneva conventions (on International Humanitarian Law)

1863 Creation of the International Committee of the Red Cross

1864 The Geneva Convention is adopted.

1899 The first Hague Convention is signed. Together with the Geneva Conventions it forms the basis for International Humanitarian Law.

1893 New Zealand gives women the vote. (The first country in the world to do this)

1945 End of World War II

1945 The United Nations (UN) is created. ("To reaffirm faith in human rights, in the dignity and worth of the human person …")

1948 The Universal Declaration of Human Rights is adopted by the UN.

1950 The European Convention on Human Rights is adopted by the Council of Europe.

1961 Amnesty International is created, as a result of a campaign to free two Portuguese students imprisoned for seven years for making a toast to freedom,

1965 International Convention on the Elimination of all Forms of Racial Discrimination. (Entered into force in 1969)

1966 International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. (Entered into force in 1976)

1969 American Convention on Human Rights for the Americas, in force since 1978

1976 Soweto uprising, the turning point in the liberation struggle in South Africa

1979 Convention on the Elimination of Discrimination Against Women (CEDAW) (Entered into force in 1981)

1981 The African Charter on Human and Peoples' Rights. (Adopted by the Organisation of African Unity, now the African Union)

1984 The Convention Against Torture (Entered into force in 1987)

1989 The Convention on the Rights of the Child (Entered into force in 1990. This is the most widely ratified human rights treaty; only the USA and Somalia have not ratified it.)

1990 The Cairo Declaration of Human Rights in Islam (CDHRI)

1992 United Nations Conference on Environment and Development; Rio Declaration

1990 International Convention on the protection of the Rights of All Migrant Workers and Members of their Families (ICRMW) (Entered into force in 2003)

2007 The Convention on the Rights of Persons with Disabilities (The Convention received the highest number of signatories in history to a UN Convention on its opening day, and came into force in May 2008.)

http://www.gwu.edu/~erpapers/humanrights/timeline/
http://www.hreoc.gov.au/info_for_students/essentials/timeline/index.html

Democracy

Citizenship and Participation

General Human Rights

Level 4

Any

270 minutes

To vote, or not to vote?

Voting is a civic sacrament.

Theodore Hesburgh

Themes
- Democracy
- Citizenship and Participation
- General Human Rights

Complexity Level 4

Group size Any

Time 270 minutes

Overview This activity involves a survey of people in the community to explore issues about voting in elections and civic participation.

Related rights
- The right to take part in the government and free elections
- Freedom of opinion and expression
- The right to peaceful assembly and association

Objectives
- To appreciate the reasons for using your vote in elections
- To develop skills to find out and analyse information critically
- To value the personal contribution of every citizen in a democracy

Materials
- Survey sheets 1 and 2, one set per pair
- Copies of box 1, notes on how to conduct the survey, one per pair
- Pens or pencils for everyone
- Large sheets of paper (A3) or flipchart paper and markers
- Sticky tape

Preparation
- Copy Box 2, the sample survey sheet, onto a large sheet of paper as an aid for giving the instructions.
- On flipchart paper, make copies of survey sheets 1 and 2 for com piling the results.
- Plan a timetable for the activity. You will need to allow 60 minutes for part 1 (introducing the survey), a minimum of 120 minutes for part 2 –(the survey) and 90 minutes for part 3 – (analysing the results and the debriefing and evaluation).

Instructions

Part 1: Introducing the survey

1. Explain that the main purpose of this first session is to prepare the group to go out into the community to survey people's reasons for voting or not voting.
2. Ask participants whether or not they are intending to vote in national or local elections, the next (first?) time they have the opportunity to do so. Take a show of hands, and then divide the group according to those who are intending to vote (A), and those who are not (B). "Don't knows" can be allocated randomly to either group, in order to balance the numbers as far as possible.
3. Ask each group to draw up a list of reasons why they do, or do not, intend to vote and to write them up on a large sheet of paper. Give them about 15 minutes to prepare their lists.
4. Bring the groups back together, and ask a representative from A and B to go through their lists. Allow time for a short discussion at the end, and add any further suggestions to the lists.

5. Hand out copies of survey sheets 1 and 2. Refer to the large copy you made. Make sure people see that sheet 1 is for recording the non-voters' responses and sheet 2 for recording the voters' responses. Point out that the sheets are similar except for question 2, which is different on the two sheets. Go through the questions, making sure that everyone understands.
6. Now explain the method of recording responses. Show the group the example and explain how to use the "5-bar gate" method of keeping a tally.
7. Hand out copies of the notes on how to conduct an interview, one copy to each pair. Go through it and talk about:
   - How they can ensure that interviewees are selected at random
   - How many people will each pair question? (The more the better!)
   - When and where the survey will be carried out
   - When the survey will be done
   - The time to come back and discuss the results.

Part 2: The survey

1. Ensure that everyone is clear about their tasks, and then go ahead with the survey.
2. Agree the time to return.

Part 3: Analysing the results

The groups meet to collate, analyse and discuss the results. You should allow 60 minutes for this.

1. Ask the pairs to add up their totals in each box and to incorporate these onto the two large charts. In this way, the information from each group is collated and the totals for the whole group can be calculated. They should also record the "reasons" that interviewees gave. If the same reason was given several times, record how often, again using the "five-bar gate" method.
2. When all the information is compiled, ask people to calculate the following statistics:
   - The total number of people questioned
   - The proportion of voters in the total sample and the proportion of non-voters in the total sample
   - The proportion of male and female respondents
   - The proportion of the people questioned in each age group
   - The age group with the smallest number of voters
   - The age group with the greatest number of voters
   - The most commonly given reasons for not-voting
   - The most commonly given reasons for voting
   - Whether more people gave reasons (of either sort) connected with people, or parties.
3. Now move on to discuss how people enjoyed doing the survey, their experiences and what they learnt.

Debriefing and evaluation

In the general discussion of results you may want to touch on a number of different issues, for example:

- What were the groups' feelings when carrying out the survey? Were people generally prepared to answer the survey questions?
- Was it difficult to do the survey? Did they enjoy it?
- Did the group manage to get a "representative" sample of the population as a whole? What were the difficulties in doing this?
- What are the problems in drawing conclusions from the groups' results? How could these be avoided?
- Were there any statistics that particularly surprised the group?
- Were the results of the survey in any way unexpected?

KEY DATE

March 18
First parliamentary election with universal suffrage in Europe – in Finland in 1917

- Did the answers given by people tend to correspond with the feelings within your group? Do you think your group is "representative" of the population as a whole?
- Would they do anything differently if they were to do the survey again? Were any mistakes made?
- Do the results of your survey give a realistic picture of voting patterns in your community? Why? Why not?
- Can you rely on the conclusions? Or should you accept the results tentatively?
- Statistics are often presented as facts to support an argument. How wary should people be of statistics?
- What is the perception now in the group about the need, or otherwise, to use your vote? Has anyone's opinion changed (in either direction!)? If so, which were the most compelling arguments?
- Do we have a human right to vote? How is democracy enshrined in human rights documents?

Tips for facilitators

Part 1, planning the survey is intended to lay the ground for the actual survey, part 2. At the very start, you may want to say explicitly that the purpose of the activity is to give young people a sense of their own value in contributing to the democratic process. It is advisable to emphasise this aspect of it, rather than speaking about "persuading" them to use their vote. Explain that you want each member of the group to reach their own decision at the end of the sessions, but that in order to do so it will be important for them to appreciate the many different reasons for voting that exist.

Try to make the discussion about whether or not people voted (point 4) as "objective" as possible, rather than encouraging the "voters" to try to sway the "non-voters". Do not spend too long on this discussion; it is intended to set the scene for the survey.

When discussing how to conduct an interview (point 7), you will need to take into account the difficulties that the group may face in conducting such a survey. In some communities, people may be uneasy about being questioned on the street by people they do not know. In this case, it may then be better to get group members to question their friends and acquaintances.

It is extremely important that you estimate how much information the group can handle in the analysis. Don't collect so much that people get bogged down in the calculations. If it is a large group, then each pair should interview fewer people than if you have a small group.

Example of how to fill in a sheet

Survey sheet 1: Non-voters

Question 1. In which age group are you? (Optional)

	Under 25	25 – 40	40 – 60	Over 60	Would rather not say
Male	𝍸 𝍸 ||	𝍸 𝍸 ||	𝍸 𝍸 ||	𝍸 ||	𝍸 𝍸 ||
Female	𝍸 ||	||	𝍸 ||	||	||

Question 2. What was your main reason for not voting the last time there were elections?

I thought it wouldn't make any difference to the result	There wasn't anyone I wanted to vote for	I didn't agree with any of the policies being proposed	I couldn't be bothered	Other reason (give details):
𝍸 𝍸 ||	𝍸 ||	𝍸 𝍸 𝍸 𝍸 ||	𝍸	I wasn't in the area at the time I don't trust politicians Someone asked me not to

Suggestions for follow up

Look at the information in the background material on democracy on page 458 and also find out in which year women first got the vote in your country. You could also find out which groups in your society do not have the vote today (for example – children, immigrants or prisoners). Discuss the reasons behind this, and whether you think it is fair.

You could also arrange a debate with other groups or schools about whether the age at which young people can vote should be altered.

In a democratic society, there are many opportunities for people to take action about issues that concern them. The activity, "Power Station", on page 251 gives participants a chance to think about ways to promote social change.

Ideas for action

Organise a celebration of the day on which women were granted the right to vote in your country.

If you found groups in your society without the right to vote and you felt that this was unjust, write a letter to your Members of Parliament expressing the concern of your group. Try to get other signatures as well.

Further information

You may be interested to learn about Dotmocracy as a tool for promoting participation by voting. Dotmocracy, an equal opportunity and participatory group decision-making process, is an established facilitation method for collecting and prioritising ideas among a large number of people. Participants write down ideas and apply dots under each idea to show which ones they prefer. The final result is a graph-like visual representation of the group's collective preferences. http://www.dotmocracy.org/

Handouts

Notes on how to conduct the survey

Finding interviewees

Approach prospective interviewees at random: in other words, you should not "select" people to be included or excluded from the survey because they are young, old, nice-looking, or female, and so on. Try to avoid bias.

Ask the person you want to interview whether they would mind answering a couple of questions for a survey. Explain who you are, say that answers will be anonymous, and that the results of the survey will not be made public; they are only for the use of this particular group.

Recording the interview

If the person being approached agrees to take part in the survey, then ask them whether they used their vote in the last elections. If the answer is "no", then fill out sheet 1, the "non-voter" sheet. If the answer is "yes" then fill out sheet 2, the "voter" sheet.

Question 1: Participants should only give their age if they are happy about doing so. Otherwise, a tick should be put in the last column.

Question 2: Show the interviewees the options and ask them to choose one. If they have a different reason, write it down in column E. Note: The difference between B and C is that B is a reason involving a particular person and C is a reason involving a party.

The marks should be clear, so that they can be counted later on. As many people as possible should be registered on one sheet. Only one mark should be made against each question for each person.

Survey sheet 1: non-voters

Question 1. In which age group are you? (Optional)

	Under 25	25 – 40	40 – 60	Over 60	Would rather not say
MALE					
FEMALE					

Question 2. What was your main reason for not voting the last time there were elections?

A. I thought it wouldn't make any difference to the result
B. There wasn't anyone I wanted to vote for
C. I didn't agree with any of the policies being proposed
D. I couldn't be bothered
E. Other reason (give details):

A	B	C	D	E

Survey sheet 2: voters

Question 1. In which age group are you? (Optional)

	Under 25	25 – 40	40 – 60	Over 60	Would rather not say
MALE					
FEMALE					

Question 2. What was your main reason for voting the last time you did so?

A. I felt it was my democratic responsibility
B. I wanted to vote for [a person]
C. I wanted to vote for [a party]
D. I didn't want [a different person / party] to win
E. Other reason (give details):

A	B	C	D	E

Work

Democracy

Citizenship and Participation

Level 3

10 - 15

120 minutes

Trade Union meeting

A fair day's work deserves a fair day's pay!

Themes
- Work
- Democracy
- Citizenship and Participation

Complexity Level 3

Group size 10 - 15

Time 120 minutes

Overview This is a simulation of a meeting between an employer and employees together with their trade union (TU) representatives to negotiate wages and conditions. The issues addressed include:
- The role of trade unions
- Collective bargaining in the workplace
- Workers' rights

Related rights
- The right to work
- The right to just conditions of work
- The right to form and join trade unions, the right to strike

Objectives
- To widen understanding about the work and role of trade unions in civil society
- To develop consensus decision-making skills
- To promote participation, responsibility and solidarity

Materials
- Copies of handout 1, "The situation", one per participant
- Copies of handout 2, "A short glossary of some labour terms", one per participant
- Labels for identification purposes (optional)
- Paper, coloured markers and pens (optional)
- Two rooms (preferable but optional)

Preparation
- Read the activity through, including the handouts so that you will be well prepared to act as a resource person to any of the players during the activity.
- Arrange the room. Put five chairs in a circle. These chairs are for the representatives of the different parties and the person who is going to chair the meeting. Behind them, arrange other chairs for the rest of participants.

Instructions

1. Introduce the activity. Explain that it is a simulation of a meeting between employers on one side and employees' and trade union representatives on the other. The aim is to get an agreement on workers' wages and conditions using collective bargaining.
2. As a warm-up, ask the group to decide the name and business of the company they want the scene to be set in. It can be a real or imaginary company, manufacturing real or imaginary products. Let them also give the trade union a name.
3. Now divide the participants into two groups in a ratio of 2:1. The smaller group are the employers and the larger group are the employees and their trade union representatives.

KEY DATE

1 May
International Workers Day

4. Hand out copies of handout 1, "The situation" and handout 2, "A short glossary of some labour terms". Give people ten minutes to read the papers, and then check that everyone understands the information.
5. Outline briefly how the simulation will run: The employers are the convenors and one of them chairs the meeting. They will put their proposal on the table first. Then the TU and employees' representatives will put their proposal forward. After that all parties will negotiate to try to reach an agreement.
6. Ask the participants to agree the procedures for the meeting, for example, when the negotiations are underway, should there be a time limit on how long each person can talk – a maximum of 2 minutes perhaps? The total time for the meeting? The procedures for taking short breaks so the representatives can consult their constituencies etc. Who else can talk, or will it only be the representatives?
7. Now ask people to get into their two groups to prepare (30 minutes). The employers should choose two representatives and someone to chair the meeting. The workers/TU should choose two representatives. Both groups should then:
   - Elaborate a new proposal to be presented at the meeting.
   - Decide what negotiating powers the representatives should have.
   - What their bottom line is, that is what is the worst case scenario and the lowest acceptable agreement?
8. When the groups are ready, invite the representatives to sit on the five chairs in the inner circle and the others to sit behind them. Invite the chairperson to open the meeting.
9. When the meeting is over, take a short break for people to get out of role and then move on to the debriefing and evaluation.

Debriefing and evaluation

Start with a short review of how people enjoyed the activity and then go on to discuss what happened and what they learnt:

- How did the two groups work together to decide their initial proposals? Was it easy or was it difficult?
- When developing their initial proposals, did the groups consider their own interests or those of the company as a whole?
- Did the groups develop tactics for the negotiation?
- How did the meeting go? Did everyone who wanted to talk get the chance to do so?
- Could the parties get to a mutually acceptable agreement?
- The right to belong to a trade union is a recognised human right. How important a right is it? What would be the consequences of not having that right?
- How much do people know about trade unions, what they are and what they do?
- How strong are trade unions in your country? What about employers, are there also employers' organisations?
- Do any of the participants belong to trade unions? Why? What are the advantages and disadvantages?

Tips for facilitators

Before starting this activity you should take into account the climate of opinion and general attitudes towards trade unions in your country. For example, in post-communist societies, there may be resistance to this activity because of the legacy from the times when trade unions were seen as "Schools of Communism". In these circumstances you may like to start by exploring the images and stereotypes people have of trade unions. You could also ask participants to contact local trade unions for information and do other research on labour issues in their country. You might also wish to point out the relevance and importance of trade unions in safeguarding workers' rights irrespective of the political system that they were identified with.

Depending on the group, you may need to give more guidance about the bargaining process. You may want to give participants some tips about what to consider when developing their positions and proposals, for example:

- Would it be acceptable for employees to forego their wage rise in order to retain all the workers?
- Which category of workers should be dismissed, if dismissals are eventually carried out?
- Is the proposal realistic? Could the company sustain the economic burden?

Let the meeting and negotiations meet their destiny! If, during the discussions, employees and the trade union are thinking of backing up their proposal with a strike, you could supply them with paper and pens to make posters for the picket. If the employers want to shut the workers out, i.e. organise a lockout, make sure you have another room for the workers to go to!

Most countries in Europe have laws regulating collective bargaining. You may wish to identify such legislation and copy some of the important articles to help participants develop this activity to its full potential.

Variations

Another example of a situation involving negotiations about rights might be a meeting at a school to resolve a dispute with a "problem" student. The meeting could be between the student and his or her parents on one side and the head teacher and parent-teacher body on the other.

Suggestions for follow up

Invite a member of a trade union to come to give a talk. You will find the phone numbers of trade unions in the local telephone directory. Generally trade unions are willing to get closer to young people and that can be a good opportunity for you!

If the group enjoys discussing ideas then they may enjoy the activity, "Where do you stand?" in which people have to defend their opinions about a range of human rights issues.

Ideas for action

Inform yourself about the rights of workers in your country. If you have a full-time job or if you work for pocket money, have part-time work, a student job or a summer job, inform yourself about your rights, for instance about being paid more during the night and at weekends, being declared for tax purposes, insurance, having proper equipment, and so on; find out also about the health and safety regulations.

Develop a project together with a local trade union to promote trade unionism among young people.

Further Information

The International Trades Union Confederation (ITUC-CSI) represents 176 million workers in 151 countries and territories, and has 301 national affiliates. It produces an annual survey of violations against trade union rights with detailed status reports about limitations on, for instance, joining trade unions, the right to strike, collective bargaining and protection of employees in countries throughout the world, including many in Europe. See www.ituc-csi.org.

On 23 March 2010 the ITUC launched a campaign to connect global trade union work to the recruitment and organising of young people. The new Youth Campaign uses a range of different tools, including video, social networking, posters and websites, as well as a special campaign guide.

There is more information about youth and trade union membership in Chapter 5, the background information section on work on page 590.

Note

This activity was developed in co-operation with GMO Trade Union in United Kingdom, European Trade Union College (ETUCO) and Association for European Training of Workers on the Impact of New Technology (AFETT).

Handouts

Handout 1. The situation

The scene is a company meeting, between employers and employees and the trade union (TU), who are deadlocked in an attempt to come to an agreement over a wage claim.

The factory operates 24 hours a day, 365 days a year. It has a total workforce of one thousand, from production to the management. All workers are members of the trade union.

The company is currently experiencing financial and economic difficulties, but it is not actually facing bankruptcy. Profits have remained high but they declined last year as the sector as a whole is facing a downturn. Over the past three years wages have fallen by 3% in real terms and staff numbers have declined by 10%.

The workers are demanding a wage rise in line with rises in other sectors of industry.

Management has indicated that staff reductions will be necessary in order to pay for any wage rise. Their proposal is:

- A 4% wage rise in ordinary wage rates over 12 months on individuals' contracts (inflation is currently 2% per annum).
- Payment on the basis of hours worked annually, rather than daily or weekly hours and the abolition of overtime working.
- Staff cuts (10% of staff – mainly part-time, temporary positions and apprenticeships – following the rule "last in, first out") and voluntary redundancies.

The management proposal was rejected by the general assembly of workers who were concerned that the proposals would leave them far worse off (at the moment 40% of employees receive a significant part of their pay in overtime payments). The TU and the employees made a counter-proposal to the management:

- Increase of 9% in wages over two years
- Overtime and bonuses be kept in place
- Current staff numbers be retained and any employee who is forced into redundancy be retrained at the company's expense.
- If demands are not met, strike action will be taken.

The counter-proposal was refused by the management, who claimed that the TU and employees' suggestions would not solve the problems that the company is facing.

The negotiations have been going on for two months now.

It is company policy that when agreement can not be reached within a two-month period, then a special meeting should be called involving all parties concerned. It is this meeting that is the basis of the simulation. Both sides are required to come with a new proposal that is a realistic basis for coming to a mutually satisfactory agreement.

There should be a total of five people around the negotiating table: two management representatives, one chair of the meeting (appointed by the employers) and two TU representatives. Because it is a special general meeting, all employees are welcome to attend.

Handout 2. A short glossary of some labour terms

Collective bargaining:	This is a process of negotiation in which employers and employees' representatives collectively seek to agree and resolve issues, such as salaries and work conditions.
Lock-outs:	A lock-out is one of an employer's most radical means of exerting power. The employer refuses to allow the employees entry to their place of work, that is s/he literally locks them out in an attempt to compel them to accept management's demands.
Redundancy:	Workers are made redundant when they are dismissed because the employer decides to close down the business. The employees may be entitled to redundancy payments as compensation.
Severance pay:	If a permanent employee is unfairly dismissed or is dismissed on the basis of the company being re-structured, then s/he is entitled to receive compensation, which is called severance pay. The value of the severance pay is often based on the salary that the employee was receiving, for example, one week's salary for every year of work.
Strike:	The right to strike is a basic, social, human right which is seen as a necessary element for successful collective bargaining and as a tool to mitigate the inherent inequality in the employer – employee relationship. A strike is the refusal to work, or the obstruction of work, by employees. Workers can not just go on strike when they feel like it! Certain conditions have to be met which are usually laid down in legislation and differ from country to country.
Trade Union:	A trade union is an association that exists to defend workers' interests, including pay and working conditions. The trade union generally represents workers in negotiations with the employerIn many countries TUs are organised into confederations.

Peace and Violence

War and Terrorism

Health

Level 3

Any

90 minutes

Violence in my life

Follow the three Rs: Respect for self, Respect for others and Responsibility for all your actions.

The Dalai Lama

Themes
- Peace and Violence
- War and Terrorism
- Health

Complexity Level 3

Group size Any

Time 90 minutes

Overview This is activity in which people explore their experiences of inter-personal violence.

Related rights
- The right to life, liberty and personal security
- Freedom of thought, conscience and religion
- Freedom from torture and degrading treatment

Objectives
- To develop knowledge and understanding about being the object of violence and the cause of violence
- To encourage the development of skills to deal with violence in positive ways
- To develop values of tolerance and responsibility.

Instructions

1. Explain that this is an opportunity for the participants to share thoughts and feelings about personal experiences of inter-personal violence, both when people were violent to them and when they were violent to others.
2. Make sure that everyone knows and understands the rules for participatory group work: that everyone should be treated with respect, that what anyone says is held in confidence and that no one is to feel under pressure to say anything which makes them feel uncomfortable.
3. Conduct a brief brainstorming session on the word "violence", asking participants to give examples of everyday violence, for instance, verbal abuse, insults, sarcasm, queue-jumping, barging in front of someone, smacking a child or hitting / being hit, intimidation by gangs, burglary, petty theft or pick pocketing, vandalism, and so on.
4. Ask everyone to take five minutes to reflect about personal incidents when:
   a. someone acted violently towards them
   b. when they acted violently towards someone else
   c. when they saw someone else being violent but did not intervene.
5. Ask for volunteers to offer their experiences as examples for the group to consider together. Let them say what happened and how they feel about it. Try to get two examples in each category a, b and c.
6. Make brief notes about the incidents on the flip chart.

Debriefing and evaluation

Start with a short discussion about the activity as a whole and whether or not it was difficult, and why. Then go on to analyse the causes and effects of the different incidents.

- Why did the violent situation happen?
- Why did you behave the way you did?
- How would other members of the group have behaved in similar circumstances?
- How could you have behaved differently? Has the rest of the group any suggestions?
- What could anyone have done to prevent the incident from happening?
- In the case of c), why didn't they intervene?
- Where there any general causes of the incidents or were they all unique?
- How many incidents were the result of misunderstandings, how many the result of bitterness, spite or jealousy and how many the result of differences of culture and custom, opinion or belief?
- What do people understand by the word "tolerance"? How would they define it?
- Should we be tolerant of everything other people do or say?
- Why is tolerance a key value for the promotion of human rights?

Tips for facilitators

Stress that the purpose of this activity is to develop skills for dealing with violence, by recognising the causes, acknowledging feelings and emotions, and developing skills to act assertively in order to control the situation. The focus is on finding non-violent means of responding to violent situations and not on helping individuals to get over a trauma. If anyone is suffering as a result of violence, then tell them that they are welcome to talk with you in private afterwards, when you can help them find a professional counsellor.

Be prepared for surprises and to support anyone who finds this activity difficult or upsetting. You cannot know everyone's background nor what is happening or what has happened in their families. It might be that some participants have had bad experiences of violence, for instance child abuse, domestic violence, psychological or emotional abuse, cyberbullying, sexual abuse, racism, bullying at school or at work, road rage, self harm, attempted suicide, hate crimes, terrorism, genocide, war, war crimes and violent crime.

Tell people to remember Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." If we expect others to follow this Article, then we too have to follow it.

If you have more than ten people in the group you could divide them up into small groups to share their stories.

Variations

This makes a good drama activity. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can then stop the role-play at intervals and ask the audience to comment or to make suggestions as to how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.

Instead of Forum Theatre you can also do "Image Theatre" (see page 67). It is a very efficient method when you want people to reflect about violence. Ask one person – the sculptor – to create a collective image by using some of the other participants and sculpting their bodies to produce a tableaux or scene showing a violent situation. When the sculptor has finished, the rest of the group can comment and ask questions. The next step should be to transform the representation into a positive, non-violent image of the situation.

KEY DATE

2 October
International Day of Non-Violence

Suggestions for follow up

You may like to discuss the contradiction in the UN Declaration on Principles of Tolerance which raises issues about the limits to tolerance. "Tolerance is consistent with respect for human rights; the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs." Ask the group to consider that, if "the practice of tolerance does not mean toleration of social injustice", then how can one at the same time "accept that others adhere to their [convictions]", especially if those convictions are racist or bigoted?

Find out about organisations that provide support for victims of violence, for example, telephone help-lines or victims' support networks. Find out about other organisations that promote understanding and tolerance in the community.

If you would like to continue working with the theme of peace and violence, you could look at the activities "Domestic affairs" on page 144 which looks at violence in the family, "My life is not a show" on page 232 about cyberbullying, and "Do we have alternatives" on page 140 which explores bullying.

Ideas for action

Get in touch with an organisation that works to promote peace and non-violence in the community and find out how you could help as volunteers.

Further information

The World Health organisation (WHO) in its first World Report on Violence and Health (2002) defined violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."

UN Declaration of Principles
Article 1 – Meaning of tolerance
1.1 Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, but it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.
1.2 Tolerance is not concession, condescension or indulgence. Tolerance is, above all,
an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.
1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.
1.4 Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.

The United Nations' (UN) International Day of Non-Violence is a global observance that promotes non-violence through education and public awareness. It is held annually on October 2 to coincide with renowned Indian leader Mahatma Gandhi's birthday.

Environment

Globalisation

Health

Level 2

10+

30 minutes

Web of life

Tug at one thing in nature, and you will find it attached to the rest of the world!

Themes
- Environment
- Globalisation
- Health

Complexity Level 2

Group size 10+

Time 30 minutes

Overview In this activity, participants brainstorm links in a global food web. They explore:
- The interdependency of living and non-living things
- The inevitable impact of all human activity on the environment, and the consequences

Related rights
- The right to life, liberty and personal security
- The right to freely dispose of their (the people's) natural wealth and resources
- Freedom of belief and religion

Objectives
- To learn about the interdependency of living and non-living things
- To develop skills to work co-operatively and think critically
- To foster respect for the intrinsic value of life

Materials
- A ball of thin string or strong wool

Instructions

This activity is divided into 3 parts: part 1 – building the web of life; part 2 – its destruction; part 3 – a brainstorming activity of actions to protect the environment.

Part 1

1. Ask participants to stand in a circle.
2. Explain that they are to build a model of the web of life.
3. You start. Hold the ball of string in your hand and name a green plant, for instance a cabbage.
4. Hold onto the end of the string and throw the ball to someone across the circle. They catch it! There is now a straight line of string between the two of you.
5. This person has to name an animal that eats cabbages, for instance, a caterpillar. They then hold onto the string and throw the ball to a third person across the circle.
6. This third person has to think of an animal that feeds off caterpillars, for instance, a bird, or if they know one, they can say a species of bird, such as a thrush. They then throw the ball to a fourth person.
7. Continue the game so that the ball of string passes back and forth across the circle until you have created a criss-cross mesh that represents the "web of life".

Part 2

8. Now ask each participant in turn to give a specific example of what is damaging this web of life, (for instance, motorways being built over farmland, over-fishing or burning fossil fuels). When they have spoken, they let go of the string.
9. When everyone has spoken, ask participants to look at the heap of tangled threads lying

uselessly on the floor. Tell them that this will be our world if we do nothing, but that it doesn't have to be like this; there are simple things that we can all do to rescue something out of the present situation.

Part 3

10. Invite participants in turn to make a promise to take a simple, practical action to rescue the world. For example, to save electricity by shutting down their computer rather than leaving it on stand-by, eat less meat or fly less.
11. As each person makes a promise, they pick up a thread at random from the floor.
12. At the end, look for a minute at the new web and point out that it isn't the same web as they had before; it is too late for that; true recovery is impossible because extinctions are irreversible.

Debriefing and evaluation

Start with asking how participants felt first seeing the web destroyed and then creating the new one. Then go on to talk about the issues involved and what needs to be done to protect the environment.

- What did you feel as you saw the web gradually being destroyed?
- Was it easy to name animals and plants in different food webs? How good is people's knowledge of natural history?
- Does it matter to you if, for instance, polar bears become extinct in 10 years time?
- How did you feel as you saw the new web forming?

Was it easy to think of personal actions that reduce our impact on the environment?

- How effective are individual actions?
- Whose responsibility is it to protect the environment? The UN, governments, NGOs, individuals?
- The balance of nature is very complex and it is not easy to predict what the global consequences of any particular action will be. How then is it possible to make decisions about how we use the earth's resources?
- How should decisions about how to use a resource be made? For example, whether to cut down a forest so that the land can be used for growing crops? The people who gain their livelihood from the forest will suffer at the expense of those who make a profit from the agriculture. There is a principle of equity at stake.
- Article 1 of the International Covenant on Economic, Social and Cultural rights states that "all peoples may, for their own ends, freely dispose of their natural wealth and resources." Does this mean that people have a right to damage the environment?
- We rely on our environment to provide us with food to eat and clean air to breathe. Without a healthy environment we could not live. It is a condition for life. Do we therefore have a paramount duty to respect the environment that limits our rights to use it (in the same way that we have a duty to respect rights and freedoms of others, which limits our own rights as individuals)?
- Do we need any new human rights to protect us from the consequences of climate change?

Tips for facilitators

This activity works best with between 10–15 people. If there are lots of participants, run the activity in several groups.

Each food chain should illustrate actual or possible relationships: for example, grass – sheep – humans; or plankton – whales; or plankton – herrings – pigs (pigs are often fed fishmeal) – humans – tigers! Remember that when an animal dies, bacteria decay its body, and the minerals released are taken up by other green plants. Thus the cycle of life begins over again. Billions and billions of such cycles interlink to make the web of life.

KEY DATE

2 October
International Day for Natural Disaster Reduction

Try to get participants to think of as many different food chains as possible. Think about examples in woodland, forest, mountain, moor land, marsh, pond, river and marine habitats. You may need to intervene by saying something like, "now the minerals get washed to the sea and get used by marine phytoplankton (plant plankton)". Or, for example, to move from a marine ecosystem to a terrestrial one you may have to say "now the seagull that ate the shore crab flew inland to scavenge over farmland where it died". If a player cannot think of the next link, suggest they may ask others in the group for suggestions.

In part 2, the first few times participants let go of the string will not make much difference because the way the threads criss-cross over each other will hold the web more or less together. However, as more people let go you will be left with a heap of useless thread lying on the floor surrounded by a circle of people standing helpless.

In part 3 in the debriefing, you will have to be prepared for some controversial answers to the question "what is damaging the web?" Some people, for instance, vegetarians, may say that people eating meat damages the web. You should acknowledge the point of view and ask the other players for their opinion. However, be careful not to enter into a big debate at this stage; finish the game first and then return to it at the end in the debriefing and discussion.

Try not to get bogged down in the discussion, but keep to the aim of the activity, that is, the effect of human activity on the environment.

You can find good examples of success stories on www.ecotippingpoints.org. You should also look out for local sources of information. For example, in Portugal the association Quercus (www.quercus.pt) regularly uses public TV to give information about environmental issues and tips on how to reduce our impact on the environment – how to live in a more "environmentally friendly" way.

You may want to read the background information in chapter 5 before asking the questions about the relationship between human rights and the environment.

This is a good activity to do with a science class.

Variations

In part 2, when you ask participants to give specific examples of what is damaging this web of life, take a pair of scissors and for each example make one cut in the string web. Gradually the web gets destroyed and at the end all you have at your feet is a heap of useless string. The destroyed web is a very powerful image and the global situation is indeed depressing, but it is important that people do not feel helpless in the face of the task ahead. It is therefore essential that you leave time to follow up with at least a short brainstorming activity or discussion about the progress that is currently being made to protect the environment.

Suggestions for follow-up

Brainstorm local and global environmental success stories. It is not all hopeless! There are many people active all over the world who are working to ensure that a sustainable environment is held in trust for future generations. "Tackling climate change, communities making a difference", produced by Act International Alliance, is an excellent resource for this.

act-intl.org/goodpractice/TCC.pdf

This activity can be used as a starter for a debate about human rights and the environment. For example, would it be a good idea if there were a human right to the environment, like there are other human rights? Does the environment have value over and above its instrumental value? Does it make sense to give animals rights? (see the background information on page 494)

Developing the sustainable use of resources requires political will, time, effort and money. Think how much more all countries could do by way of environmental education, scientific research and practical environmental protection schemes if they did not spend so much on armaments and the military. If the group would like to explore those issues further, they could do the activity "How much do we need?" on page 189.

Climate change is affecting all living things everywhere. Severe effects of, for example, flooding, desertification and sea-level rise mean that many people can no longer survive in their present place of habitation and are forced to move. If you are interested in exploring some of the issues relating to climate refugees, you can run the activity "Three things" on page 78.

Ideas for action

Get involved with local environmental projects. There are many NGOs you could contact:

- Youth and Environment Europe (YEE). YEE is the umbrella organisation for over forty regional and national self-governing youth organisations involved in the study and conservation of nature and environment throughout Europe. www.tigweb.org
- Climate Action Network Europe (CAN-E). CAN-E is recognised as Europe's leading network working on climate and energy issues. With over 127 members in 25 European countries, CAN-E unites to work to prevent dangerous climate change and promote sustainable energy and environment policy in Europe.
- Friends of the Earth www.foei.org
- The WWF Network works with governments, businesses and communities around the world so that people and nature thrive within their fair share of the planet's natural resources. www.wwf.org

Reduce your personal carbon footprint. At www.cutco2.org you can find a number of very practical tips. You can also find inspiration from the group Young People Finding Solutions to Reduce Their Carbon Footprint on Facebook.

Further information

In nature everything is connected to everything else. All living things and non-living things are linked through cycles, for example, the carbon cycle and the water cycle. Food chains are part of these cycles. A food chain starts when a green plant uses light energy from sunshine, minerals in the soil and water to build their own food to give them energy to live and to grow. When a green plant, for instance, a cabbage, gets eaten, the minerals and energy stored in the leaves are passed on and used, for instance, by the caterpillar to live and grow. As each animal in turn is eaten by another, the energy and minerals get passed on through the food chain. When the animal at the top of the food chain dies, its body decays as it is "eaten" by bacteria. The minerals that were in the body are taken up by green plants and a new food chain begins.

Peace and Violence

Globalisation

Media

Level 2

Any

60 minutes

When tomorrow comes

If you judge others how this system has judged you, it will make you no better than those who have condemned you to death.

Dwight Adanandus

Themes
- Peace and Violence
- Globalisation
- Media

Complexity Level 2

Group size Any

Time 60 minutes

Overview This activity uses information sheets and discussion to explore issues about:
- The protection of society from criminals
- The human rights of criminals
- The death penalty

Related rights
- The right to life
- Freedom from torture and degrading treatment
- The right to equality in dignity

Objectives
- To examine preconceptions about criminals and reflect on some of the implications of the death penalty
- To develop listening skills and critical thinking about information
- To promote a sense of human dignity and justice.

Materials
- Copies of the handout, "When tomorrow comes" one per participant.
- A sheet of paper and pencil for each member of the group.
- Flipchart or large sheets of paper and pens for summarising points made in plenary

Instructions

Step 1.

1. Read part 1 of "When tomorrow comes" out loud to the group. When you have finished, give people about 5 minutes to recall all the main points and to write them down in their own words. Then ask them to exchange sheets of paper with their neighbour, to read each other's accounts and give feedback.
2. Invite some volunteers to read out their accounts. then discuss the differences between the versions: did some people remember more details than others did? Did some people invent details that had not been mentioned in the original story?
3. ask people for their reaction to the story: who do they think the narrator is? What has happened?

Step 2.

4. Read out the newspaper cutting and part 2 of Nanon's narration.
5. Now allow the pairs 10-15 minutes to discuss the new information with their partners. supply them with copies of "when tomorrow comes" in case they want to refer back to points in the text.
6. Then ask them to think about the following two issues:

- Did they find their opinion of either Dwight or Nanon changed when they learnt that they were on Death Row? How? Why?
- What do they think Dwight meant by saying "If you judge others how this system has judged you, it will make you no better than those who have condemned you to death!" Do they agree with him?

7. Open the issue up for general discussion, obtaining feedback from the various pairs on these questions.

Debriefing and evaluation

This activity can be used to spark off a number of important and interesting issues which can form the subject of further activities or discussion. However, it is recommended that in the debriefing you stick fairly closely to the topics that the groups have already considered rather than opening up entirely new themes (see below, under notes for facilitators).

- Has this activity taught you anything about yourself? Has it made you reconsider any of your previous opinions or beliefs?
- What do you think the activity was intended to illustrate? Did it succeed in this aim, and if not, why not?
- What, if anything, did the activity have to say to you about the right to life? Were there any other rights issues that were raised in the discussion?

Make a note of these issues on a large sheet of paper or flipchart paper for future use.

Tips for facilitators

In the first discussion (after reading part 1) it is important not to give people any hint of the two men's situation: try to draw out people's impressions of the characters, but without suggesting you have any particular reason for doing so. The purpose is for people to examine the two men's human sides, without knowing anything of their circumstances or past history.

The point of people swapping accounts at the end of step 1 is to give them an idea of the different ways that people may perceive and remember exactly the same piece of information. It is worth emphasising that this should not be seen as a "test", so that people do not feel shy about their accounts; but rather as a way of showing up different viewpoints. tTry to ask for comments from people whose account has differed radically from their neighbour's. Ask why this may have been the case – why, for example, some people remembered certain pieces of information that were omitted by others.

The activity itself will most probably raise too many issues for a single session, so you should try to keep the discussion along the lines suggested, rather than allowing people to get carried away by debating – for example – the death penalty itself. Try to keep the discussion focused on the two key issues of:

1. The extent to which we, the State, everyone, are inclined to "judge" people on the basis of something (we believe) they have done. This is probably what Dwight has in mind when he talks about not "judging" others as the State has judged him (and Nanon). The State has effectively written them off as human beings on the basis of something (it believes) they have done in the past.
2. Even so-called "hardened criminals" possess and retain their inherently human characteristics – not only the "caring and compassion" of which Dwight speaks, but also the "frustration and depression" that Nanon describes as a result of the confinement.

When discussing the "right to life" issue, try to keep comments away from the practical arguments for or against the death penalty. Guide the discussion around the issues of whether these two people can be said still to ***possess*** the right to life – and if not, how someone can

KEY DATE

10 October
World Day Against the Death Penalty

"11 songs that shook the world"
Adapted from *Songlines* World Music magazine, March 2009

Free Nelson Mandela – Jerry Dammers and The Special AKA
From Little Things Big Things Grow – Kev Carmody and Paul Kelly
Get up, Stand up – Bob Marley
Gracias a la Vida – Mercedes Sosa
Al Atlal – Oum Kalthoum
Biko – Peter Gabriel
Didi – Khaled
Imagine – John Lennon
Zombie – Fela Kuti
Nkosi Sikelel' iAfrika – a Methodist hymn, composed by Enoch Sontonga in 1897
Djelem Djelem – the Roma anthem, composed by Jarko Jovanovic on a traditional Romani melody.

"lose" such a right. Does anyone, for example, have the authority to remove that right from other citizens, even if they have committed a crime?

Note:

The full piece (When tomorrow comes) can be found at the CCADP (Canadian Coalition against the Death Penalty) website http://www.ccadp.org.

Suggestions for follow-up

Songs have always been a powerful tool in people's fight for rights. The group may like to listen to some songs for freedom and justice or to write their own.

You may like to show a film related to this issue. Our suggestions are:

- Dead Man Walking – by Tim Robbins 1995. It is an American film which tells the story of Sister Helen who befriends a prisoner on death row.
- Decalogue V: "Thou shalt not kill" – by Krzysztof Kieslowski 1988. The main character is a young man of 20 whose act of murder is terrible but so is the barbaric way the state executes him. The drama reveals that all life must be respected and that no one deserves to be killed.

You may like to read or perform (the whole or extracts from) the play The exonerated by Jessica blank and Erik Jensen (theexonerated.com). The play moves between first-person monologues and scenes set in courtrooms and prisons to tell the stories of six brave people for whom the American criminal justice system went horribly wrong, and how they persevered to survive it.

Pursue the issues raised at the end of the activity. Organise a formal debate or use the method, "Electioneering", on page 164. Topics may include:

- Punishment issues: what is the purpose of locking criminals up and/or of executing them? Is it primarily to protect society, to alter the behaviour of the criminals, or is it revenge/retribution?
- The death penalty: what are the arguments for and against the death penalty?
- The security of the nation vs. security of the individual: what are the limits to the way a government may treat its worst criminals or terrorists? For example – is torture of an individual justified if the security of a nation is at stake?

You could develop a project about the death penalty in relation to the rights of the child. In several countries children are sentenced to death and may be executed. Put "Death Row Kids" into your search engine to find more information, and a video on youtube.com.

Ideas for action

Visit the web site of the Canadian Coalition Against the Death Penalty and read more of the prisoners' writings (www.ccadp.org). Then write to someone on death row (the ccadp website contains information on how to become a pen-pal or contact your local association of Amnesty International).

Find out the latest update on Nanon Williams on www.nawisa.ch and decide how you could support his case.

Further information

The Council of Europe has made abolition of the death penalty a prerequisite for membership. No execution has taken place on the territory of the organisation's member states since 1997.

The first year in which no-one was executed anywhere in Europe was 2009; however in March 2010 Belarus executed two people.

You can find information about which countries have ratified international treaties abolishing the death penalty on Amnesty International's website, www.amnesty.org.

Amnesty's report "Children and the death penalty: Executions worldwide since 1990", published in 2002, reveals that the USA was top of the list with regards to numbers of young men executed who were under 18 when they committed their crimes; the USA executed 18. Pakistan executed one who was only 13 when he offended.

Human Rights Watch states: Only Iran, Sudan, China and Pakistan are known to have executed juvenile offenders since 2004. Sudan carried out two such executions in 2005, while China executed one juvenile offender in 2004 and Pakistan executed one juvenile offender in 2006. In contrast, Iran is known to have executed at least three juvenile offenders in 2004, eight in 2005, and four in 2006. In total numbers, only China carries out more executions than Iran. On a per capita basis, Iran executes more people annually than any other country. (www.hrw.org June 2007)

Find out more about Nanon Williams on http://www.ccadp.org/nanonwilliams.htm.

Handouts

When tomorrow comes by Nanon Williams

Part 1

It was a day after Dwight Adanandus died when I truly looked at life completely differently than what it was, or shall I say, what I wished it to be. This was the beginning of winter, and as I lay still thinking of a friend that always presented a smile when the days seemed so redundant, I felt tormented. As I gently moved, picking up the newspaper under the door, the paper told his story.

Reading about it and knowing I would never see him again felt like someone was sticking pincushions in my heart over and over again. Sometimes he would come swinging into the yard yelling, "What's up youngster?" And I would look around me, stare back, and say, "Man, who you calling a youngster," and we would both start laughing because I was the youngest person on our block. And when I think of those moments now, well, it deeply saddens me, because I'll never look forward to being in the yard without Dwight being around to break the creases that riddled my face with anger.

As the years have gone by, my methods of passing time has changed, but I like to think these new methods will hopefully make me become a better man one day like Dwight became. During my moments of weakness, I always find myself wondering what Dwight would have done.

"Remember," he would say to me, "The system can only get to you if you let them. Make your peace with whoever your God is and start to live life the best you can and appreciate it." Then he would continue, "Youngster, I don't know why you're here, but I know you don't belong here…

Part 2

"..... In fact, no one belongs here, not on death row. You have rapists, kidnappers, robbers, child molesters and sadistic people who don't give a damn about you. However, you also have caring and compassionate people who have done those very same things, but have found a way to change and I want you to always remember that," he said to me weeks before he was executed. "Remember this if nothing else. If you judge others how this system has judged you, it will make you no better than those who have condemned you to death!" And as those words ring in my ears now, I wonder why it has taken me so long to understand what he meant. Of course I heard what he said and it made sense, but making sense and fully grasping the meaning of those words was something totally different. I guess then I was the youngster he called me, but the truth hurts when you finally take the time to see it.

I know the confinement is all a psychological weapon of torture that builds frustration until depression sets in, but somehow the spirit and the will to continue remains in a few. For Dwight, he had that spirit no matter what he did that placed him on death row and with that spirit he changed the lives of others who rot like living corpses in the system's graveyard. "I know it's not easy Youngster," he would say. "But nobody said life was easy. Take each day for what it's worth and as long as you can see a light at the end of the road, let that be the strength that guides you," were the last words he ever said to me tearfully as he said his final good-byes. I dare not to explain what that means to me, as I guess he said it to me so I can find my own strength that sustains me through the years that have passed and probably the years to come. I have never forsaken my principles or the things that I value most in life – like my family, so more than likely that love and one day entering heavens gates, is what tomorrow really is when it comes."

Nanon Williams was sentenced to death by the State of Texas in 1992 when he was 17 years old, on charge of capital murder. He denies the charge and spent 13 years on Death Row before his sentence was commuted to life imprisonment in 2005 by the Roper V. Simmons U.S. Supreme Court ruling, barring the execution of juveniles. In 2010 Nanon's case is due to come before the Federal Court with evidence to prove his innocence.

Source: http://www.ccadp.org and www.nawisa.ch

Newspaper cutting

Huntsville - October 2, 1997. A convicted robber was executed Wednesday night for gunning down a San Antonio businessman who tried to stop him from fleeing a bank hold-up nine years ago. Adanandus, 41, went to death row for killing Vernon Hanan, who was shot in the chest January 28, 1988, as he wrestled with Adanandus in the foyer of a bank on San Antonio's north side.

Where do you stand?

Is it really more important to have a home, food and basic necessities than to be able to say what you like?

Themes
- General Human Rights
- Citizenship and Participation
- Poverty

Complexity Level 2

Group size Any

Time 50 minutes

Overview
- In this discussion activity people literally stand up for their opinions.

Related rights
- All

Objectives
- To understand the differences between civil and political rights, and social and economic rights
- To use and develop skills of discussion and argumentation
- To foster respect and open mindedness

Materials
- One copy of the sheet of statements
- Large sheets of paper or flipchart paper, pens
- String or chalk (optional)
- Copies of the simplified UDHR on page 600 (optional)
- Space for people to move about

Preparation
- Prepare 2 posters – one saying, "I agree" and the other saying, "I disagree" – and stick them on the floor at opposite ends of the room, so that people can form a straight line between them. (You may want to draw a chalk line between them, or use a piece of string)
- Inform yourself about why people talk about "generations of rights" and the two categories of civil and political, and social and economic rights. (See tips for facilitators below and Chapter 4)

Instructions

1. Start with a very brief introduction to the differences between civil and political rights, and social and economic rights.
2. Spend 5 minutes brainstorming the different rights that would fall under each category. List the rights on the flipchart under the headings, civil and political rights, and social and economic rights.
3. Explain that you are now going to read out a series of statements with which people may agree to a greater or lesser extent.
4. Point out the two extreme positions – the posters stating "I Agree" and "I Disagree". Explain that people may occupy any point along the (imaginary) line, but that they should try to position themselves, as far as possible, next to people whose views almost coincide with their own. Brief discussion is permitted while people are finding their places!
5. Read out the statements in turn.
6. Stimulate reflection and discussion. Ask those at the end-points to explain why they have occupied these extreme positions. Ask someone near the centre whether their position indicates the lack of a strong opinion or lack of knowledge

General Human Rights

Citizenship and Participation

Poverty

Level 2

Any

50 minutes

7. Allow people to move position as they listen to each others' comments.
8. When you have gone through the statements, bring the group back together for the debriefing.

Debriefing and evaluation

Begin with reviewing the activity itself and then go on to discuss what people learnt.

- Were there any questions that people found impossible to answer – either because it was difficult to make up their own mind, or because the question was badly phrased?
- Why did people change position during the discussions?
- Were people surprised by the extent of disagreement on the issues?
- Does it matter if we disagree about human rights?
- Do you think there are "right" and "wrong" answers to the different statements, or is it just a matter of personal opinion?
- Might it ever be possible for everyone to reach agreement about human rights?
- Is there a fundamental difference between the (first) two "generations" of human rights: civil and political rights and social and economic rights? Is it possible to say which of these are more important?
- Do we need any more rights? Could there be a third generation of rights?

Tips for facilitators

You may want to run the lining-up part of the activity relatively quickly, without giving much time for discussion between the various points, and then to select two or three of the statements and discuss them in more detail with the whole group. But it is worth stopping the activity at certain points in order to give people the opportunity to reflect both on some of the points and on their position relative to that of others.

This activity embraces all human rights, but social and economic rights in particular; for example, the rights to work and leisure, to health care, and to a basic standard of living.

The statements given below are designed to address some of the debates that take place concerning the difference between civil and political rights on the one hand, and social and economic rights on the other. There is no need to go into a great deal of detail at the beginning of the activity, since many of the points should emerge in the course of discussion.

However, two points are perhaps worth drawing out by way of an introduction. First, the simple distinction that civil and political rights are those moral demands that we make on governments concerning civil and political issues, such as the right to a fair trial, to vote, to express one's opinion, etc; and social and economic rights are those demands that are connected with social and economic issues – such as homelessness, inadequate health care, poverty, etc.

The second point is that some people have drawn a fundamental distinction between the different types of rights. Social and economic rights have been claimed by many to be either less important, and/or more difficult to guarantee than civil and political rights.

During the brainstorming activity, you may want to give participants copies of the simplified UDHR on page 600 to jog their memories; alternatively, you could read out some of the articles yourself, and ask participants to put them into the correct category. Articles 16 and 22-29 are generally regarded as referring to social-economic rights.

KEY DATE

5 December
International Volunteer Day for Economic and Social Development

Variations

Compose other statements, or ask members of the group to make up their own.

Suggestions for follow-up

Organise a formal debate on one of the issues, asking people to prepare their arguments in advance, and then take a vote at the end of the debate. You could invite other young people or members of the public to attend.

Knowing about human rights is important, but being an active citizen is also essential if rights are to be safeguarded. You may like to try the activity, "Electioneering", on page 164. This looks at the question of persuading others over to your opinion.

When talking about human rights it is important to be aware of the words you use and the impact they have. For instance, you should consider whether to say "gay" or "homosexual", or whether to use the term "disabled people", "handicapped people" or "people with disabilities". The group may like to discuss the issues of plain speech and political correctness through the activity "White future" in the All Different – All Equal Education Pack.

Ideas for action

Get in touch with a local organisation that works for human rights or social welfare and find out how you can contribute.

Further information

Chapter 4 of the manual contains background information on the different generations of rights, including an introduction to "third generation" rights.

Handouts

Sheet of statements

- It's more important to have a home, food and basic necessities than to be able to say what you like.
- People have a duty to work, but not a right.
- The most basic responsibility of any government is to make sure that all citizens have enough to eat.
- The right to "rest and leisure" is a luxury that only rich people can afford.
- It's not the government's job to make sure that people don't starve – but the people's!
- The way we choose to treat our workers is no business of the international community.
- Poor countries should concentrate on ensuring a basic standard of living for all before worrying about the civil and political rights of their citizens.
- Extreme economic inequality is an infringement of basic rights.
- Social and economic rights express an ideal for the future, but the world is not ready to guarantee them today.
- If rights can't be guaranteed, there is no point in having them.
- Some rights are more important than others.
- Some people have, naturally, more rights than others.
- Some people are homeless because they want to be.
- Rich people are happier than poor people.
- It's impossible to eradicate poverty totally.
- We aren't born with rights; we get them.

Gender

Discrimination and Intolerance

Religion and Belief

Level 2

8+

25 minutes

Who are I?

I am all the links I build up with the others.

Albert Jacquard

Themes
- Gender
- Discrimination and Intolerance
- Religion and Belief

Complexity Level 2

Group size 8+

Time 25 minutes

Overview
- This activity involves buzz groups, brainstorming, drawing and group discussion to explore issues of identity.

Related rights
- Equality in dignity and rights
- Freedom from discrimination
- The right to life, liberty and personal security

Objectives
- To increase understanding of the concept of identity and widen self awareness
- To develop communication skills
- To promote solidarity and respect

Materials
- Coloured pens and markers, if possible a different colour for each participant
- Enough paper for one sheet per person
- Flipchart paper and markers

Instructions

1. To warm up, ask people to get into pairs to form buzz groups. Ask them to pretend that they are strangers and to introduce themselves to each other.
2. Now ask people to reflect what is interesting or important to know about someone else when you first meet, and brainstorm the general categories of information. For example, name, age, sex, nationality, family role, religion, age, gender, ethnicity, job/study, taste in music, hobbies, sports, general likes and dislikes and more.
3. Now explain that participants are going to find out how much each of them has in common with others in the group. Hand out the paper and pens and explain that the first step is for each of them to draw a representation of their identity. They should think of themselves like stars; aspects of their identity radiate out into their society. Ask people to consider the eight to ten most important aspects of their identity and to draw their personal star.
4. Tell people to go around and compare their stars. When they find someone else with whom they share a beam or ray, they should write that person's name near the beam. (For example, if Jan and Parvez both have a "rapper" beam, they should write each other's names along that beam). Allow 15 minutes for this.
5. Now come back into plenary and ask people to talk about how individual each of them was. You could ask:
   - Which aspects of identity do people have in common and which are unique?
   - How similar and how different are people in the group? Do people have more in common with each other than they have differences?

6. Finally, do a group brainstorm of the aspects of identity that people choose and those that they are born with. Write these up in two columns on the flip chart.

Debriefing and evaluation

Now move on to discuss what people have discovered about themselves and about each other and the implications for human rights.

- What did people learn about themselves? Was it hard to decide which were the ten most significant aspects of their identity?
- Were people surprised at the results of comparing stars? Did they have more or less in common than they expected?
- How did people feel about the diversity in the group? Did they feel it made the group more interesting to be in or does it make it more difficult to be or work together?
- Were there any aspects of other people's identity that participants felt strongly inclined to react to and say, "I am not."? For example, I am not a football fan, not a fan of techno music, not a dog lover, not homosexual or not Christian.
- How does identity develop? Which aspects are social constructs and which are inherent and fixed?
- In relation to gender issues in particular, which aspects are social constructs and which are inherent and fixed?
- Did participants write "woman" or "man"? What do people associate with the words "woman" and "man"? Are the associations the same for both sexes and for all men and all women?
- How much are people judged by their individual identity and how much by the group that they belong to?
- To what extent are people free to choose their own identity? What are the implications for themselves and their society, and especially for the human rights of equality and respect?

KEY DATE

10 October
World Mental Health Day

Tips for facilitators

The name of this activity is not wrong! It is intended to puzzle participants. If you want some background music while playing this game, you could use Frank Zappa's song, "You are what you is, I is what you am... ".

In the warm up you may want to give participants a tip to get them thinking on the right lines. You could give yourself as an example or use an imaginary person as in the example.

The purpose of giving each participant a different colour is to give people the idea that everyone is unique and that the group is composed of a rainbow of identities. If you have a large group and two or more people have to share the same colour pen, ask them to use different styles of writing.

If you wish, you can make the activity a little more sophisticated by suggesting that people draw their personal stars with longer or shorter beams or rays according to how public or private they feel a particular aspect of their identity is. Longer beams reach further out into society and are therefore more public.

Some of the following points could come up in the final brainstorm (at step 6):

- Aspects of identity I can choose: name, friend, job, membership of a political party, favourite music, style of clothes, the football team you support, where you live,
- Aspects of identity I am born with: sex, age, height, eye colour,
- There will be some aspects of identity that may cause controversy, for example nationality, gender and sexuality, religion, being member of a minority.

The discussion about how identity develops and which aspects of identity are social constructs and which are inherent and fixed will also be controversial, especially those relating to religion and gender. It is worth asking participants to consider their own process of growing up and how certain aspects of their identity have changed over the years, perhaps even those aspects of their identity that they think are fixed.

You may wish to draw some conclusions from the discussions, for example, that we are all human beings who have rights which cannot be gifted or taken away regardless of race, colour, property, birth or other status.

Variations

At point 3 of the instructions, ask the participants to draw a self portrait or to stick a photo of themselves as a child in the centre of their star.

If names are omitted from the stars, then participants can try to guess which stars belong to whom.

Further information

The Council of Europe's All Equal - All Different Education Pack contains a wealth of information and more activities dealing with issues of identity.

Suggestions for follow-up

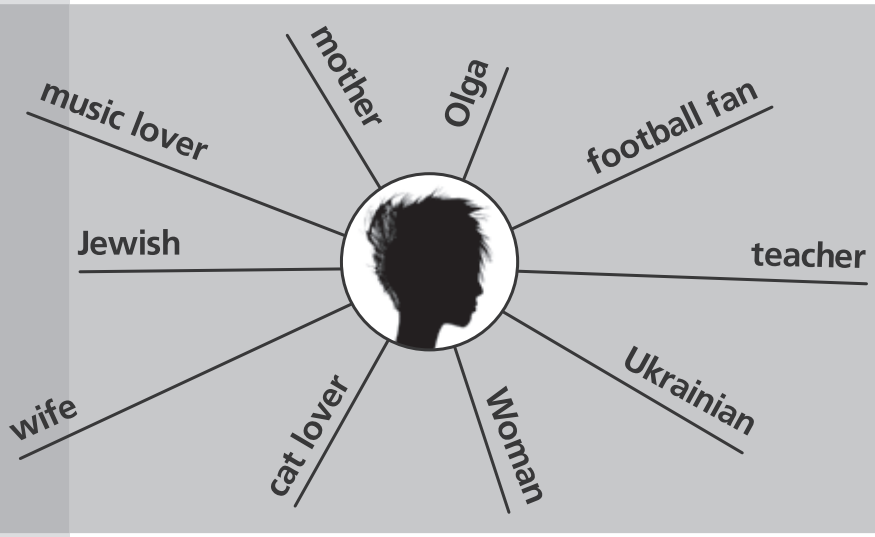
Do this exercise with your friends, colleagues and family.

This activity can serve as an opener for many other discussions, for instance, questions about the universality of human rights, discrimination and xenophobia, children's rights, and citizenship.

If the group wants to look further at identity and gender issues they may enjoy the activity, "Heroines and heroes", on page 186.

If you want to move on from discussing identity to an individual's rights to equality in dignity and to human rights in general, then one suggestion is to do the "Draw the word game" on page 156.

If the group is multicultural, and you want to encourage the participants' curiosity about their different cultures, then a good follow-up activity is "My story" in the All Different – All Equal Education Pack.



Work and babies

Do you want a job? Then don't plan to have children!

Themes
- Work
- Gender
- Discrimination and Intolerance

Complexity Level 2

Group size 10 - 25 (small groups: 5)

Time 90 minutes

Overview This is a role play activity dealing with issues of
- Reproductive rights in the workplace
- Discrimination against women in the workplace

Related rights
- The right to desirable work and to join trade unions
- The right to marriage and family
- Freedom from discrimination

Objectives
- To develop knowledge about women's reproductive rights
- To develop skills of critical thinking and discussion
- To foster open mindedness and a sense of justice and social responsibility

Materials
- A large sheet of paper, flipchart paper or board, marker pen
- Space for small group work and role-play
- Props for the role-play, table and chairs, pen and paper

Preparation
- Copy the scenario onto a board or a large piece of paper or flipchart paper.

Instructions

1. Explain that the activity involves a role play about the issues of women's reproductive rights in the workplace. Carry out a short brainstorming activity on women's reproductive rights to ensure that all participants understand the term.
2. Divide the participants into small groups (maximum five people per group).
3. Read out the situation card.
4. In their small groups, give participants twenty minutes to decide on an ending for the story and to develop it into a role-play. The role-play should start with the meeting between Maria and Mr. Wladstock and should not last more than five minutes.
5. Invite each small group to present their role play. Keep comments for the debriefing.

Debriefing and Evaluation

Begin with a round of feedback from each of the small groups about how they developed their role-plays together with comments from the others. Then go on to talk about the implications and what should be done about discrimination of this sort.

- Was anyone surprised at the situation? Does it happen in your country?
- How did the groups decide what the outcome should be?
- Were the endings realistic? What were the good points – and weaker points – about the ways that Maria handled the situation? How hard is it to be assertive in such situations rather than aggressive or submissive?

Work

Gender

Discrimination and Intolerance

Level 2

10 - 25 (small groups: 5)

90 minutes

- In your country, what rights do women have in the workplace when they get pregnant?
- Why would the company want to impose such a condition on Maria? Is it fair? Why not?
- Were any human right being violated? If so, which ones?
- If Maria were a man, would the same thing happen? Why? Why not?
- In what ways do men differ from women in the way that they perceive this issue?
- What should be done to promote and protect women's reproductive rights?

Tips for facilitators

Consider whether or not to have gender balance in the small groups. Experience shows that having single-sex groups often leads to more provocative endings and richer discussion.

Participants may not be familiar with the term "reproductive rights" and you may need to help them with some ideas in order to get the broad picture.
Reproductive rights include the right to:

- An enjoyable and fulfilling sexual relationship without fear of infection and disease.
- A choice whether or not to have children.
- A caring family planning service backed by a safe and empathetic abortion service that treats women with dignity and respect, and ensures privacy.
- Sex education

Bear in mind that the debriefing question about Maria's human rights being violated may bring up the controversial issues about abortion and a woman's right to choose as opposed to the right to life of the foetus. This is a very important issue. It is also especially relevant to HRE, because it requires participants to be open-minded, to put aside stereotypes and pre-conceived opinions and to use their skills of critical thinking. It is a very good illustration of the inherent complexity of human rights. If the issue arises, you may like to consider taking it up at another time as a discussion in its own right.

Variations

Use the Forum Theatre technique (see page 67). Instead of dividing the participants into small groups, you can start with two volunteers to play Maria and Mr. Wladstock with the rest of the group as observers. Then you can stop the presentation at intervals and ask the observers to comment and to say what should happen next. Alternatively, observers can simply exchange places with the actors to develop a different angle and change the course of the role-play.

Why not add other characters to the situation? You could include Maria's husband, who could be a trade union representative, and the role-play could go beyond the meeting with the human resources department.

Feel free to adapt the names of the characters to reflect common names in your country.

Some people find role play difficult, so you may wish to use storytelling instead. Divide the participants into small groups, give them a copy of the story and ask them to discuss it and to write their own ending. Afterwards, groups feed back in plenary and compare the different endings.

Suggestions for follow up

If sex education is part of your school curriculum, ask the teacher if it's possible to include this "work and babies" activity in a lesson. Alternatively, the activity could be done in a social studies or history lesson or in conjunction with an event to celebrate Women's Day (8 March) or International Day of Families (15 May).

The group could do some research into reproductive rights in your country. Following that, they could hold interviews with both women and employers to find out how the legislation works in practice.

The group could also review the sex education that is taught in their country. Does it cover all aspects of reproductive rights?

If you want to explore other types of discrimination in the workplace you may like to do the activity, "Different wages", on page 135.

Ideas for Action

Take up issues about reproductive rights at your school or association council.

Investigate which local NGOs are working for women's reproductive rights and participate in their debates and campaigns.

Further information

The convention on the elimination of all forms of discrimination against women

Aside from civil rights issues, the Convention also devotes major attention to a most vital concern of women, namely their reproductive rights. The preamble sets the tone by stating that "the role of women in procreation should not be a basis for discrimination".

The link between discrimination and women's reproductive role is a matter of recurrent concern in the Convention. For example, it advocates, in article 5, "a proper understanding of maternity as a social function", demanding fully shared responsibility for child-rearing by both sexes. Accordingly, provisions for maternity protection and child-care are proclaimed as essential rights and are incorporated into all areas of the Convention, whether dealing with employment, family law, health care or education. Society's obligation extends to offering social services, especially child-care facilities that allow individuals to combine family responsibilities with work and participation in public life. Special measures for maternity protection are recommended and "shall not be considered discriminatory".

(Article 4) The Convention also affirms women's right to reproductive choice. Notably, it is the only human rights treaty to mention family planning. It states that parties are obliged to include advice on family planning in the education process (article l0.h) and to develop family codes that guarantee women's rights "to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights" (article 16.e).

Handouts

The scenario

Maria has been unemployed for almost a year and is looking hard for a job. Ten days ago she went for an interview for her dream job – it was exactly what she was looking for! Everything went well and she was offered the position. The company asked her to have a meeting with Mr. Wladstock, the personnel officer, in order to sign her contract. She had already discussed her duties and other job-related issues at the interview. Just as Maria was about to sign the contract, Mr. Wladstock said that a condition of the job was that she signs a declaration that she will not have a baby for the next two years.

KEY DATE

15 May
International Day of Families

www.un.org/womenwatch

Human Rights calendar

The following calendar is an updated attempt to compile a list of days on which people worldwide commemorate human rights; fighters for rights are honoured, abuses of human rights are remembered and hopes and joy are celebrated. The key dates have been gathered from official UN International Days, World Days recognised by NGOs, anniversaries of historical events and birthdays of some prominent human rights activists. It is not to be taken as a complete or definitive list but as a starting point, and you are encouraged to add your own memorable dates.

The calendar can be copied and made into a poster to hang on the wall to stimulate initial interest in human rights issues, especially as it gives a good indication of their range and variety. Invite people to comment: Do all the events commemorated mean something to them? What local and national key dates would they like to add?

Each activity in Chapter 2 has been assigned a key date. The intention is that the calendar can be used as a tool for developing a year's human rights education programme. The starting point of each week or month could be a "topical" activity. For example on 3 May, World Press Freedom Day, you could do the activity "Front page", or on 25 November, International Day for the Elimination of Violence against Women, you could do the activity "Domestic affairs". Alternatively, the group may wish to "take action" by getting involved in events or activities being organised by other organisations on those dates, for example with an environmental group to celebrate Earth Day on 22 April.

If you want some initial ideas for taking action then look at the "A-Z of Actions" in the All Different – All Equal Education pack. For tips and guidelines on taking effective action read Chapter 3, "Taking action" in this manual.

Just as the understanding of human rights develops every year, so should this calendar. The challenge for you - the users of this manual - is to find new ways of celebrating human rights every single day of the year.

Date	Commemoration	Information about the date	Activity
27 January	Holocaust Memorial Day	January 27 marks the anniversary of the liberation of Auschwitz-Birkenau, the largest Nazi death camp. In 2005, the United Nations General Assembly designated this day as International Holocaust Remembrance Day (IHRD), to honour the victims of the Nazi era.	Memory Tags
8 February	Safer Internet Day	Safer Internet Day is organised by Insafe to promote safer and more responsible use of online technology and mobile phones, especially amongst children and young people.	My life is not a show.
12 February	Red Hand Day	Organisations supporting the Global Red Hand Campaign to stop the use of child soldiers include: Human Rights Watch, Amnesty International, Youth Red Cross Germany, Terre des Hommes and Plan International.	Throwing stones
21 February	International Mother Language Day	Since 1999 UNESCO has promoted this day to encourage broad and international commitment to promoting multilingualism and linguistic diversity, including the safeguarding of endangered languages.	The language barrier
8 March	International Women's Day	International Women's Day (8 March) is a global day celebrating the economic, political and social achievements of women past, present and future.The first IWD was in 1911. The UN began observing International Women's day in 1975.	Path to Equality-land

12 March	World Day Against Cyber censorship	World Day Against Cyber Censorship was observed on 12 March 2009 at the request of Reporter Without Borders and Amnesty International.	
18 March	First Parliamentary election with universal suffrage in Europe	This was in Finland in 1917.	To vote or not to vote
21 March	World Poetry Day	Declared by UNESCO in 1999. The purpose of the day is to promote the reading, writing, publishing and teaching of poetry.	
21 March	International Day for the Elimination of Racial Discrimination	On this day, in 1960, police opened fire and killed 69 people at a peaceful demonstration in Sharpeville, South Africa, against the apartheid "pass laws". Proclaiming the Day in 1966, the General Assembly called on the international community to redouble its efforts to eliminate all forms of racial discrimination.	Responding to racism
22 March	World Day for Water	First formally proposed in Agenda 21 of the 1992 United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro, Brazil. The observance began in 1993 and aims at promoting awareness of the extent to which water resource development contributes to economic productivity and social well-being.	
23 March	World Meteorological Day	The World Meteorological Organization (WMO). Its work of weather forecasting is important in providing food security, water resources and transport.	
24 March	World Tuberculosis Day	On this day in 1882 Dr. Robert Koch presented his discovery of the TB bacillus to a group of doctors in Berlin. It was proclaimed an official day in 1992 by WHO.	
2nd Tuesday in April	European Equal Pay Day	Proclaimed by BPW Europe (Business and Professional Women).	Different wages
7 April	World Health Day	First declared in 1950 by the World Health Organization (WHO) to raise awareness of needless suffering, and of the efforts needed by all to ensure life and good health.	Just a minute
8 April	World Roma Day	The day was officially declared in 1990 to celebrate Romani culture and raise awareness of the issues facing Romani people.	Dosta!
23 April	World Book and Copyright Day	By celebrating this Day UNESCO seeks to promote reading, publishing and the protection of intellectual property through copyright. The Day was first celebrated in 1995. Also known as World Book Day.	
28 April	World day for Health and Safety at Work	Declared by the International Labour Organization (ILO).	
1 May	International Workers Day	Also known as "May Day". It is a celebration of the International Labour Movement.	Trade union meeting
2nd Saturday in May	World Fair Trade Day	Declared by the World Fair Trade Organisation.	Beware we are watching
3 May	World Press Freedom Day	Declared by UNESCO in 1993 to promote press freedom in the world and to recognise that a free, pluralistic and independent press is an essential component of any democratic society.	Front page
5 May	Europe Day (Council of Europe)	An annual celebration of peace and unity in Europe. There are two separate designations of Europe Day: 5 May for the Council of Europe and 9 May for the European Union.	All equal all different

8 May	World Red Cross and Red Crescent Day	World Red Cross Day remembers and recognises the efforts of National Red Cross and Red Crescent Societies worldwide.	Right's bingo
8-9 May	Remembrance and Reconciliation for Those Who Lost Their Lives during the Second World War	Declared in 2004 by the United Nations General Assembly to pay tribute to all those who lost their lives in the Second World War.	Memory tags
15 May	International Day of Families	Declared in 1993 by the United Nations General Assembly to increase awareness of family issues.	Work and babies
15 May	International Day of Conscientious Objection	Declared by War Resisters' International to promote non-violent action against the causes of war, and to support and connect people around the world who refuse to take part in war or the preparation of war.	
17 May	The International Day Against Homophobia and Transphobia	UNAID Joint United Nations Programme on HIV/AIDS. Co-ordinated by the Paris based "IDAHO Committee".	Let's talk about sex!
17 May	World Information Society Day	Proclaimed by the UN in 2005 to raise global awareness of societal changes brought about by the Internet and new technologies. It also aims to help reduce the Digital divide.	Impact of the Internet
21 May	World Anti-Terrorism Day	World Anti-Terrorism Day is to oppose all forms of terrorism and violence. It was initiated in India because "thousands of youth are lured into the folds of terrorist camps and organizations each year."	Terrorism
21 May	World Day for Cultural Diversity for Dialogue and Development	Proclaimed in 2002 by the UN to protect cultural diversity as a means of achieving prosperity, sustainable development and global peaceful coexistence.	Our Futures
22 May	International Day for Biological Diversity	Proclaimed in 2000 by the UN General Assembly for the promotion of biodiversity issues. The Day was previously observed on 29 December.	
26 May	World Challenge Day	Organised each year by TAFISA (The association for International Sport for All). Communities from around the world compete to motivate as many people as possible to be physically active.	Sports for all
28 May	European Neighbours Day	Sponsored by the Council of Europe. The aim is that cities and social housing organisations strengthen local communities by encouraging neighbourhood parties and other similar events.	Flowers and rights
29 May	International Day of United Nations Peacekeepers	Designated in 2002 by the UN to pay tribute to all the men and women who have served in UN peacekeeping operations for their high level of professionalism, dedication and courage, and to honour the memory of those who have lost their lives in the cause of peace.	
31 May	World No-Tobacco Day	Started in 1987 by the WHO to encourage a 24-hour period of abstinence from all forms of tobacco to draw global attention to the widespread use of tobacco use and the health risks.	
4 June	International Day of Innocent Children Victims of Aggression	Commemorated since 1982 to acknowledge and remind people of the suffering of many children victims of physical, mental and emotional abuse and of the need to protect the rights of children.	Do we have alternatives?

5 June	World Environment Day	Established in 1972 by the UN General Assembly to deepen public awareness of the need to preserve and enhance the environment.	Fingers and thumbs
12 June	World Day Against Child Labour	The International Labour Organization launched the first World Day Against Child Labour in 2002.	Ashique's story
17 June	World Day to Combat Desertification and Drought	Proclaimed in 1995 by the UN to promote awareness of the need for international co-operation to combat desertification and the effects of drought, including implementation of the Convention to Combat Desertification.	
20 June	World Refugee Day	Proclaimed in 2000 by the General Assembly to mark the 50th anniversary of the 1951 Convention relating to the Status of Refugees.	Can I come in?
23 June	United Nations Public Service Day	Designated by the UN to highlight the contribution of public service in the development process.	
26 June	International Day against Drug Abuse and Illicit Trafficking	The General Assembly in 1987 decided to observe this day to strengthen action and co-operation to achieve the goal of an international society free of drug abuse.	
26 June	United Nations International Day in Support of Victims of Torture	Proclaimed in 1997 by the UN, the day aims at the eradication of torture and the effective functioning of the 1984 Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. The day was first observed on 26 June 1987.	*Chahal v. UK*
1st Saturday July	International Day of Co-operatives	Proclaimed in 1992 by the UN General Assembly. The date marks the centenary of the International Co-operative Alliance recognising that co-operatives are an indispensable factor in development.	
11 July	World Population Day	Proclaimed in 1989 by the United Nations Development Programme (UNDP) to focus attention on the urgency and importance of population issues.	
18 July	Nelson Mandela International Day	In 2009 the United Nations declared 18 July "Nelson Mandela International Day" in recognition of the former South African President's contribution to the culture of peace and freedom.	Heroines and heroes
2 August	Roma and Sinti Genocide Remembrance Day	The date marks the liquidation of the so-called "Gypsy Family Camp" when Nazis murdered almost three thousand men women and children in the Birkenau gas chambers on the night of August 2/3, 1944.	
6 August	Hiroshima Day	This day remembers the victims of the first atomic bombing in Hiroshima, Japan in 1945.	
9 August	International Day of Indigenous People	Proclaimed in 1994 by the General Assembly to promote and protect the rights of the world's indigenous population.	Makah whaling
12 August	International Youth Day	Designated in 1999 by the UN to draw attention to youth issues worldwide.	Our futures
23 August	International Day for the Remembrance of the Slave Trade and its Abolition	The day designated by UNESCO to memorialise the transatlantic slave trade. It commemorates the uprising on 23 August 1791, when slaves of Santo Domingo in the Caribbean launched an insurrection which ultimately led to the Haitian revolution and promoted the cause of human rights.	Timelines
	European Day of Remembrance for Victims of Stalinism and Nazism	Declared by the European Parliament in 2008.	

8 September	International Literacy Day	Proclaimed by UNESCO, it was first celebrated in 1966. Its aim is to highlight the importance of literacy to individuals, communities and societies.	Education for all?
15 September	International Day of Democracy	Proclaimed in 2007 by the UN.	Making links
19 September	Suffrage day	The day in 1893 that New Zealand granted women the right to vote, the first country in the world to implement universal suffrage.	Electioneering
21 September	International Day of Peace	Proclaimed in 1981 by the UN General Assembly to be observed as a day of global ceasefire and non-violence, an invitation to all nations and people to honour a cessation of hostilities throughout the Day.	A mosque in Sleepyville
28 September	Right to Know Day	Established by access to information advocates from around the globe. It was first celebrated in 2003 to raise awareness of every individual's right of access to government-held information.	On the ladder
1st Monday October	World Habitat Day (Cities without slums)	United Nations designated day. First celebrated in 1986. The purpose of the day is to reflect on the state of our cities and towns and the basic human right to adequate shelter.	Tale of two cities
2nd Wednesday October	International Day for Natural Disaster Reduction	Designated in 2002 by the UN to promote a global culture of natural disaster reduction, including prevention, mitigation and preparedness.	Web of life
1 October	International Day of Older Persons	1990 the UN General Assembly established this day to raise awareness about issues affecting the elderly and to appreciate the contributions that older people make to society.	
1 October	International Music Day	Initiated in 1975 by the International Music Council to promote music amongst all sections of society.	
2 October	International Day of Non-Violence	The UN International Day of Non-Violence promotes non-violence through education and public awareness. It coincides with Indian leader, Mahatma Gandhi's birthday.	Violence in my life
5 October	World Teachers Day	Established in 1994 by UNESCO to mobilise support for teachers and to ensure that the needs of future generations will be met by teachers.	Soon to be outdated
7 October	World Day for Decent Work	Launched in 2008 by the International Trade Union Confederation, this is a day when trade unions in the world stand up for decent work.	I want to work
2nd Thursday in October	World Sight Day	World Health Organisation: a day of awareness to focus global attention on blindness, visual impairment and rehabilitation of the visually impaired.	Change your glasses
10 October	World Day Against the Death Penalty	Organised since 2002 by the World Coalition Against the Death Penalty.	When tomorrow comes
10 October	World Mental Health Day	First celebrated in 1992 at the initiative of the World Federation for Mental Health Day.	Who are I?
The week including 15 October	European Local Democracy Week	Promoted by the Council of Europe. The purpose is to foster the knowledge of local democracy and promote the idea of democratic participation at a local level.	Let every voice be heard
16 October	World Food Day	Proclaimed in 1979 by the United Nations to heighten public awareness of the world food problem and strengthen solidarity in the struggle against hunger, malnutrition and poverty.	Take a step forward
17 October	International Day for the Eradication of Poverty	Declared in 1992 by the General Assembly to promote awareness of the need to eradicate poverty and destitution in all countries, particularly in developing countries.	Scramble for wealth and power

24 October	United Nations Day	Declared in 1947 as the anniversary of the Charter of the UN. The day "shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations and to gaining their support for its work."	
24-30 October	Disarmament Week	In 1978 the UN declared Disarmament Week to highlight the danger of the arms race, propagate the need for its cessation and increase public understanding of the urgent tasks of disarmament.	
25 October	International Artists Day	International Artists Day is a grassroots movement. October 25 was Picasso's birthday.	Playing with pictures
3 November	Men's World Day	International Men's Day began in 1999 in Trinidad and Tobago. It is supported by the UN. It aims to focus on men's and boy's health, improving gender relations, promoting gender equality, and highlighting positive male role models.	Path to Equality-land
4 November	European Convention on Human Rights	The European Convention on Human Rights was signed on this day in 1950.	Power Station
6 November	International Day for Preventing the Exploitation of the Environment in War and Armed Conflict	This day was declared by the UN in 2001 to promote protection of our common environment in times of armed conflict, when ecosystems and natural resources are impaired long after the period of conflict, extending beyond the national territories and the present generation.	
9 November	International Day Against Fascism and Antisemitism (Kristallnacht)	On this day in 1938, the Nazis started a pogrom against the Jews. Jewish shops (Night of Broken Glass). The Day is recognised by the Council of Europe.	
9 November	1989 Berlin Wall came down	This day symbolises the beginning of the breaking down of the barriers between Western and Eastern Europe.	
11 November	International Day of Science and Peace	Established by UNESCO in 2001 to strengthen public awareness of the role of science for peaceful and sustainable societies; it promotes national and international solidarity for a shared science between countries.	
16 November	International Day for Tolerance	Declared by UNESCO in 1995 to generate public awareness of the dangers of intolerance.	Believers
18 October	Anti-Trafficking Day	Established in 2007 following a recommendation of the European Parliament; it is an opportunity for awareness-raising of the need for better policy aimed at preventing and combating trafficking in human beings.	
20 November	Universal Children's Day	Declared by the UN in 1954 to be observed as a day of worldwide fraternity and understanding between children, and of activities promoting the welfare of the world's children.	Children's rights
21 November	World Television Day	Declared by the UN in 1996 to encourage global exchanges of television programmes focusing on issues such as peace, security, economic and social development, and the enhancement of cultural exchanges.	Picture games
25 November	International Day for the Elimination of Violence against Women	Women's activists have marked November 25 as a day against violence since 1981. It was declared a UN Day in 1999 to raise public awareness and "to say 'No' to violence against women".	Domestic affairs
29 November	International Day of Solidarity with the Palestinian People	Called in 1977 by the UN to show solidarity by organising exhibitions on Palestinian rights or other cultural events.	

1 December	World AIDS Day	Declared by the UN (WHO) in 1988 concerned about the pandemic proportions of the acquired immunodeficiency syndrome (AIDS).	Access to medicaments
2 December	International Day for the Abolition of Slavery	Recalls the date in 1949 of the adoption of the UN Convention for the Suppression of the Traffic in Persons and the Exploitation of Others.	
3 December	International Day of Disabled Persons	Declared in 1992 by the UN to raise awareness and enact measures to improve the situation of people with disabilities and to provide them with equal opportunities.	See the ability
5 December	International Volunteer Day for Economic and Social Development	Declared in 1985 by the UN to heighten awareness of the contribution made by volunteer services, thereby stimulating people in all walks of life to offer their services as volunteers, both at home and abroad.	Where do you stand?
9 December	International Anti-Corruption Day	Declared in 2003 by the UN to raise awareness of corruption, to stop accepting corruption as an inevitable fact of life, and to identify it as one of the major impediments to development.	
10 December	Human Rights Day	All States and interested organisations were invited by the UN General Assembly in 1950 to observe this day to mark the anniversary of the Assembly's adoption of the Universal Declaration of Human Rights in 1948.	Draw the word game, Act it out, Fighters for rights
18 December	International Migrants Day	Declared in 2002 by the UN to ensure respect for the human rights and fundamental freedoms of all migrants.	3 things
20 December	International Human Solidarity Day	An initiative in the fight against poverty by the UN in 2005 to celebrate our unity in diversity and promote solidarity for the achievement of the Millennium Development Goals	How much do we need?

General Human Rights

Level 2

15 minutes

Starters

The beginning is half of every action.

Greek proverb

Themes • General Human Rights

Complexity Level 2

Time 15 minutes

Overview The starters described below not only help create a positive group atmosphere but also function to introduce human rights ideas in a fun way.

Related rights • All

Objectives
- To awaken curiosity about human rights ideas
- To develop co-operation
- To foster creativity, energise and motivate

Compass is more than a book.

This is a non-verbal exercise and a fun way to introduce *Compass* to a new audience.

Instructions

1. Put a copy of *Compass* on the floor and ask participants to stand around it in a circle.
2. Explain this is a miming activity and that participants have to mime an action using *Compass* in any way they like – as long as it is not as a book! The rest of the group have to guess what the book represents.
3. Demonstrate by picking up the book and saying, "This is not a book… what is it?" Then pretend to be eating a sandwich. When someone guesses "a sandwich", put the book back on the floor and return to your place in the circle.
4. Let the participants take turns to mime something. Let them inspire each other with ideas and to come forward when they are ready to.

Tips for facilitators

This method can also be used when starting an evaluation of activities and methods during a training course.

Chair yourself!

This activity encourages self confidence to express an opinion while introducing various human rights issues.

Materials
- Space
- Chairs, one per participant plus one extra
- Prepared statements

Instructions

1. Ask everyone to sit on a chair in a circle. There should be one extra, unoccupied chair.
2. Read out the first statement and tell those who agree with the statement to quickly change places and sit down on another chair. Those who disagree should remain seated where they are. Anyone who cannot decide should stand up, turn around once and sit down again.

Tips for facilitators

This icebreaker is fun and good in its own right. You could end the activity by asking what connection the statements have with human rights; remember, however, that this is an icebreaker, so do not drag any discussion out.

Alternatively, however, the method can be used to introduce an in-depth discussion. In this case you need to focus on your aims and ensure that the statements you use will achieve those aims. You can ask about the participants' different reactions to the statements and where their different beliefs come from.

Another option, if you are working on a particular theme, is to ask participants to write their own statements on pieces of paper; these can then be put in a hat or a box, and read out.

You can choose statements from the following list or let the list inspire you to make your own statements:

- To have a bad reputation is worse for girls than for boys.
- It is acceptable for young women not to remove their body hair.
- It is wrong that shops sell string panties for children.
- It is acceptable for young women and young men to be good friends.
- Women are better at cooking than men.
- Gays and lesbians should have the right to marry.
- If my friend told me s/he was homosexual, I would still be friends with her/him.
- Only thin girls can be beautiful.
- Beauty comes from within.
- Already in childhood, girls are better at sewing and boys are better at mechanics.
- Sometimes rape is the fault of the girl/woman.
- It is masculine to have muscles.
- Men are good at showing their feelings.
- Immigrants are always hard working because they have to be.
- Ballet is not an acceptable occupation for men.
- It is natural for men to take control and to lead.
- A male president / prime minister is better than a female one.
- A husband should not earn less money than his wife.
- Telling your friends if you are afraid of something reveals weakness.
- Talking about feelings is not a masculine thing to do.
- Love fades with time.
- Sex requires love.
- Adults' views about sex are old-fashioned.
- You can find good advice about sex in pornographic magazines.
- You can find good advice about sex in teenage magazines.
- All people are equal in value.

"I'm good at …."

This activity aims to promote self-esteem while demonstrating diversity and solidarity within the group.

Instructions

1. Ask everyone to stand in a very wide circle.
2. Invite someone (anyone) to take a step into the circle and to say something s/he is good at.
3. Now tell the rest of the group to take a step forward and repeat the name and what s/he is good at.
4. Now invite someone else to take a turn and to take another step forward.

Tips for facilitators

Make the initial circle as big as possible so that there is still space for each round as the circle gradually gets smaller. At the end, the participants will be standing very close together.

Beautiful Benjamin and Lovely Leila

Use this activity with people who are meeting for the first time. Apart from introducing names, it promotes solidarity and respect.

Instructions

1. Ask everyone to stand in a circle.
2. Invite one person (anyone) to say their name (e.g. Benjamin).
3. Ask the rest of the group to think of positive adjectives that start with the same letter, that is, B.
4. Ask Benjamin to choose one of the suggestions.
5. Now invite the person standing to Benjamin's right to say, "Hello beautiful Benjamin. My name is … (e.g. Leila)".
6. Ask the group to find an adjective for Leila (e.g. lovely).
7. Now ask the next person to say, "Hello beautiful Benjamin and lovely Leila, my name is …"
8. Continue round the circle until everyone is introduced.

Tips for facilitators

It is important to remember that the focus is on positive adjectives that start with the same letter as the name of the person, rather than on finding adjectives that actually describe the person.

It is up to each person to choose their own adjective from among those suggested by the other participants.

As facilitator, you should be prepared to suggest positive adjectives for any of the names, in case no-one else has an idea.

A fun variation is for each person to choose an action when they say their name. For example, Benjamin might pat the top of his head. Then the group will have to remember each name, action and adjective.

Knots

This activity involves co-operation and symbolises working together to find solutions to problems.

Instructions

1. Ask the participants to get into small groups of 6-8.
2. Tell everyone to stand shoulder to shoulder in a circle, with their arms stretched out in front of them.
3. They should now reach out and take hold of each other's hands. The conditions are that a) no two people may hold both hands with each other and b) no-one should hold the hand of someone immediately beside them. (The result is what looks like a big knot of hands!)
4. Now tell the participants to untangle the knot without letting go of the hands.

Tips for facilitators

Participants will have to climb under and over each other's arms. It takes a little patience, but the surprising result will be one or two big circles.

This activity works well as a fun energiser. If you want to make a point, then you can ask the groups how they felt when they first made the knot: Did it seem like a crazy or hopeless task to untangle the knot? When they had completed the task, were they surprised at the result? You could go on to say that they should remember Mahatma Gandhi's words, "the difference between what we do and what we are capable of doing would suffice to solve most of the world's problems."

Points down

This energiser promotes co-operation and group decision-making skills. It involves close physical contact.

Instructions

1. Explain to the group that in this game there are nine "points" of the body that can touch the floor: 2 feet, 2 hands, 2 elbows, 2 knees and 1 forehead.
2. Tell participants to spread out in the middle of the room. Call out a number between 1 and 9 and tell each player that they must touch the floor with that number of points. Repeat twice more.
3. Tell participants to find a partner. Call out a number between 2 and 18. The pairs have to work together to put the correct number of points down. Repeat twice more.
4. Repeat the rounds with participants working in groups of 4, then 8, and even 16 or until everyone is working together.

Tips for facilitators

You can allow people to talk, or to allow communication only with sign language, as you wish.

When four people play together the number could be as low as two if two people each stand on one leg while carrying the other two! When four people play, the lowest practical number is probably four. (The highest number will be 4 x 9 = 36). In each round the highest number called may not be more than 9 times the number of people in the group!

Get participants to work quickly. In large groups it tends to take too long for people to work out who should be putting which points down. The most fun is with a group of 8 trying to put down 6 or 8.

Alphabet on the floor

This energiser works well as an opening "welcome" activity. Participants start to learn each other's names and where they come from without speaking too much. It is also a good starter for discussion about diversity and respect for diversity.

Preparation

- Write each letter of the alphabet on a separate piece of A4 paper.

Instructions

1. Spread the letters out randomly over the floor and ask participants to form a circle around them.
2. Explain you are going to ask some questions, for example: What is your name? Then, as quickly as they can, participants must find the first letter of their name and stand with their toe touching the piece of paper. For example, Laure stands on the letter L, Rui stands on the letter R, and so on.
3. When everyone has found their letter, do a round, letter by letter, and ask people to quickly say their name.
4. Repeat with other questions.

Tips for facilitators

Spread the letters out so that there is plenty of space around each one because it is very likely that more than one person will need to stand on a particular letter. In fact, the fun comes if more that 3 people try to stand on one letter, as they then have to cling onto each other.

Spreading the letters randomly means participants help each other find the letters.

If the group is international be careful about the choice of alphabets and be sure that all the letters are easy to understand and read. In fact, having the equivalent letters in different alphabets written on the same piece of paper arouses curiosity.

Depending on the size of the group you can do more or fewer rounds. Don't let it drag. Some suggestions for questions include:

- What's your name?
- Which country do you live in?
- Which country were you born in?
- What is your favourite food / drink?
- What is your favourite colour?
- What is your favourite book / type of music?
- What is your motto in life?

Further Information

You will find more starters on these websites:

- http://wilderdom.com/games/Icebreakers.html
- http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/activities/11.htm
- http://www.amnesty.ca/youth/youtlactiontoolkit/icebreakers.php
- http://www.corrymeela.org/sitepage/icebreakers.aspx
- http://www.nationalserviceresources.org/taxonomy/term/183

General Human Rights

Level 1

Any

10 minutes

Activities for reviewing

Nothing is a waste of time if you use the experience wisely.

Auguste Rodin

Complexity Level 1

Group size Any

Overview Reviewing is an essential part of the experiential learning cycle, which is the basis of the approach used in this manual on human rights education. The following activities are easy and fun ways to help people learn from their experiences. They may be used after running a single *Compass* activity, but they should not replace a detailed debriefing and evaluation. They are most useful at the end of a training day or a longer period of training to get participants to reflect in general on what and how they are learning, and when the facilitator wants to get some quick feedback.

Related rights
- Right human rights education
- Right to education
- Right to participation

Objectives
- To develop knowledge and understanding of human rights issues through experience
- To develop critical thinking
- To cultivate the habit of reflecting on experience as a source of learning
- To support the evaluation of learning processes

End game

Time: 10 minutes

Instructions

1. Briefly go over what happened in the session
2. Tell participants to sit in a circle.
3. Choose one of the statements and ask each person in turn to complete the statement. No comments or discussion are allowed.
4. Do further rounds if you have time or if you want to get further feedback.

Tips for facilitators

Examples of statements:

- The best thing about the activity was ... , and the worst was ... .
- The most interesting thing was ... , and the most boring thing was ... .
- What I resent most is ... , and what I appreciate most is ... .
- The funniest thing was ... , and the most serious thing was … .
- I would have liked more of is ... , and less of ... .
- I learned ... , and I want to learn more about ... .
- Now I want to ... and I hope ... .
- I understood ... , and I need ... .
- I was most surprised about ... .
- The thing I enjoyed doing most was ... , and the thing that I least liked doing was … .
- I felt most confident doing ... , and the thing I felt least confident doing was ... .

If there is time, you can get more in-depth feedback by asking participants to give their reasons. For example, "The best thing was ... because ... . The worst thing was ... because ... .

High and Low

This is very quick and useful if you are running out of time!

Time: 2 minutes

Preparation

- Think of 3 or 4 questions to ask. For example, Did you enjoy the activity? Did you learn anything new? Will you be able to use what you have learnt in your daily life?

Instructions

1. Explain that you will be asking some questions about how people enjoyed the session and what they learnt. They will be giving their answers non-verbally using their bodies. If they want to answer "yes" they should raise their arms above their heads and maybe even stand on tiptoe if their answer is very positive. People who strongly disagree should crouch down low or even lie as flat as they can on the floor. People should find their own in-between positions to indicate their level of response.
2. Read out the first question and give people a minute to get into position.
3. Look around and make a mental note of people's responses but do not ask for or allow comments.
4. Then, ask participants to relax and read out the next question.

Points of view

This method is quick and gives participants the opportunity to make a comment, if they wish to.

Time: 20 minutes

Preparation

- Think of 3 or 4 questions to ask. For example, Did you enjoy the activity? Did you learn anything new? Will you be able to use what you have learnt in your daily life?
- Make 4 signs on A4 paper: "yes", "no", "I don't know" and "I want to say something". Tape these to the four walls of the room.

Instructions

1. Point out the signs on the four walls and explain that they represent four different points of view. Explain that only those people who stand along the wall "I want to say something" may speak.
2. Explain that you are going to read out a question and that participants should position themselves along the wall that represents their response. People may move position during the exercise.
3. Ask the first question about the activity.
4. Give people time to position themselves; then invite those who want to say something to comment.

Weather report

This uses the weather as a metaphor for feelings.

Time: 30 minutes

Material

- Paper and pencils optional

Instructions

1. Explain briefly that they are going to be using the weather as a metaphor for their feelings.
2. Give participants 5 -10 minutes to think about the day / training / project / work you are involved in and to ask themselves: Am I enjoying it so far? What am I getting out of it? Is it going to be useful?
3. Then ask them one at a time to describe how they feel in terms of a weather report.

Tips for facilitators

Give a couple of examples when you explain the idea of the metaphor. For instance, "My day started with a bit of mist. Then there were heavy showers in the late morning. There were a few light showers after lunch, but towards the end of the afternoon the sun came out." This means, you started off a little hesitant, or not too sure, and then things got really difficult. After lunch things got better and now at the end you feel you have learnt a lot.

Variations

Participants could draw their weather report instead of speaking it.

You can use this basic idea to review your project as though you were doing a commentary on a football or ice hockey match, or any other event that will appeal to the participants.

Hit the headlines

Participants work in small groups to produce a mock-up of the front page of a tabloid newspaper.

Time: 60 minutes

Preparation

- You will need an A3 size sheet of paper and some felt tip pens for each small group.

Instructions

1. Tell the participants to get into small groups of three or four. They are going to make the front page of a tabloid newspaper: big headlines and no long articles!
2. Tell them to discuss what they've been doing and what they've got out of the project or activity, and to brainstorm the highlights and the low points.
3. Each small group should together agree on 5 or 6 "stories". They should write a headline for each story together with a few sentences to give a brief summary of the story. They should not write the whole story. A "photograph" is optional, but a good idea.
4. Display the pages.
5. Presentation and discussion is optional.

Rucksack

This is a good exercise to use at the end of a training meeting. The pictures always tell more than words can.

Time: 40 minutes

Materials

- Papers and coloured pens

Instructions

1. Ask participants to think about what they have learned during the session / meeting, and to draw themselves waving goodbye and wearing a large rucksack containing, for example, the items, ideas and hopes that they are carrying away with them.
2. They should consider everything that they have learnt and want to keep. Such things may include items such as books or pictures, feelings, people, ideas, new ways of seeing the world, strength they gained from overcoming a difficulty, and values.
3. They can also show the things that they want to leave behind in a rubbish bin. These might be things such as bad habits, old ideas, difficult moments, and bad food - whatever!
4. Reassure participants that they do not have to be great artists. Stickmen, words and symbols are perfectly acceptable.

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Chapter 3

Taking Action for Human Rights

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About this chapter

You will have noticed that every activity in Chapter 2 has a section called "Ideas for action". Why? Because we think that HRE which stays in the classroom or the youth centre is incomplete. Taking action is an intrinsic part of HRE – partly because it is the way that the theme of human rights becomes "real" *for* young people, and partly because human rights education is meant to be education for change. HRE is intended to lead to action.

Words and thoughts concerning compassionate action that are not put into practice are like beautiful flowers that are colorful but have no fragrance.

Thich Nhat Hanh

Recall from Chapter 1 that HRE is meant to be education *about* human rights, *through* human rights, and *for* human rights. Taking action *for* human rights is therefore not an add-on, but it is an essential part of the education process: taking action means acting outside the traditional education arena, doing something to make human rights a reality – for a better human rights world.

This chapter introduces you to that practical aspect of HRE. It can be seen as a point of transition between the club- or classroom-based activities of Chapter 2 and the more "professional" activism which is outlined in Chapter 4. It is a way of easing young people into playing a more active role in protecting and promoting human rights, while still being primarily focussed on educational ends.

- In Section 1, we look at what is meant by activism, what we mean by taking action, and the link with HRE.
- In Section 2, we suggest a series of simple methods and ideas for action which you can use with a group of young people. Most of the suggestions for action in Chapter 2 make use of these methods.
- In Section 3, we provide some planning tools for a group to engage more deeply in an issue by developing a longer-term strategy, and by building on their particular interests and skills.

Each of the sections is stand-alone, although an understanding of Section 3 may be helped by having looked at Sections 1 and 2.

The Free University

In the spring of 2008, Lithuanian students and other active youth groups organised a series of protests against a proposed reform which would put an end to free higher education. Dissatisfied students took part in various actions and occupied the central square at Vilnius University. Although they did not succeed in stopping the reforms, the actions had brought them together and convinced them of the need to ensure that those who wanted an education should not be excluded because of lack of funds. So they decided to create an alternative space, free from the traditional university disciplines and open to all. The Free University (LUNI) became a centre of learning for anyone wanting to learn or to teach, a place free from racism, sexism, discrimination, and a place where knowledge is not seen as the property of "experts", but something to be shared by all.

Put "Free University Luni" into your search engine for more information.

3.1 HRE and activism

What is activism?

The word "activism" is only about 100 years old, at least in its current use, and derives from the verb to be active. An activist is someone who is active in campaigning for change, normally on political or social issues. Activism is what activists do, that is, the methods they use in order to bring about change.

Peace protesters and the right to protest

Two peace activists organised a public reading out of names at the gates of Downing Street, where the British Prime Minister lives. One, Maya Evans (23), read the name of each British soldier killed, while her friend continued with a long list of Iraqis who were known to have lost their lives, each as a result of the war in Iraq. Maya was arrested for the act because she had not notified the police beforehand about the protest. The event received national coverage in the media and sparked a debate about freedom of speech and the right to protest. As a result of this, and many other similar actions, the government agreed to review the law forbidding protest in central London without prior approval from the police.

"I didn't want to be arrested but, as far as I was concerned, I didn't think I was doing anything wrong standing there on a drizzly Tuesday morning with a colleague reading names of people who had died in a war. I don't think it's a criminal offence and I don't think I should have been arrested for it." Maya Evans

Activism, when it is applied to human rights, means defending human rights wherever they are threatened or violated, and at whatever level. Human rights activism is thus about reacting to injustice, to abusive treatment, to violence or discrimination, and trying to correct it. It is about being ready to assist and demonstrate solidarity with the struggles of other people, fighting to ensure that they are treated with respect and dignity, and helping to facilitate a move towards a more humane, egalitarian, rights respecting society. Effective activists possess persistence, creativity, commitment, and often courage, but above all, a belief in human beings and in human rights. They believe that a world where human beings have their human rights respected is a possibility, and they want to make it happen.

? *Are activists so very different from "normal" human beings? Which qualities of activists can you identify in yourself?*

Activism undoubtedly requires and depends on commitment to a cause or an ideal, and normally a constant and long-term commitment. For example:

- Environmental activists win one battle to stop a coal fired power station from being built, and immediately start on another campaign to halt the extension of an airport runway.
- Peace activists wage a 30-year struggle to develop an international convention to ban landmines.
- Local activists fighting the closing of a hospital or sports hall approach the question from every angle, opening another avenue when one has failed.

To see what is right and not to do it is want of courage.

Confucius

Although we believe that every human being is a "mini-activist", engaging in struggles for different causes throughout his or her life, in this manual we tend to refer not to activism, but to "taking action". Activists – in their more traditional sense – also "take action", but they do it constantly, using many different methods, and they probably do not stop until their actions have had some impact on the issue they are trying to address. The young people that you work with are more likely to be jumping in and out of action, sometimes joining with other activists, and sometimes acting alone on an issue they think is important.

? *Can you think of "causes" that you have taken up and fought to defend? Do you think of education as a "cause"?*

Be yourself the change you would like to see in the world.

Gandhi

What is "taking action"?

When we refer to a group taking action, we mean something beyond a "formal" activity – such as those in Chapter 2 – and something which probably includes a wider community than the group itself. Taking action, as part of HRE, is designed to bring about a result which is valuable not only from the educational point of view, but also beyond. For example:

- A visit to a local homeless shelter, or asylum centre, can help to break down barriers or prejudices and be a source of comfort to those being visited.
- A letter to the press from young people, picking up on racist or intolerant attitudes, can alert the media to the views of young people, and may make journalists confront their own biases.
- A photo exhibition in the local community showing the impact of pollution on a neighbourhood can open others' eyes, and may help to start a movement to get the issue addressed.

Each of these actions carries a purpose and has an impact beyond the group, but each is also empowering and engaging for the young people themselves. Practical action can bring a lesson to life: it can give human rights meaning and turn them into something positive. Seeing that your actions can have benefits for others – and yourself – is a powerful lesson, a motivating force, and an encouragement that things can change if we engage in changing them.

Theatre is a form of knowledge; it should and can also be a means of transforming society. Theatre can help us build our future, rather than just waiting for it.

Augusto Boal

? *If you have worked with a group which has engaged in action, what were the key results, in terms of impact and in terms of learning?*

HRE, taking action and activism: what are the differences?

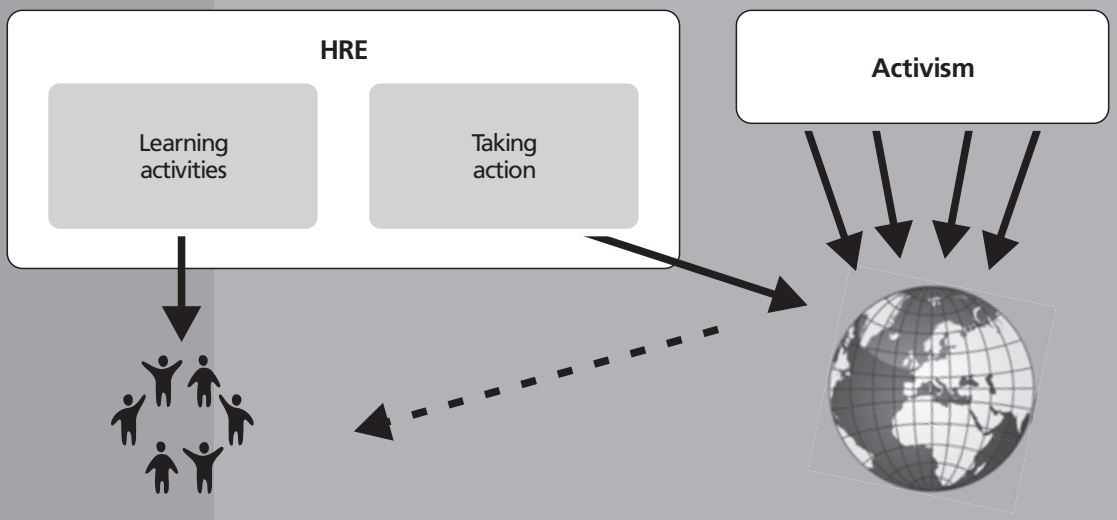
- The learning activities in Chapter 2 are focused mainly inwards, on the group: the target is the education of the individual participants.
- Taking action in the outside world is of educational value for the group, but also has an outward focus, on a real issue in the world.
- For activists – both professional and "part-time"- the only real target is the issue and the outside world. Activists will go on working and campaigning until their aim has been achieved.

"The kids who are growing" (Putos que a ta cria)

A group of young people living on the outskirts of Lisbon, all with African backgrounds, used music to deal with the sense of being excluded by society, and to educate others about respect for cultural diversity. As the group explain on their website, second generation immigrants often feel "excluded from society in the country in which they were born and live, and excluded from society in the countries where their parents were born and lived. One way of expressing this dilemma and the frustrations it brings has always been music".

So the young artists decided to use rap and other music as a form of social education capable of motivating young people and promoting social cohesion. They used rhythm and poetry to communicate their message and provided support to other rappers to encourage them to use music as a tool of social transformation. After a number of training courses, and with the support of the Youth Programme from the European Union, the group Putos que a ta cria recorded two CDs and a DVD, participated in different public events, organised a youth festival on HR, and motivated other rappers. "Hip hop is fun but it's also intervention."
http://www.myspace.com/putosquiatacria

The "target" in HRE and in activism



When can a group take action?

The short answer is "at any time". The community actions described in section 2 of this chapter can mostly be used either before or after a learning activity in the club or classroom. The advantage of running an action after an activity is that the group should have a deeper understanding of the issues, and may be able to be more creative about what the most effective form of action could be. The advantage of running the action first is that the group may then be more engaged in the activity, having seen for themselves the importance of the issue in question.

Educators who work regularly on HRE will often switch from one model to another, depending on the particular theme, a group's level of interest or awareness, and perhaps their own relationship with a given group. We have tried to link many of the actions suggested in this chapter with particular activities in Chapter 2. These are identified in the margin, and many of them pad out the "Ideas for action" at the end of the activities. Nearly all can be run either as an introduction, before the activity, or afterwards, as a way of giving practical sense to issues already explored.

Civil activism is something that encourages you to do little deeds every day. Sometimes you understand that the changing of this world becomes your sense of life. Sometimes you think you can do a lot to give a helping hand to people who need it. You are becoming free and you see the world with new eyes.

Ivan Kondratenko, editor-in-chief of the Russian student newspaper Perexod.

3.2 Simple actions for human rights

? *If you see an injustice or don't believe a policy is fair, what do you do about it? How do you indicate to others what you feel?*

Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.

Paulo Freire

This section looks at some of the approaches you might use to take HRE into the community. The suggestions are not radical, and you are likely to be already undertaking many of them in your existing work: designing banners, debating issues, organising cultural events, meeting different organisations, writing letters and so on. Such apparently simple methods are in fact the very same ones that are used by professional activists, and they are effective!

The list below barely touches on the number of things you could do with a group. It is intended to spark ideas, not to offer a recipe for action. Be creative, and ask the participants what they think would be most useful, or most interesting to do, and what would fit the skills of those who will be carrying it out.

Public actions

Public actions, such as street theatre, a protest march, petitions, or sit-ins, have many different aims, but the following are probably the most important:

- Raising awareness of an issue
- Attracting others to a cause
- Getting the media talking
- Showing politicians or those in power that people are watching!

If you are thinking of a public action, bear in mind the importance of doing something which will attract attention: make people laugh, or make them stop and stare; you may even want to try to shock them. You need to get people talking!

Critical Mass

In many European cities, normally on the last Friday of every month, tens and often hundreds of cyclists gather to reclaim the streets from the cars. The act is spontaneous: there are no organisers of the event and no planned route. The mass of cyclists ride together through the streets to slow down the traffic, to make a point about pollution or the dangers of cycling on car-filled roads, or simply to assert the power of people to slow down normal city life and celebrate the joy of a common purpose and shared ideals. People's motivations are various, and many of the riders will have their own banners or campaign that they are trying to bring to public attention.
What began as a few cyclists riding together has become a mass event, and a monthly tradition in many cities.

See www.critical-mass.info for more information.

Suggestions for the group:

- Write a song, or a musical, or your own play, and take it onto the street.
- Make a banner, and stage a demonstration outside a local company to protest about pollution, outsourcing jobs, labour rights, or whatever may be relevant.
- Create posters or leaflets about your issue, and hand them out or put them up in public places.
- Set up a Facebook page to talk about your issue; then use other forms of social networking to attract followers.

? *People often say that demonstrations are a waste of time, but what message does it send if no-one demonstrates?*

Links to activities:
Many of the activities raise global issues which can be the subject of an awareness-raising campaign, e.g. ***Ashique's story*** (child labour), ***Let's talk about sex*** (gender / homophobia), ***Responding to racism*** (race, discrimination).

The voice of the "99%"

The "Occupy" Movement caught hold of nearly 1,000 cities in over 80 countries in 2011. Partly inspired by the "Arab Spring", where demonstrators refused to disperse until their demands were met, activists, young people, and many others set up tents and small self-sustaining communities, "occupying" open spaces within city centres across the globe. Using the slogan "We are the 99%" they aimed to highlight the enormous wealth possessed by the very few, the distortions of democracy this gives rise to, and the injustice of deep cuts to services affecting the majority.

Young people educating

Public actions, such as those in the previous section, are not really about educating; they are more about delivering an instant and uncomplicated message, raising awareness, and sowing seeds. Young people can make excellent educators and are often more effective in recruiting others to a cause or changing attitudes, particularly when the audience is their own peer group. Explaining an issue to others will also help young people both to clarify their own positions and gain greater confidence.

The Powerpod Project - http://www.edinburgh-powerpod.org

The Edinburgh Woodcraft Folk won a grant to take a trailer with solar panels and wind turbines, as a practical educational tool in the use of sustainable energy, to audiences of young people in the Lothians, Scotland. The trailer, known as the Powerpod, was built by students at a local university to demonstrate solar electric and solar thermal power, and the alternative of wind generation.
The first group of Woodcraft Folk peer-educators took a trip to the Centre of Alternative Technology where they learnt the scientific background and the technical aspects of the Powerpod. On their return they devised workshops to appeal to children and young people of their age. This led to a planned workshop schedule delivered to other Woodcraft groups in the area.
The workshops generated huge interest in both the formal and informal education sectors.
Source http://www.scotland.gov.uk/Topics/SustainableDevelopment/EWFenergytrailer

The authority of those who teach is often an obstacle to those who want to learn.

Cicero

Links to activities:
Use ***Where do you stand?*** or ***Electioneering*** to find issues of interest to young people and help them practise their arguments and debating skills.

Use ***Act it out*** to encourage creative thinking about human rights and as a basis for a mime or drama.

Use ***Education for all*** to start thinking about education – what it means, why it is important, and how it touches all aspects of life.

Suggestions for the group:

- Organise a public debate on an issue of interest, for instance cuts in education spending, whether criminals deserve human rights, or whether military programmes should be cut to reduce poverty. Invite public officials and friends to come along.
- Make your own video or organise a theatrical production on a human rights theme.
- Write an article for the local (or national) paper or ask the local radio / TV station for an interview. Can you provide a picture to make it into something eye-catching?
- Think of an issue which the group has a good understanding of, and set up a peer education programme with other groups, or pupils from the local school. Could you talk about human rights to a group of young people, or run an activity from Chapter 2?

A Living Library project

A group in Wroclaw, Poland, organised a Living Library, where books are represented by people from different cultural, social or other groups, and can be "borrowed" for a 30-minute conversation. The groups were those which tend to be excluded from society and that frequently experience violation of their human rights, for example, homosexuals, Roma, the disabled, religious minorities and so on.
During the 2 days of the library, 600 people visited, and over 100 borrowed a "book". The event was transmitted and reported by state and private television and radio networks, and by the printed press.

The idea of a Living Library is to break down prejudices, by allowing members of the public who may have a preconceived idea about individuals from particular communities to meet and talk and listen. The following comments were made by "readers" after chatting with the "books":
"It helped me to make decisions about my life."
"I got to know a lot of things; chats with some people really broke my stereotypes."

More information on the Living Library methodology at www.coe.int/compass.

Doing it yourself

Guerrilla theatre is used to describe spontaneous, surprise performances in unlikely public spaces to an unsuspecting audience. Typically these performances are intended to draw attention to a political / social issue through satire, protest, and carnivalesque techniques.

Wikipedia

There are a number of ways that your group may be able to bring about a change directly, without having to go through politicians, or the public, or other intermediaries. This can be the most rewarding of all actions, because the result is immediately visible, and the group can see that it was their action that made change possible.

Many youth groups, for example, are active in offering direct assistance to vulnerable people whose rights are not being respected. Such people often should be assisted by the state, because it is the state, after all, which is responsible for making sure that rights are not infringed. However, society often needs to step in to offer immediate help when the state fails to fulfil its obligations.

Young people can help to fill this gap – often just by being around, meeting regularly with those who are experiencing difficulties, listening to their issues, or by providing company or conversation. That is always an enriching experience for both

sides. Visiting the vulnerable and noticing failures by the state can also put them in a stronger position to lobby those who are responsible, or to bring the failures to public light by contacting the media.

? *Think of a particular group: which human rights issues could a visit from young people help to address?*

Other suggestions for the group:

- Take charge of a derelict part of the local community: plant flowers or vegetables and make the space one that people will want to be around.
- Offer your gardening services, or other skills, to people in the community. Can your group become a centre of learning like the Free University described at the start of this chapter?
- Ask around for old paint and decorating tools: spruce up the youth centre, or the local community centre, or even someone's house!
- Do some baking and take it round to a homeless shelter or a neighbour living alone. Or hand it out with leaflets as a way of drawing attention to your cause.

Links to activities:
Use ***Our Futures*** to start people thinking about the locality and how space is used.

Use ***On the ladder*** to look at ways that young people could participate more directly in the local community.

Use ***Scramble for wealth and power*** to explore ideas of fairness and the feelings experienced by those excluded by society.

Sowing seeds

There are initiatives in many countries around the world to reclaim derelict public space and create gardens. This is sometimes known as "guerrilla gardening", from the Spanish word guerrilla meaning "a little war". May 1st has been declared International Sunflower Guerrilla Gardening Day by a group called the Brussels Farmers. In 2010, about 5,000 people around the world took part in the event, sowing sunflower seeds around their local area.

Changing the policy or behaviour of state representatives

Remembering that it is the state, or representatives of the state, who are obliged to ensure that human rights are respected, a change in policy or in a law or regulation is often the final target of a human rights campaign.

This may seem too "serious" an area for young people, or an area where they are unlikely to make a difference. However, policy change comes about – whether at national, international or local level – as a result of a number of pressures, often one after another, from various sources. Young people starting out on human rights may be just as capable of inputting to this process as the seasoned activist. They are perhaps more likely to see success at local level, or at the level of institutions, because networks are smaller and access to those in power is more of a reality. However, do not rule out working at national or even at international level if that is what the group decides to try.

The world is a dangerous place, not because of those who do evil, but because of those who look on and do nothing.

Albert Einstein

Sometimes the best way to exert pressure on representatives of the state is through co-operation, trying to get the representatives to understand your arguments. Sometimes it is through protest or pressure. Generally, policies are changed as a result of influences coming from a number of directions, both collaborative and confrontational.

? *Do the young people you work with know who their political representatives are – at local, national and European level?*

Education reforms postponed as a result of student protest

There is a strong history of student protest in many countries and the actions of students have often been seen to have had a direct influence on policy, or to be the trigger for other groups feeling able to express their dissatisfaction with political decisions.
In 2008, the French government proposed a series of changes to the educational curriculum, including substantial job cuts in the teaching profession and a reduction in teaching hours. Students took to the streets in towns all over the country and the government was forced to postpone the reforms.

Links to activities:
Use ***How much do we need?*** to look at the Millennium goals – and the government's commitment to fulfilling them.

Use ***Chahal vs UK*** to role play a court case at the European Court. Participants can look at decisions against their own country and see what the impact on national policy has been.

Use ***Trade Union Meeting*** to practise negotiation skills and look at employer–employee relations.

Suggestions for the group:

- Contact local figures responsible for a particular decision; contact opposition politicians or others with influence over policy. Ask for a meeting or organise a public hearing and invite them all to attend.
- Draw up a petition and gather as many signatures as possible. Invite the media to be present when you deliver it to the individual you are hoping to influence.
- Find out about the legal obligations the government has to respect human rights, and which treaties it has signed. You may want to contact a lawyer or NGO active in the field and ask for their advice. Then write a letter to your MP, or the local politician concerned, asking what they are doing to make sure these obligations are fulfilled. Tell the media!
- Look at other mechanisms – either national or international – which you can use to complain about your issue, or to request that it be looked into by an official body.

Watching the police

"LegalTeam" is a group of young legal consultants, activists and experts working in Russia. They specialise in providing legal assistance and defending the rights of people taking part in public assemblies or demonstrations, many of whom experience pressure from the police as a result of their participation. Similar initiatives exist in many countries.

The group in Russia was initially created to monitor and prevent human rights abuses around the G8 summit in Saint Petersburg in 2006. It then developed into a collective which educates activists about the law concerning protest and on how to bring charges against authorities that may have abused their powers. The group run seminars and have produced a range of informational materials. Their LiveJournal page has become a virtual meeting point for discussion and consultation, and acts as a co-ordinating tool for actions.
(http://community.livejournal.com/legal_team).

Link up with other groups or movements

Although it is useful for young people to initiate their own actions, there can also be benefit in taking action as part of a larger movement, or gaining experience by working with other organisations. There are numerous organisations, both "professional" NGOs and spontaneous grass roots movements, engaged in working for human rights, and many will be glad to bring young people on board, and glad to have their support. Remember that an organisation may not always refer to its work as "human rights" work; however, an organisation working on homelessness, child poverty, domestic violence, racism and discrimination, or many other issues, is, of course working on human rights, whether or not it states it explicitly.

Young people can take part in campaigns organised by such organisations, or for more substantial involvement they may want to offer to help with the planning and organisation of an event. Grass-roots organisations without proper funding will always be glad of extra hands from willing volunteers, and in general they will provide greater opportunity for volunteers to take the initiative themselves. Larger NGOs may be able to offer hands-on experience in return for some part-time voluntary assistance. In this way, young people may be given the opportunity of working with professional activists in the field and gaining useful work experience, as well as obtaining an insight into the work of the third sector.

If one is lucky, a solitary fantasy can totally transform one million realities.

Maya Angelou

? *Do you know of local organisations working on human rights issues? Are there particular issues which are not addressed effectively?*

Food not Bombs

Food not Bombs is a grass-roots peace movement which began in the United States and now exists in many countries around the world. Small groups of volunteers, armed with information about food and bombs, offer free vegetarian meals not only to the homeless, but to anyone else, without restriction. They do this not only to help those unable to feed themselves, but also to draw attention to the fact that redirecting military spending and putting an end to food waste could eliminate world hunger. The movement has no official organisation, but encourages people to set up "local chapters" in their own towns, and to start feeding others as a political gesture. Food not Bombs chapters exist all over the United States and also in many towns in Europe. See http://www.foodnotbombs.net/ for more information.

"I think Food Not Bombs endures because it has the component of seeing results and that people are changed when they see that they can collect food and have direct impact on people's lives by sharing meals and groceries. Another aspect that promotes its longevity can be found in our principle of having no leaders and encouraging each group to strive to make decisions using consensus. Volunteers don't feel they are being ordered to do something or feel someone in the office is getting paid while they are doing the work. They take personal responsibility for making Food Not Bombs happen." Keith McHenry, founder of Food not Bombs

Suggestions:

- Find out which local organisations are working on issues that interest the group: organise a meeting with representatives, and get the group to think about how they could become involved.
- Look at the campaigns being organised by larger well-known human rights organisations, such as Médecins sans Frontières, Amnesty International, Save the

Children, International Federation of Human Rights League (FIDH), or Greenpeace, and discuss with the group which issues or campaigns they might like to work on.

- Look at the section on Planning and Action in this chapter, and see whether the group would like to set up their own organisation to work on a particular issue. They may want to contact other youth groups or invite friends along to bring in new skills and ideas, and swell the numbers. That, after all, is how human rights organisations start out!

The International Youth Human Rights Movement

The International Youth Human Rights Movement (YHRM) is an international network of young people and organisations primarily from Central and Eastern Europe. Young people work together to protect and promote the ideas and principles of human rights, support each others' actions and form a new generation of human rights defenders. The YHRM began in 1998 as the initiative of a small group of young people. Today it unites more than 1000 people from 37 countries. More information is available at www.yhrm.org.

Evidence gathering

Young people and participation - "What do you need?"

In a small city in Poland, a local youth association was concerned about low levels of participation among young people. They knew that the local authorities had little idea about the needs and profile of young people in the city, so they decided to gather information in order to create a fuller picture. They used a number of different tools and methods, for example social networks, text messages, interviews in the streets, and talking to their own friends, colleagues and families. Then the group organised a public exhibition with the results of the surveys. With the help of an expert, they drew up an official document outlining the results and sent it to the local Mayor. This was the first time that the voices of young people had been heard in the town.

Research and monitoring are important tools for any activist, both in order to provide a picture of needs and issues for a group concerned to take action, as well as a lobbying tool or means of informing the public. Understanding the different aspects of an issue is essential in order to be able to plan effective actions. Or, as in the example above, the information itself can be a useful way of influencing those in power.

How can groups engage in information gathering such as in the one outlined above, and make sure that the information is useful not only to themselves, but also in addressing a particular issue? In other words, how can information gathering be the beginning of an action, as well as an educational activity?

Links to activities:
Try the activity ***To vote or not to vote*** in order to give young people experience in conducting a survey.

Use ***Web of life*** to explore issues relating to the environment and pollution; then find an online "carbon calculator" and help participants work out their carbon footprint.

- By making sure that the information is fresh, or shocking, or not very well known – for example, the number of young people sleeping rough in your home town, their ages, how they found themselves on the street, and what they say about their needs.
- By thinking about who needs to know the information, and what you would like them to do with it. Will you use it to persuade a local politician, or will you try to exert pressure using public opinion, or international organisations?

- By thinking about how the information is presented: an exhibition, such as that organised by the Polish group, can be more attractive to the general public than a row of statistics!
- By also informing the media about the results of your research, even if they are not the direct target. They will make sure the issue is not simply "disappeared".

Young people monitoring elections

The parliamentary elections in Armenia presented an opportunity for young people from that country and from others to take part in election monitoring. First of all, a Young monitor's handbook was produced, containing all the information the participants might need to monitor the election process. The handbook covered legal issues, the concept and need for elections, political parties in Armenia, and the tasks of a monitoring mission. About 82 young people took part in observing the elections. Afterwards they published a report on their findings, which was disseminated amongst concerned parties.

This can be viewed online at the website of the Federation of Youth Clubs in Armenia: www.youthclubs.am.

3.3 Devising a plan of action

Human rights through history

A group of school children in Pliussa, Russia, wanted to know more about the Stalin era and what it was like to live under such a regime. They decided to ask the people who had actually lived through those years, so they met several times to decide how they should go about approaching people, conducting the interviews, and then collecting, collating and presenting the information to the public.

They conducted over 70 interviews with relatives, neighbours, teachers from schools and others who wanted to share reflections on a common history. The children then organised an exhibition in a number of villages in the Pskov region, with photographs and fragments from the different interviews. The interviewees were glad to be the subject of such interest and to be able to talk about times which had been difficult, but had represented formative years for them. Sometimes the narratives were painful and upsetting, both for the older generation and the younger. However, all sides came away with a deeper understanding and empathy for each other, and a deeper understanding of the events, the motivations, the impact on personal lives, and the human experiences of such difficult times.
The interviews can be viewed at http://wiki.antarchia.org/tiki-index.php.

If you cry "Forward" you must without fail make a plan in what direction to go. Don't you see that if, without doing so, you call out the word to both a monk and a revolutionary, they will go in precisely opposite directions?

Anton Chekhov

In general, any action, and certainly good activism requires planning. A planning session in the group will help you to focus on exactly what you want and are able to do, and what the best way is of achieving your objectives. For more ambitious aims, this is probably an advisable first move, since an action that doesn't achieve its desired results, or which runs up against unexpected problems can be discouraging. You need to make the first thing you do effective.

This section will take you through one way of structuring your plan, and will also help to focus the group on what is the most effective way of achieving the aim they have set themselves. The methods are useful for one-off actions, such as those discussed in the previous section, and they can also be used to think about a longer lasting campaign which might involve a number of different actions directed towards a single goal.

Before you start…

Know yourselves – a SWOT analysis

? *Do you know which skills the participants in the group possess? Do you know their particular interests?*

He is able who thinks he is able.

Buddha

Every group has hidden talents, and every individual member of a group has likes and dislikes, particular skills, and other things that he or she can carry out only with great difficulty. In order to be sure that the group is making the most of the individual members' abilities and capabilities, it is useful to organise a session to look at this. A SWOT analysis is an effective way of doing so. Such an analysis also looks at the circumstances outside the group which might influence what you are able to do.

The acronym SWOT stands for:

- **S**trengths: the things the group is good at doing
- **W**eaknesses: the things the group is not so good at doing
- **O**pportunities: the possibilities outside the group that might be used to benefit the action
- **T**hreats: things outside the group that might get in the way of what the action aims to do.

To carry out the analysis, allow plenty of time; at least an hour is advisable. Divide the group into four smaller working groups, and allocate the tasks of drawing up Strengths, Weaknesses, Opportunities and Threats among them. Then bring the group back together and see if people agree with their colleagues' analyses. Refine and add to the different sections as appropriate.

The diagram below is one example of a completed analysis, and may be useful in prompting the group with ideas. However, do not let them stick to it too closely! Bear in mind that each group is unique, and there will be other strengths (and weaknesses) that they need to identify for themselves.

An example of a completed SWOT analysis

What are the strengths of our group?	What are the weaknesses of our group?
• It's big! • We have time on our hands - and we're keen to do something • Misha's father is a politician • We have a meeting place in the centre of town • Gabriela is good at public speaking • Bojka has a computer	• Too many leaders! • We haven't got any money • Very few boys • We've never done anything like this before – and we're nervous • Some of us live a long way from the centre of town • We don't always work well as a group
What opportunities exist outside the group?	**What external threats exist to our activities?**
• There are elections coming up • There are some grants available for projects with refugees • The European Court has just issued a judgment against this country for its treatment of prisoners • We have a new town hall that would be good for a theatrical event	• The economic situation is precarious • Some of us have exams coming up • The council is threatening to ban public meetings • There's a lot of hard feeling about refugees taking local jobs • It's too cold to do anything outside • Our parents don't want us doing anything risky

Making choices

How does a group choose which issue to work on? In most cases, people in the group will have issues that they think are important and want to work on. These may be triggered by real events, such as the earthquake in Haiti, or famine in the Sudan, or the fact that a local family is being evicted from their home. The main difficulty may be in arriving at a common agreement about which issue to choose, and what the best way to approach it is.

Start with what is right rather than what is acceptable.

Franz Kafka

You will need to keep all members of the group behind any decision, so do not rush a discussion about issues: give them plenty of time to air preferences and talk through the advantages of choosing one rather than another. Remind them that there may be opportunities to address other concerns at a different time. Remind them also that the most important thing is that the group stays together to work through an action, so if one person is strongly against a particular choice, it may not be worth pursuing. Try to reach consensus in the group, rather than going for a majority decision.

? *How can you make sure that disagreements in the group are useful rather than destructive?*

Knowing the problem

Problem tree

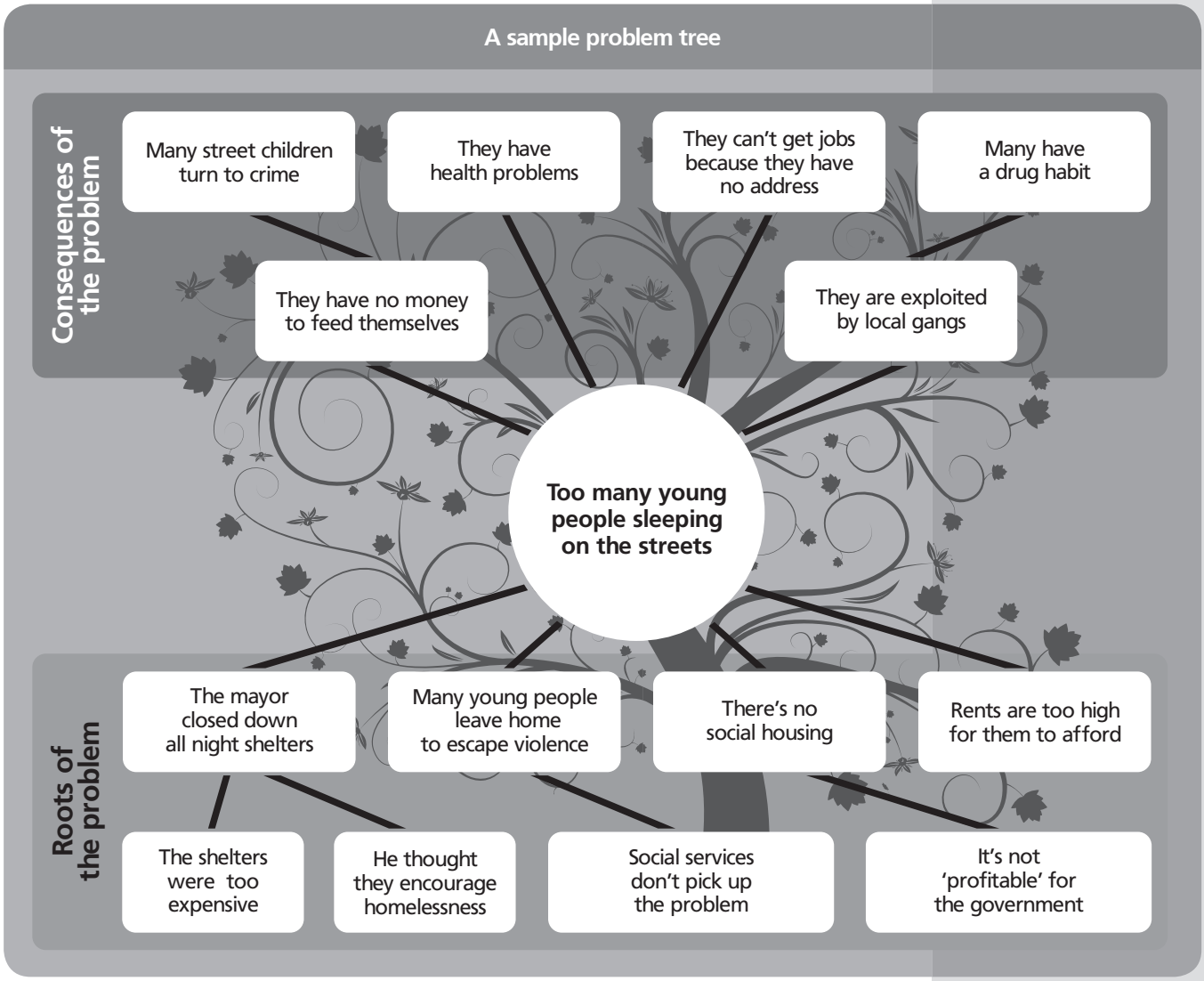
Trees and stones will teach you that which you can never learn from masters.

St Bernard of Clairvaux (c.1100)

A useful tool for understanding the issue you will be working on is the problem tree. This is a method of breaking down an issue, looking at the causes and consequences, and fitting it into the context of other problems in society. The tool can be useful both in providing a better understanding for the group, and in helping to approach a solution in a more strategic way.

A sample problem tree can be seen on the next page, taking the problem of street children as a starting point. This is the procedure a group would use to draw one up for their own issue:

- Start by writing down the problem that you wish to tackle in the middle of a large sheet of paper.
- Underneath it, write in all the factors that contribute to the problem, and link them up to form the roots of your original problem.
- Take each root at a time and think about its causes, drawing in the factors that contribute to the problem.
- Keep tackling each root until you can take the exercise no further: the tree may have deeper roots than you think.
- You may also want to extend the "branches" of the tree in the same manner: these will be the consequences of your original problem. You may find that what you began with as your main concern is actually the root or branch of a different tree.
- When you have finished, take a look at your tree. Should you tackle the task you originally set yourself or one of its contributing factors first? Has the tree helped you to think of ways to go about tackling this problem?



Know the solution

It is important to know what you would like to be a result of your action! What would count as a success? Get the group to think about what they are trying to achieve, and how they will measure whether or not they have been successful. They may find it useful to go back to the problem tree and use this to identify concrete solutions. In general, attacking the roots will lead to solutions further up the tree, for example, if there was more social housing, or if rents were lower, many more young people could be given a roof over their heads.

Remember that for a complicated issue, a change in policy is often difficult to bring about, and rarely follows from just one action. The group needs to be realistic about what it can hope for: remind them that even a "small" result can be an invaluable contribution to resolving a larger problem. Effective campaigns are nearly always built up from exactly such "small" actions, and anything achieved by your group can either be built on later on, or picked up by other activists concerned about the problem.

The only thing that bothered me was that we waited so long to make this protest.

Rosa Parks

It may be helpful for the group to brainstorm some general reasons for taking action. This may help them to pick out those most relevant to their own issue, and identify a number of specific objectives that they feel it is realistic to achieve.

? *Think of a protest action you witnessed or heard about recently: what do you think the organisers were trying to achieve? Were they successful? Why or why not?*

Planning your action

Your group has now decided on an issue, and has an idea of what they might be trying to do. It is time to decide on the mechanism they will use to achieve their aim.

The flowchart on the next page can be used as a step by step approach to making that decision, and towards ensuring that what they are trying to do can indeed be achieved by using the method they decide to employ. The flowchart takes you through 5 steps towards deciding on the most appropriate form of action, and illustrates how the process might work for 5 hypothetical examples.

Each step is explained in more detail in the following section.

Planning your action - diagram

A. Wich problem do you want to address?	B. What is your target audience?
1. A chemical company has polluted the local river	1. People in the town and the company's directors
2. The death in police custody of an asylum seeker	2. Human rights organisations
3. Racism against immigrants in our local community	3. Residents of our community
4. Exploitation of child workers by multinational companies	4. Public opinion
5. Levels of drug use among young people	5. The local school administration

C. Which changes do you hope to see?	D. How is change expected to come about?
1. For the company to clean it up	1. They will be ashamed by public opinion
2. They will take up the case and work for an official investigation	2. They will see that the evidence is strong and nothing is being done
3. Some people change their mind	3. They will meet members of the communities and see their humanity
4. Greater awareness of the issue	4. We will give them information
5. For anti-drug education to be introduced into the school timetable	5. The head teacher will see this is a pressing issue and see that we can help

E. What means will you use to influence your audience?
1. A demonstration in the High Street to collect signatures to hand to the company directors
2. We will contact national and local HR organisations and provide information about the case
3. We will organise a Living Library with representatives from these communities
4. We will hold an exhibition in the youth centre and publicise it in town
5. We will run sessions in the school and youth centre on drug use

Which problem do you want to address?

This step is simple: it will be the result of the problem tree exercise that the group carried out. If you did not carry out the problem tree activity, try to get the group to formulate the problem they want to address as accurately as possible.

What is your target audience?

Unless you are hoping to resolve the problem immediately, the target audience for your action may not be the person or people who can make the final change that you are looking for. Your action is quite likely to be no more than a step towards making the change; for example, you may be trying to alert the public to an issue in order to put pressure on the government. Or you may be trying to set up a local group so that the group can work on the issue you are concerned about.

Your target audience in box B will be the group of people you are directing your action towards. It may consist of more than one group of people; for example, in the first case in the flowchart, people in the town and the company directors are both target audiences for the action. The action depends on people in the town signing a petition which is then presented to the directors of the company, in the hope that they will be influenced by it, and be forced to clean up the river.

Which changes do you hope to see?

This question again relates to your action, but not necessarily to the final change you might be aiming for. It is unlikely, for example, that an action by your group will be able to end exploitation of child workers by multinational companies! However, you may be able to generate interest in the problem, which will encourage others to take action in different ways, and that, in turn, may be enough to bring about a change in company policy or in government regulations applying to those companies.

In this box you need to think about what the action is meant to achieve, and how you will know whether or not you have succeeded. Try to encourage the group to be as specific as possible, to think about what it might mean for the action to go well or badly. Use the prompts in Section 3.4.1.4 above: "Know the Solution".

How is change expected to come about?

This question is not yet about the mechanism that the group decides to use, it is about how the action is supposed to work, and will often relate to the psychology of changing people's minds or making people realise that they need to do something differently. It is a very important question that is often forgotten, and ignoring it could affect the impact of your action.

Suppose, for example, that a group is worried by the rise in popularity of nationalist or proto-fascist organisations, and wants to address that issue. They might think of putting information leaflets through the doors of people living in an area where support for these organisations is high. However, if they do not recognise why people are turning to nationalist organisations, the leaflets may even have the opposite effect from that intended. The group will need to think about how a leaflet might

Symbolic public acts as forms of protest

- Displays of flags and symbolic colours
- Wearing of symbols
- Prayer and worship
- Delivering symbolic objects
- Protest disrobings
- Destruction of own property
- Symbolic lights
- Displays of portraits
- Paint as protest
- New signs and names
- Symbolic sounds
- Symbolic reclamations
- Rude gestures

Taken from 198 Methods of Non-Violent Action: http://www.peacemagazine.org/198.htm

change someone's mind, and which messages will be powerful for the target group intended. They will need to be aware of some of the reasons and concerns which lie behind the growing support for nationalist organisations.

This box is really a "checking" box, to think about what needs to happen to make the "result" inevitably follow from the situation now.

Pupils against racism: helping the school administration

In a rural school in Portugal, new pupils from Romania and Ukraine began to be the subject of racist comments and actions from others in the school. The teachers and school board did not know how to react because this was an entirely new problem in the region.

A number of pupils, concerned by what was happening, turned to the youth worker at the local leisure centre for help and advice. Together they set up a campaign in the school, lasting one week, called Different outsides, Equal inside (Diferente por fora, Igual por dentro). Every moment in the children's day was used – mealtimes, lessons, leisure time – and different activities were organised to address the problem. The theatre club used forum theatre, hand-made posters and badges were given out, artistic activities were organised in the leisure centre, films were shown, and cakes from different countries were served in the cafeteria. The week was such a success that the school decided to organise a similar event each year.

What means will you use to influence your audience?

This is where the flowchart is leading to! The choices by this stage for what exactly should be done by the group will have been narrowed down by moving through the previous steps. The group should now be able to draw up a list of possible actions which will help to bring about the transition identified in the previous box. Encourage them to think creatively, look back at some of the suggestions in Section 2 of this chapter – and at the case studies – and remind them to recall the particular characteristics of their group. Try again to reach consensus over the final choice.

New Tactics in Human Rights

New Tactics is a diverse group of international organisations, advisors and practitioners which exists to promote tactical innovation and strategic thinking within the international human rights community. Since 1999, the New Tactics in Human Rights project has created unique resources, organised around potential solutions rather than around specific issues, geographic regions or target groups. The resources allow activists to identify the unique elements of their situation and to look for approaches that have worked elsewhere which may be relevant. The resource helps activists to combine diverse tactics into complex strategies.

Many of the resources can be found, in different languages, on their web-site www.newtactics.org.

Getting organised

There is one final stage before taking the ideas of the group out onto the street. Before the practical business can get underway, it is highly recommended that the group draws up an action plan to decide on the organisational questions. Although this may not be essential for a simple action, it is a useful habit for the group, and will ensure that tasks are divided out equally, according to skills and preferences. It should also ensure that nothing is forgotten!

They will need to decide:

- Which tasks need to be carried out?
- Who is going to undertake the different task(s)?
- When are they going to be done?

Creating a table of tasks

The table below illustrates an imaginary action, with the tasks laid out according to the three questions. Draw it up with the group, using the following points as a guide:

1. Make sure that everything is written down to keep a check on how the plans are going. You will need two large sheets of paper and a felt tip pen.
2. Make sure everyone is clear about the question being discussed. Choose one person to be the scribe and write a heading at the top of the paper. Brainstorm a list of all the jobs that need doing, and write them on one of the large pieces of paper so that everyone can see.
3. Think through the day with the group, imagine what is going to happen, and double-check that you have thought of all the jobs.
4. Now go through the list deciding whether jobs need to be done Now, Soon or Later: put either N, S, or L by each job.
5. Use the second sheet of paper as a "decision sheet". List all the tasks to be done in order down the left-hand side; then in the next column write down who is going to do each one. Finally, in the third column note the deadlines for getting the jobs done.
6. Share out the jobs among you: do not leave it all to one or two people. Think what would happen if they were ill or got overloaded with other work!

Sample decision sheet

Event: Street action on minority rights		
Task	**Who does it**	**When**
Design leaflets to hand out	Sally, John,	Meetings on Sept 10th, 17th
Organise publishing	Rumen, Ben	After 20th Sept
Make banners / placards	All	Week beginning 24th Sept
Buy materials for banners, etc.	Shila, Karen, Ivan	Week beginning 17th
Get other people interested	Shila, Moca, Tania	Week beginning 17th
Contact local council	Damien, Sue	When date is confirmed
Tell police	Damien, Sue	
Try to get influential local figure to attend	Tim, Hannah	
Inform minority groups	Lucy, Sanchita	
Draft speeches	Natalie, Ben, Sally	
Organise refreshments	Petra, Paul	
Clearing up afterwards	Natalie, Ben, Rumen, Sanchita	

Debriefing and evaluation

As with any HRE activity – and indeed, with any action – it is vital to take some time after the action is finished in order to debrief the group and assess what went well, and what could have gone better. The group are likely to have finished an action with high emotions, either negative or positive. It is important to give them a chance to talk about these and share them with the group. It will also help in planning any further actions.

The following questions may be useful as a framework for conducting the debriefing.

- What are your feelings after the day of action? (This can be done as a brief run round the group.)
- What did you feel went well?
- Was anything more difficult than you had imagined it to be?
- Was there anything unexpected?
- Do you think there are any lessons we could learn for next time?
- Did we achieve what we set out to do?
- Did we achieve anything else that perhaps we had not foreseen?
- Do you feel satisfied with yourselves, and would you like to try something like this again?
- What shall we do now?!

Football boots to Africa

Emil was a grade 7 pupil at Frederiksberg skole in Sorø, Denmark, and Anaclayto was a guest teacher from South Africa at the school. During a discussion with the class about home and school life, Anaclayto commented on how many opportunities and possessions he thought children and young people in Denmark have. He said that at home, in South Africa, his pupils didn't have a proper football field let alone football boots. This gave the pupils the idea of making a collection of second hand football boots to send to Anaclayto's school. They asked him what he thought of the idea; the reply was positive so the pupils put up posters in their own and in neighbouring schools asking for donations. The local football club heard about the scheme and donated several pairs from their lost property cupboard.

Suddenly Emil and his friends had a big pile of 100 pairs of boots, which they discovered to their dismay would cost DKK 500. (€67) to send to Johannesburg! So they had to start thinking about what to do next. First they sorted through the shoes to see whether or not they were all really worth sending. They were left with 75 pairs. Then they had to find the money for the postage, so the class wrote letters to several aid agencies and the local council, and they got publicity in the local paper and on radio to ask for sponsorship. After several disappointments the chairman of a local travel association, which organises travel to South Africa, contacted the paper and offered to help. So finally, after six months of effort, Emil was able to take the parcels to the post office and send the shoes on their way to Johannesburg and Anaclayto's pupils.

Source: The Global Guest Teacher, AFS Interkultur, Denmark

Chapter 4

Understanding Human Rights

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Introduction

There is no human rights education without human rights. Understanding what human rights are is among the most important competencies for any human rights educator. Human rights can be understood and explained in both very simple or complex ways; they may be addressed in abstract and conceptual forms or made very real through practical examples; they can be looked at from a global perspective or from a very local outlook. However, it is essential that anyone entering human rights education feels able to introduce human rights and to answer questions about them. While the primary work of facilitators is to involve young people in learning about human rights, part of that also includes providing accurate information, de-mystifying the complexity of human rights and addressing many of its dilemmas. This cannot be done, however, at the expense of the key concepts and values underlying human rights: universality, indivisibility and inalienability. The facilitator of human rights education is also an "ambassador" and advocate for human rights. Failure to address or respond to key questions about human rights will result in failure in human rights education. As with many other issues related to human rights, no-one expects the facilitators to have answers to all questions. However, it is fair to expect that the facilitators know where to find the answers and to invite the participants to find their own answers too.

Human rights are what no one can take away from you.

René Cassin

Misconceptions about the origin of human rights, notably their supposed "Western" nature, about their universality and about their applicability and enforcement can easily turn a well-intended human rights education activity into an experience that confirms doubts and misconceptions instead of clarifying them. The learning about human rights in human rights education is an essential and non-negotiable dimension; without it, none of the rest makes sense.

In this chapter we provide the users of *Compass* with further information about human rights, what they are, how they have evolved and how they can be protected and promoted. This is, obviously, not all the information about human rights concepts and systems that one can share. As with other sections of *Compass*, however, it provides its users with important starting points and basic information. It is up to the facilitators to look for further information according to the nature of their programme and the needs of the learners. This chapter is also not to be understood as "what everyone should know about human rights". Instead, it touches upon various important aspects of human rights. Individual learners and facilitators may need to know more (or less), particularly in relation to the ways in which human rights have developed and are protected in their own countries.

Human rights need to be understood by everyone, not only by specialists.

This chapter ends with a section of questions, answers and puzzlers about human rights, which take up some of the most common questions and doubts about human rights.

As (imperfect) creations of (imperfect) human beings, human rights are constantly being challenged, developed and improved. We count on the users of *Compass* to contribute to their own updating, particularly in relation to developments that will have occurred since *Compass* was published.

Human rights are permanently being challenged, developed and perfected

4.1 What are human rights?

Human rights are like armour: they protect you; they are like rules, because they tell you how you can behave; and they are like judges, because you can appeal to them. They are abstract – like emotions; and like emotions, they belong to everyone and they exist no matter what happens.
They are like nature because they can be violated; and like the spirit because they cannot be destroyed. Like time, they treat us all in the same way – rich and poor, old and young, white and black, tall and short. They offer us respect, and they charge us to treat others with respect. Like goodness, truth and justice, we may sometimes disagree about their definition, but we recognise them when we see them violated.

? *How do you define human rights? How do you explain what they are?*

When we call anything a person's right, we mean that he has a valid claim on society to protect him in the possession of it, either by the force of law, or by that of education and opinion.

John Stuart Mill

A right is a claim that we are justified in making. I have a right to the goods in my shopping basket if I have paid for them. Citizens have a right to elect a president, if the constitution of their country guarantees it, and a child has a right to be taken to the zoo, if her parents have promised that they will take her. These are all things that people can be entitled to expect, given the promises or guarantees that have been undertaken by another party.

Human rights, however, are super claims with a difference. They are not dependent on promises or guarantees by another party. Someone's right to life is not dependent on someone else promising not to kill him or her: their life may be, but their right to life is not. Their right to life is dependent on only one thing: that they are human.

An acceptance of human rights means accepting that everyone is entitled to make these claims: I have these rights, no matter what you say or do, because I am a human being, just like you. Human rights are inherent to all human beings as a birthright.
Why should that claim not need any particular behaviour to back it up? Why shouldn't we require human beings to deserve their rights?

A human rights claim is ultimately a moral claim, and rests on moral values. What my right to life really means is that no-one ought to take my life away from me; it would be wrong to do so. Put like that, the claim doesn't need backing up. Every reader is probably in agreement with it because we all recognise, in our own cases, that there are certain aspects of our life, our being, that ought to be inviolable and that no one else ought to be able to infringe, because they are essential to our being, who we are and what we are; they are essential to our humanity and our dignity. Without human rights we cannot achieve our full potential. Human rights simply extend this understanding on an individual level to every human being on the planet. If I can make these claims, then so can everyone else as well.

Every time justice dies, it is as if it had never existed.

José Saramago

? *Why is it wrong to infringe someone else's right to life? Why is it wrong to take their life away? Are these the same questions?*

Key values

Two of the key values that lie at the core of the idea of human rights are **human dignity and equality**. Human rights can be understood as defining those basic standards which are necessary for a life of dignity; and their universality is derived from the fact that in this respect, at least, all humans are equal. We should not, and cannot, discriminate between them.

These two beliefs, or values, are really all that is required to subscribe to the idea of human rights, and these beliefs are hardly controversial. That is why human rights receive support from every culture in the world, every civilised government and every major religion. It is recognised almost universally that state power cannot be unlimited or arbitrary; it needs to be limited at least to the extent that all individuals within its jurisdiction can live with certain minimum requirements for human dignity.

I regard the death penalty as a savage and immoral institution that undermines the moral and legal foundations of a society. I am convinced ... that savagery begets only savagery.

Andrei Sakharov

Many other values can be derived from these two fundamental ones and can help to define more precisely how in practice people and societies should co-exist. For example:

Freedom: because the human will is an important part of human dignity. To be forced to do something against our will demeans the human spirit.

Respect for others: because a lack of respect for someone fails to appreciate their individuality and essential dignity.

Non-discrimination: because equality in human dignity means we should not judge people's rights and opportunities on the basis of their characteristics.

Tolerance: because intolerance indicates a lack of respect for difference; and equality does not signify uniformity.

Justice: because people equal in their humanity deserve fair treatment

Responsibility: because respecting the rights of others entails responsibility for one's actions and exerting effort for the realisation of the rights of one and all.

Characteristics of human rights

Philosophers may continue to argue about the nature of human rights, but the international community started its astonishing commitment to human rights through the adoption of the Universal Declaration of Human Rights in 1948. Since then, the international community has established the UDHR's powerful concepts in numerous international, regional and domestic legal instruments. The UDHR was not intended to be legally binding, but the establishment of its norms in numerous subsequent binding treaties (otherwise known as "conventions" or "covenants") makes the legal standing of its norms unquestionable today. According to these principles:

Just as pain is not agreeable to you, it is so with others. Knowing this principle of equality treat other with respect and compassion.

Suman Suttam

Human rights are inalienable.

This means that you cannot lose them, because they are linked to the very fact of human existence, they are inherent to all human beings. In particular circumstances some – though not all – may be suspended or restricted. For example, if someone is found guilty of a crime, his or her liberty can be taken away; or in times of national emergency, a government may declare this publicly and then derogate from some rights, for example in imposing a curfew restricting freedom of movement.

Human rights are indivisible, interdependent and interrelated.
This means that different human rights are intrinsically connected and cannot be viewed in isolation from each other. The enjoyment of one right depends on the enjoyment of many other rights and no one right is more important than the rest.

Human rights are universal.
Which means that they apply equally to all people everywhere in the world, and with no time limit. Every individual is entitled to enjoy his or her human rights without distinction of "race" or ethnic background, colour, sex, sexual orientation, disability, language, religion, political or other opinion, national or social origin, birth or other status.

State sovereignty implies responsibility, and the primary responsibility for the protection of its people lies with the state itself.

Report of the International Commission on Intervention and State Sovereignty, 2001

We should note that the universality of human rights does not in any way threaten the rich diversity of individuals or of different cultures. Universality is not synonymous with uniformity. Diversity requires a world where everyone is equal, and equally deserving of respect. Human rights serve as minimum standards applying to all human beings; each state and society is free to define and apply higher and more specific standards. For example, in the field of economic, social and cultural rights we find the obligation to undertake steps to achieve progressively the full realisation of these rights, but there is no stipulated position on raising taxes to facilitate this. It is up to each country and society to adopt such policies in the light of their own circumstances.

A historical outline

The idea that people have inherent rights has its roots in many cultures, and traditions. We can see from numerous examples of revered leaders and influential codes of practice that the values embodied in human rights are neither a "Western creation" nor a 20th-century invention. They are a response to universal human needs and for the search for justice. All human societies have had ideals and systems of ensuring justice, whether in their oral or written traditions, although not all of these traditions have survived.

Ancient History

- The Code of Hammurabi in Babylonia (Iraq, c. 2000 BCE) was the first written legal code, established by the king of Babylon. It vowed to "make justice reign in the kingdom, to destroy the wicked and violent, to prevent the strong from oppressing the weak, ... to enlighten the country and promote the good of the people".
- A Pharaoh of Ancient Egypt (c. 2000 BCE) reportedly gave instructions to subordinates that "When a petitioner arrives from Upper or Lower Egypt, ... make sure that all is done according to the law, that custom is observed and the right of each man respected."
- The Charter of Cyrus (Iran, c. 539 BCE) was drawn up by the king of Persia for the people of his kingdom, and recognised rights to liberty, security, religious tolerance, freedom of movement, freedom from slavery, and some social and economic rights.

- The teachings of Confucius (c. 500 BCE) contain the concept of ren or compassion and loving others as a central theme. Confucius said, "What you do not wish for yourself, do not do to others". Dr Peng-chun Chang, the Chinese expert on Confucianism, who played an active role in drafting the UDHR, believed that Confucianism laid the groundwork for human rights ideas.
- Imam Ali Ibn Al Hussein wrote the Epistle on Rights in the early 8th century CE. To our knowledge, this letter is the first document to set out the main rights as perceived in that age and the first attempt that does not approach the concept of rights in its negative dimension. The Epistle listed 50 of these rights methodologically. They are, in spirit, anchored to the early Islamic precepts.
- The Charte du Mande (1222 CE) and the Charte de Kurukan Fuga (1236 CE), based on the codification of oral traditions from West Africa, uphold principles such as decentralisation, environmental conservation, human rights, and cultural diversity.
- The African worldview "ubuntu" captures the essence of what it means to be human. Ubuntu emphasises respect for all members of the community, hospitality and generosity. The Ubuntu notion is summed up in this: "A person is a person through other people". This notion has profound implications for human rights. If we are human through others, then dehumanising another also dehumanises us – hence the need to promote the rights of others, to give and receive forgiveness and to respect the human rights of others.

A person is a person through other people.

? *Which figures (political, literary and religious) in your country's history have championed or fought for human rights values?*

13th to 18th centuries

The evolution of the idea of universal human rights drew from the foundations of notions of dignity and respect in civilisations around the world over centuries. However, the idea that this respect should be enshrined in law took many more generations to develop. We often draw this resolve for legalising the notion of rights from certain historical experiences. These are certainly not exhaustive. As our knowledge of the history of other cultures grows, no doubt we will discover the historical impetus for legislating rights in other cultures too.

At every stage of history, voices of protest against oppression have been heard; in every age, visions of human liberation have also been eclipsed. As we moved toward modern times, these voices and visions have been translated into programs of social action, and at times incorporated into the constitutions of states.

Micheline R. Ishay

- In 1215, English nobles and members of the clergy made the King of England agree to abide by the law by drawing up a Great Charter of liberties (Magna Carta). The Magna Carta protected only the rights of the privileged (nobles) and is not, therefore, about human rights as such. It became a widely cited document in defence of liberties because it represented a limitation of the king's power and recognition of other people's liberties and rights.
- In 1689, the English parliament passed a bill declaring that it would no longer tolerate royal interference in its affairs. This bill, known as the Bill of Rights, forbade the monarch to suspend the law without Parliament's consent, specified free elections for members of Parliament and declared that freedom of speech in Parliament was not to be questioned, in the courts or elsewhere.
- Huig de Groot (1583–1645) is widely regarded as having invented international law. His book *On the laws of war and peace* proposes a system of general principles based on "natural law", which he believed should bind all nations, re-

Liberty is the power that we have over ourselves

Huig de Groot

A bill of rights is what the people are entitled to against every government on earth, general or particular, and what no just government should refuse."

Thomas Jefferson, 1787

gardless of local laws or custom. During the 17th and 18th centuries in Europe, a number of philosophers developed further the concept of "natural rights".

- John Locke (1689) developed the theory that every human being has certain rights that derive from their own nature and not from their government or its laws. The legitimacy of government, in fact, rested on the respect that it afforded these natural rights. The idea that these natural rights should entitle people to certain legal protections became more widely accepted and began to be reflected in the constitutions of some countries. Human rights reformulated this idea and also asserted the same for the relationship between governments and citizens.
- In 1776, most of the British colonies in North America proclaimed their independence from the British Empire in the United States Declaration of Independence. This was largely based on the "natural right" theories of Locke and Montesquieu. Based on a belief that containing government power and protecting liberty was of the essence, the Declaration served to advance notions such as the following: unalienable rights; the protection of individual rights; freedom of speech, press, petition and assembly; privacy; due process of law; equality before the law and freedom of religion.

The goal of any political association is the conservation of the natural and imprescriptible rights of man. These rights are liberty, property, safety and resistance against oppression.

Declaration of the Rights of Man and of the Citizen, 1789. France

- In 1789, the French people overthrew their monarchy and established the first French Republic. The French Declaration on the Rights of Man and of the Citizen came out of the revolution and was written by representatives of the clergy, nobility and commoners, who wrote it to embody the thoughts of Enlightenment figures such as Voltaire, Montesquieu, the Encyclopedists and Rousseau. The Declaration attacked the political and legal system of the monarchy and defined the natural rights of man as "liberty, property, security and the right to resist oppression". It replaced the system of aristocratic privileges that had existed under the monarchy with the principle of equality before the law. Its egalitarian terms and theoretical concept of equal rights, however, took time to be translated into reality. Society was deeply unequal and implementation would take generations.

Early international agreements: slavery and work

Man being... by nature all free, equal and independent, no one can be ... subjected to the political power of another, without his consent.

John Locke

In the 19th and 20th centuries, a number of human rights issues came to the fore and began to be addressed at the international level, beginning with such issues as slavery, serfdom, brutal working conditions and child labour. It was at around this time that the first international treaties concerning human rights were adopted. Though offering useful protections, the basis of such agreements was mutual commitments between states. This is in sharp contrast with modern human rights agreements, where obligations are owed directly to individual rights holders.

- Slavery became illegal in England and France around the turn of the nineteenth century and, in 1814, the British and French governments signed the Treaty of Paris, with the aim of co-operating in suppressing the traffic in slaves. At the Brussels Conference of 1890, an anti-slavery Act was signed, which was later ratified by eighteen states. This declared the intention to put an end to the traffic of African slaves.
- This did not, however, address forced labour and ongoing and brutal working conditions. Even the 1926 International Slavery Convention, intended to abol-

ish slavery in all its forms, did not have an impact on the common practice of forced labour until well into the 1940s.

- The creation of the International Labour Organization (ILO) in 1919 reflected a belief that universal and lasting peace can be accomplished only if based on social justice. The ILO has developed a system of international labour standards upholding decent and productive work, freedom, equity, security and dignity.
- One of the areas of work for the ILO has been its action to combat child labour, particularly in its worst forms. It pursues numerous lines of action in this area to this day, including its promotion of international treaties on child labour, such as ILO Convention No. 182 on the Worst Forms of Child Labour and ILO Convention no. 138 on the Minimum Age for Employment.
- Between 1899 and 1977 a number of major treaties in the area of international humanitarian law were adopted, marking another field of early co-operation among nations. International humanitarian law regulates the conduct of armed conflict. Human rights may of course be applicable alongside international humanitarian law in many areas, for example in relation to the treatment of prisoners. However, international humanitarian law is more specialised and detailed regarding many other concerns in times of conflict, for example in relation to the permissible use of weapons and military tactics.

Better to starve free than be a fat slave.

Aesop

? *Why do you think that the need for international agreements arose, rather than individual countries simply drawing up their own standards?*

The 20th century

The idea of protecting the rights of human beings in law against the abuse of governmental authority had begun to receive ever wider acceptance in the 20th century, especially with the coming into being of the League of Nations and International Labour Oganisation and their work on the rights of minorities, on labour and other matters. The importance of codifying these rights in written form had already been recognised by states and, in this way, the documents described above became the early precursors to many of today's human rights treaties. However, it was the events of World War II that really propelled human rights onto the international stage. The terrible atrocities committed in this war – including the holocaust and massive war crimes – sparked the emergence of a further body of international law and, above all, the creation of human rights as we know them today.

The Charter of the United Nations, signed on 26 June 1945, reflected this belief. The Charter states that the fundamental objective of the United Nations is "to save succeeding generations from the scourge of war" and "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women".

The Universal Declaration of Human Rights (UDHR) was drawn up by the UN Commission on Human Rights, one of the organs of the United Nations, and was adopted by the General Assembly on the 10 December 1948. The UDHR is undoubtedly ground breaking and continues to serve as the most important global human rights instrument. Although not setting out to be legally binding, the UDHR has served as the inspiration behind numerous commitments to human rights, whether at the national, regional or international level. Since then, a series of key instruments to safeguard its

Wars will continue to be waged for as long as mankind fails to notice that human nature is identical, no matter where on earth we find ourselves.

Pierre Daco

principles have also been drawn up and agreed by the international community. More information on some of these international treaties can be found further down in this chapter.

Human rights around the world

Following the adoption of the Universal Declaration of Human Rights, several regions of the world have established their own systems for protecting human rights, which exist alongside that of the UN. To date, there are regional human rights institutions in Europe, the Americas and Africa. Some steps are also underway in the Arab world and the ASEAN region (Association of Southeast Asian Nations) towards institutionalising regional human rights standards. However, most countries in this part of the world have also ratified the major UN treaties and conventions – thereby signifying their agreement with the general principles, and voluntarily becoming bound by international human rights law.

In Europe, various human rights standards and mechanisms are upheld by the Council of Europe, the continent's human rights watchdog. Its role, notably through the European Convention and the European Court on Human Rights, will be further elaborated below.

Alongside the Council of Europe, the European Union and the Organization for Security and Co-operation in Europe (OSCE) also play important roles.

European Union

The European Union's commitment to human rights protection received a boost with the adoption of the Lisbon Treaty, which entered into force on 1 December 2009, giving full legal effect to the Charter of Fundamental Rights of the European Union. Containing civil, political, social and economic rights, the Charter requires that both member states and the European Union itself uphold these rights. The Court of Justice of the European Union will strike down EU legislation that contravenes the Charter and will review compliance with EU law of member states, although the day-to-day enforcement will be decided by domestic courts. The Charter outlines rights under the six "titles" or headings: dignity, liberty, equality, solidarity, citizens' rights and justice. The title "dignity" guarantees the right to life and prohibits torture, slavery and the death penalty; "liberty" includes rights to privacy, marriage, thought, expression, assembly, education, work, property and asylum; "equality" covers the rights of children and the elderly; "solidarity" protects social and workers' rights, the right to fair working conditions, protection against unjustified dismissal, and access to health care; "citizens" rights' includes the right to vote and free movement, and "justice" covers rights such as the right to an effective remedy, fair trial and the presumption of innocence.

The Fundamental Rights Agency (FRA) is an expert body which collects evidence about the situation of fundamental rights across the European Union and provides advice and information about how to improve the situation. It does not play a monitoring role but co-operates with relevant institutions in advising on improved enjoyment of fundamental rights.

The Organization for Security and Co-operation in Europe (OSCE) brings together 56 States from Europe, Central Asia and North America. Although not specifically dedicated to the protection of human rights, its comprehensive approach to security allows it to address a wide range of issues, including human rights, national minorities, democratisation, policing strategies, counter-terrorism and economic and environmental activities. The OSCE action in the field of human rights is carried through the Office for Democratic Institutions and Human Rights. Based in Warsaw, the ODIHR is active throughout the OSCE area in the fields of election observation, democratic development, human rights, tolerance and non-discrimination, and rule of law. Its activities targeted to young people include human rights education, fighting antisemitism and Islamophobia.

The OSCE
http://www.osce.org/odihr

In the Inter-American region, human rights standards and mechanisms stem from the 1948 American Declaration of the Rights and Duties of Man and the 1969 American Convention on Human Rights. Specific instruments have also been adopted relating to refugees, the prevention and punishment of torture, the abolition of the death penalty, disappearances, violence against women, the environment and other matters.

Organisation of
American States

The African Charter on Human and Peoples' Rights came into force in October 1986 and by 2007 it had been ratified by 53 states. The Charter is interesting for a number of differences in emphasis between the treaties that have been adopted in other parts of the world:

- Unlike the European or American Conventions, the African Charter covers social, economic and cultural rights as well as civil and political rights within the same treaty.
- The African Charter goes beyond individual rights, and also provides for collective rights of peoples.
- The Charter also recognises that individuals have duties as well as rights, and lists specific duties that the individual has towards his or her family, society, the State and the international community.

African Union

Everyone has duties to the community in which alone the free and full development of his personality is possible.

Universal Declaration of Human Rights

? *Why do you think that duties are referred to in a charter on human rights? Do you think they should be listed in all human rights documents?*

The regional Arab Commission on Human Rights has been in operation since 1968, but only with very selective and limited powers regarding the promotion of human rights. A revised Arab Charter on Human Rights was adopted by the League of Arab States in 2004 and came into force in 2008.

Arab Charter
on Human Rights

This document includes social-economic rights as well as civil-political rights, and also makes reference to the "common civilisation" shared by Arab States. The coming into force of the Charter and its monitoring mechanisms – the Arab Human Rights Committee and the Arab Sub-Commission on Human Rights – have been welcomed as hopeful signs for the advancement of human rights in the region. However, it has also come under heavy criticism, for example, due to the lack of prohibition for cruel punishment, for guaranteeing economic and social rights only to citizens, for making some rights contingent on the Islamic Sharia, for allowing the imposition of the death penalty on children if the national law provides for this, and also for allowing limitations on freedom of thought, conscience and religion if so provided by law.

ASEAN

Efforts have been under way in the ASEAN region towards ensuring that this regional body fulfil its 2009 commitment to the establishment of an Intergovernmental Commission on Human Rights. The 2009 Terms of Reference for this Commission outlined that it will uphold "Respect for international human rights principles, including universality, indivisibility, interdependence and inter-relatedness of all human rights and fundamental freedoms, as well as impartiality, objectivity, non-selectivity, non-discrimination, and avoidance of double standards and politicization".

How can we use our rights?

Human rights exist for us all. So how can we make use of them? It is clear that their mere existence is not enough to put an end to human rights violations, since we all know that these are committed every day, in every part of the globe. So can they really make a difference? How can we use them?

? *Do you know what to do if your human rights are violated?*

Recognising your rights

Values are invisible like the wind. From the flutter of leaves you know there is wind. And you realize values through the actions of people.

Éva Ancsel

In the next section we look at the different types of rights that are protected under international law. If we know which areas of human existence are relevant to human rights law and we are aware of the obligations of governments under this body of law, then we can begin to apply pressure in different ways. That section illustrates that almost every area of injustice is relevant to human rights: from small-scale poverty, through environmental damage, health, working conditions, political repression, voting rights, genetic engineering, minority issues, conflict, genocide ... and beyond. And the number of issues is increasing even today.

Some of the issues concerning the application of human rights legislation are addressed directly in the section "Questions and Answers". These provide brief responses to some of the more common questions often asked about human rights.
In addition, every section of Chapter 5 deals in more detail with the manual's themes. If you are concerned to find out how a particular issue – for example, the right to health, to education, or fair working conditions – can be better protected, you will find it helpful to look at the background information relevant to that issue.

Using legal mechanisms

We shall look at the legal mechanisms that exist for protecting the different areas of people's interests. In Europe – but also in Africa and the Americas, there is a court to deal with complaints about violations – the European Court of Human Rights. Even where complaints do not fall under the jurisdiction of the European Court, we shall see that there are other mechanisms for holding states accountable for their actions and forcing them to comply with their obligations under human rights law. It helps that the law is there, even if there are not always legal means of enforcing compliance by states.

Lobbying, campaigning and activism

One important role in exerting pressure on states is played by associations, non-governmental organisations, charities, and other civic initiative groups. This forms the subject matter of the section on activism and the role of NGOs. The role of such associations is particularly relevant to the average man and woman on the street, not only because such associations frequently take up individual cases, but also because they provide a means for the ordinary person to become involved in the protection of human rights of others. After all, such associations are made up of ordinary people! We shall also look at how they act to improve human rights and at some examples of successful action.

? *Have you ever been involved in any campaigning or human rights activism?*

Becoming involved

Chapter 3, Taking Action, brings these types of actions down to an everyday level and offers a number of examples of action in which you could become involved. Youth groups have enormous potential for putting pressure on states or international bodies and ensuring that cases of human rights violations are either prevented or brought to the public eye. The examples in this section should provide you with concrete measures that could be undertaken by your or other groups and will also give a greater insight into the way that non-governmental organisations work at an everyday level.

In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

UDHR, Article 29 (2)

Human Rights Dilemmas

Realising rights means facing a range of obstacles. Firstly, some governments, political parties or candidates, social and economic players and civil society actors use the language of human rights without a commitment to human rights objectives. At times this may be due to an impoverished understanding of what human rights standards call for. At other times this is due to willful abuse, of wanting to misrepresent themselves as respecting human rights in order to look good in the eyes of the world. Secondly, governments, political parties or candidates or civil society actors may criticise human rights violations by others but fail to uphold human rights standards themselves. This is often criticised as a double standard. Thirdly, there may be cases when human rights are restricted in the name of protecting the rights of others. These could, of course, be legitimate. Human rights are not boundless, and exerting your rights should not impinge on other's enjoyment of their rights. However, we need to be vigilant so that "protection of the human rights of others' is not just an empty excuse for imposing limitations. An active civil society and independent judiciary is important in monitoring such cases. Fourthly, there are instances when protecting the rights of one group of people may, in itself, involve restricting the rights of others. This should be distinguished from the above case of limiting rights. It is not always easy to judge such cases.

Conflicts of rights

However, rights can also conflict. "Conflicts of rights" refers to clashes that may occur between different human rights or between the same human rights of different persons. One example can be when there are two patients who need a new heart in order to survive; however, there is only one available heart for transplantation. In this case, one patient's right to life conflicts with the same human right of another patient. Another example occurs in the case of euthanasia, when one's right to life may conflict with his/her own right to die or right to be free from degrading treatment. In this way, the different human rights of one person conflict. A third case concerns situations when different human rights of different people conflict. One example of this is reflected in the case taken to the UN Committee on the Elimination of Racial Discrimination, in the Jewish community of Oslo et.al. v. Norway. In 2000, a group known as the "Bootboys" marched in honour of the Nazi leader Rudolf Hess. The participants wore "semi-military" uniforms and the leader of the march Mr Terje Sjolie made an antisemitic speech after which the crowd repeatedly made the Nazi salute and shouted, "Sieg Heil." The clash in this case was between Mr Sjolie's right to freedom of expression and the Jewish community's right not to be discriminated against. The UN Committee held that statements made by Mr. Sjolie contained ideas of racial superiority and hatred, and that therefore this kind of exceptionally offensive speech is not protected by the right to freedom of expression.

Cultural traditions

It is becoming increasingly clear that female genital mutilation, crimes of honour, forced marriages and other practices will not be eradicated until women are considered as full and equal participants in the social, economic, cultural and political life of their communities.

Halima Embarek Warzazi[1]

Traditional cultural practices reflect values and beliefs held by members of a community for periods often spanning generations. Every social grouping in the world has specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others are harmful to a specific group, such as women. These harmful traditional practices include the following: female genital mutilation (FGM); forced feeding of women; early marriage; the various taboos or practices which prevent women from controlling their own fertility; nutritional taboos and traditional birth practices; son preference and its implications for the status of the girl child; female infanticide; early pregnancy; and dowry price. Despite their harmful nature and their violation of international human rights laws, such practices persist because they are not questioned and take on an aura of morality in the eyes of those practising them.

United Nations Office of the High Commissioner on Human Rights

Harmful Traditional Practices

A range of practices that negatively impact on the health of women and children, and violate international human rights standards, are often referred to as "harmful traditional practices". This is not to imply that all traditional practices are harmful and violate human rights, but when they do, we need to be able to question and tackle them.

Arranged marriages are common practice in many cultures, where young women – and also men – are expected and obliged to marry someone who has been chosen by their family, often at a very young age (note that an arranged marriage is not the same as forced marriage). Should such a practice be banned in order to protect the children and young people's rights? Or would that be failing to respect a cultural tradition?

Other examples can be found in the continued practice of female genital mutilation in many countries. Thousands of people suffer the consequences of such practices and most people would certainly regard them as a serious violation of rights.

Should female genital mutilation be considered a cultural specificity that should be "tolerated" or a violation of the human right to bodily integrity and health?

The protection of all human rights for all determines a refusal of harmful traditional practices. No-one can be denied their human rights and dignity on the grounds of tradition and culture, not least because traditions and cultures are not written in stone: they change and evolve; what was often true twenty years ago does not make sense to today's generation. Harmful traditional practices are also a reminder that the promotion of human rights relies on educational programmes and efforts. Many harmful traditional practices cannot be overcome by repression and condemnation alone: they require education and the engagement of all those concerned in order to be effective. Even if states as signatories of international human rights treaties have the ultimate responsibility, it is the actions of individuals, often supported by families and communities, which maintain those practices. Changing them cannot be imposed "from above" but requires regular educational work with the families and communities concerned, the only way through which the promotion of human rights can be reconciled with what may be perceived as specific cultural rights and practices.

While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.

The Vienna Declaration (1993)

? *Should cultural practices override the universality of human rights?*

In the name of a good cause

Sanctions are sometimes used by the international community to penalise regimes that are considered to be systematically violating human rights. Sanctions may forbid trade with the violator country, in order to put pressure on the government to modify their actions. These actions are sometimes decided unilaterally by one state and at other times they are adopted by the UN Security Council. Some countries have been completely isolated by the international community: South Africa was isolated for years because of its abhorrent system of apartheid, and over the decades sanctions have been imposed on Iraq, North Korea, Iran and others. There is no doubt that the effects of such sanctions may be felt by normal people, but they are felt particularly by the most vulnerable sectors of society. Is this an acceptable means for the international community to put an end to human rights violations by particular states?

In its report "Responsibility to Protect" the International Commission on Intervention and State Sovereignty called for caution and for an emphasis on prevention rather than reaction. When, however, the international community needs to resort to the "exceptional and extraordinary measure" of "military intervention for human protection purposes", they insist on the threshold of large scale loss of life or ethnic cleansing. Even then, they declare the following "Precautionary Principles":

- Right intention: The primary purpose of the intervention, whatever other motives intervening states may have, must be to halt or avert human suffering. Right intention is better assured with multilateral operations, clearly supported by regional opinion and the victims concerned.
- Last resort: Military intervention can only be justified when every non-military option for the prevention or peaceful resolution of the crisis has been explored, with reasonable grounds for believing lesser measures would not have succeeded.
- Proportional means: The scale, duration and intensity of the planned military intervention should be the minimum necessary to secure the defined human protection objective.

Justice is the right of the weaker.

Joseph Joubert

- Reasonable prospects: There must be a reasonable chance of success in halting or averting the suffering which has justified the intervention, with the consequences of action not likely to be worse than the consequences of inaction.

With the benefit of hindsight, how do you think these precautions related to, for example, the international community's response to the 1995 Srebrenica massacre, to Nato-led bombings in Kosovo in 1999 or to the intervention in Afghanistan in 2001? Can such actions be justified in terms of their end results if they cause large numbers of casualties?

? *Can the defense of human rights be used to justify a military campaign?*

Where a population is suffering serious harm, as a result of internal war, insurgency, repression or state failure, and the state in question is unwilling or unable to halt or avert it, the principle of non-intervention yields to the international responsibility to protect.

Report of the International Commission on Intervention and State Sovereignty, 2001

In April 2001, a resolution of the United Nations Commission on Human Rights rejected the notion that fighting terrorism could ever justify sacrificing human rights protections. Resolution 2001/24 condemned armed attacks related to the conflict in the Republic of Chechnya of the Russian Federation and breaches of humanitarian law perpetrated by Chechen fighters, as well as certain methods used by Russian federal forces in Chechnya. It called for the Russian Federation to establish an independent national commission of inquiry, in accordance with recognised international standards, to investigate the violations.

Human Rights: Ever changing, ever evolving

The questions raised in the previous section do not all have clear-cut answers: they remain the subject of fierce debate, even today. Such debates are, to a certain extent, important. They are an indication both of the pluralistic approach that is fundamental to the notion of human rights and of the fact that human rights are not a science, not a fixed "ideology", but are a developing area of moral and legal thought. We should not always expect black and white answers. These issues are complex and they can only be appropriately balanced on a case-by-case basis.

However, that does not mean that there are no answers and no areas of agreement. There are many, and they increase almost daily. The issue of slavery is one which used to be debated, but where tolerance is no longer regarded as acceptable: the right to be free from slavery is now universally accepted as a fundamental human right. Female genital mutilation, although defended by some in the name of culture, is broadly condemned as a violation of human rights. And the death penalty is a similar issue – at least in Europe, where members of the Council of Europe have either abolished capital punishment or announced a moratorium on executions. In fact, abolition of the death penalty is nowadays a prerequisite for membership of the Council of Europe. According to Amnesty International, more than two-thirds of the countries of the world have abolished the death penalty in law or in practice. While 58 countries retained the death penalty in 2009, most did not use it.

So we should be confident that many of these questions will also reach their resolution. In the meantime, we can help the debate and make our own judgments on the more controversial issues by referring back to the two fundamental values: equality and human dignity. If any action treats any individual as lacking in human dignity, then it violates the spirit of human rights.

4.2 The evolution of human rights

"All rights are universal, indivisible and interdependent and interrelated."
Vienna Declaration, 1993

Promises, promises…

Our leaders have made a huge number of human rights commitments on our behalf! If every guarantee that they had signed up to were to be met, our lives would be peaceful, secure, healthy and comfortable; our legal systems would be fair and would offer everyone the same protection; and our political processes would be transparent and democratic and would serve the interests of the people.

So what is going wrong? One of the small things that is going wrong is that politicians are like the rest of us and will often take short cuts if they can get away with it! So we need to know exactly what promises have been made on our behalf and to start making sure that they are kept.

? *Do you always do what you have said you will do? Even if no one reminds you?*

What are our rights?

We know that we are entitled to have all human rights respected. The UDHR, the ECHR and other treaties cover a wide range of different rights, so we shall look at them in the order in which they were developed and were recognised regionally or by the international community. The most established way of classifying these rights is into "first, second and third generation" rights, so we shall follow this for the time being but, as we shall see, such a classification has limited use and can even be misleading at times. These categories, after all, are not clear-cut. They simply constitute one way – amongst many – of classifying the different rights. Most rights fall under more than one category. The right to express one's opinion, for example, is both a civil and a political right. It is essential to participation in political life as well as being fundamental to our personal liberty.

Being imprisoned is not the problem. The problem is to avoid surrender.

Nazim Hikmet

Civil and political rights (first generation rights)

These rights began to emerge as a theory during the seventeenth and eighteenth centuries and were based mostly on political concerns. It had begun to be recognised that there were certain things that the all-powerful rulers should not be able to do and that people should have some influence over the policies that affected them. The two central ideas were those of personal liberty, and of protecting the individual against violations by the state.

Civil and political rights today are set out in detail in the International Covenant on Civil and Political Rights (ICCPR) and in the European Convention for the Protection of

Human Rights and Fundamental Freedoms (ECHR), and they include rights such as the right to participate in government and the prohibition of torture. These rights have traditionally been regarded by many – at least in "the West" – as the most important human rights. We shall see in the next section that this is a false view.

Human rights are prone to political abuse

During the Cold War, the countries of the Soviet block were severely criticised for their disregard of civil and political rights. These countries responded by criticising the western democracies, in turn, for ignoring key social and economic rights, which we shall look at next. There was at least an element of truth in both criticisms. It also illustrates how human rights are prone to political abuse.

> The shocking reality... is that states and the international community as a whole continue to tolerate all too often breaches of economic, social and cultural rights which, if they occurred in relation to civil and political rights, would provoke expressions of horror and outrage and would lead to concerted calls for immediate remedial action."
> *Statement to the Vienna Conference by the UN Committee on Economic, Social and Cultural Rights, 1993*

Social, economic and cultural rights (second generation rights)

First comes the grub then the morals

Bertold Brecht

These rights concern how people live and work together and the basic necessities of life. They are based on the ideas of equality and guaranteed access to essential social and economic goods, services, and opportunities. They became increasingly a subject of international recognition with the effects of early industrialisation and the rise of a working class. These led to new demands and new ideas about the meaning of a life of dignity. People realised that human dignity required more than the minimal lack of interference from the state as proposed by the civil and political rights. Social, economic and cultural rights are outlined in the International Covenant on Economic, Social and Cultural Rights (ICESCR) and also in the European Social Charter of the Council of Europe.

Social, economic and cultural rights are based on the ideas of equality and guaranteed access to essential social and economic goods, services, and opportunities.

- Social rights are those that are necessary for full participation in the life of society. They include at least the right to education and the right to found and maintain a family but also many of the rights often regarded as "civil" rights: for example, the rights to recreation, health care, privacy and freedom from discrimination.
- Economic rights are normally thought to include the right to work, to an adequate standard of living, to housing and the right to a pension if you are old or disabled. The economic rights reflect the fact that a certain minimal level of material security is necessary for human dignity, and also the fact that, for example, a lack of meaningful employment or housing can be psychologically demeaning.
- Cultural Rights refer to a community's cultural "way of life" and are often given less attention than many of the other types of rights. They include the right to participate freely in the cultural life of the community and, possibly, also the right to education. However, many other rights, not officially classed as "cultural" will be essential for minority communities within a society to preserve their distinctive culture: for example, the right to non-discrimination and equal protection of the law.

Solidarity rights (third generation rights)

The list of internationally recognised human rights has not remained constant. Although none of the rights listed in the UDHR has been brought into serious question in over 60 years of its existence, new treaties and documents have clarified and further developed some of the basic concepts that were laid down in that original document.

These additions have been a result of a number of factors: they have partly come about as a response to changing ideas about human dignity, and partly as a result of new threats and opportunities emerging. In the case of the specific new category of rights that have been proposed as third generation rights, these have been the consequence of a deeper understanding of the different types of obstacles that may stand in the way of realising the first and second generation rights.

right to development, right to peace, right to a healthy environment, to humanitarian assistance…

The idea at the basis of the third generation of rights is that of solidarity; and the rights embrace collective rights of society or peoples, such as the right to sustainable development, to peace or to a healthy environment. In much of the world, conditions such as extreme poverty, war, ecological and natural disasters have meant that there has been only very limited progress in respect of human rights. For that reason, many people have felt that the recognition of a new category of human rights is necessary: these rights would ensure the appropriate conditions for societies, particularly in the developing world, to be able to provide the first and second generation rights that have already been recognised.

The specific rights that are most commonly included within the category of third generation rights are the rights to development, to peace, to a healthy environment, to share in the exploitation of the common heritage of mankind, to communication and to humanitarian assistance.

There has, however, been some debate concerning this category of rights. Some experts object to the idea of these rights because they are "collective rights", in the sense of being held by communities or even whole states. They argue that human rights can only be held by individuals. The argument is more than merely verbal, because some people fear such a change in terminology could provide a "justification" for certain repressive regimes to deny (individual) human rights in the name of these collective human rights; for example, severely curtailing civil rights in order to secure "economic development".

There is another concern which is sometimes expressed: since it is not the state but the international community that is meant to safeguard third generation rights, accountability is impossible to guarantee. Who, or what, is supposed to be responsible for making sure that there is peace in the Caucasus or the Middle East, or that the Amazonian rainforest is not destroyed and that appropriate measures are taken against climate change?

Nevertheless, whatever we decide to call them, there is general agreement that these areas require further exploration and further attention from the international community. Some collective rights have already been recognised, in particular under the African Charter on Human and Peoples' Rights and the Declaration on the Rights of Indigenous Peoples. The UDHR itself includes the right to self-determination and a human right to development was codified in a 1986 UN General Assembly Declaration.

The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realised. Article 1, UN Declaration on the Right to Development]

Are some rights more important than others?

The different types of rights are far more closely connected with each other than their labels suggest.

Social and economic rights had a difficult time being accepted on an equal level with civil and political rights, for reasons which are both ideological and political. Although it seems evident to the ordinary citizen that such things as a minimum standard of living, housing, and reasonable conditions of employment are all essential to human dignity, politicians have not always been so ready to acknowledge this. One reason is undoubtedly that ensuring basic social and economic rights for everyone worldwide would require a massive redistribution of resources. Politicians are well aware that that is not the type of policy that wins votes.

Such politicians therefore suggest that second generation rights are different to first generation civil and political rights. The first claim often made is that social and economic rights are neither realistic nor realisable, at least in the short term, and that we should move towards them only gradually. This is the approach that has been taken in the ICESCR: governments only need to show that they are taking measures towards meeting these aims at some point in the future. The claim, however, is certainly open to dispute and appears to be based more on political considerations than anything else. Many independent studies show that there are sufficient resources in the world, and sufficient expertise, to ensure that everyone's basic needs could be met if a concerted effort was made.

A second claim is that there is a fundamental theoretical difference between first and second generation rights: that the first type of rights require governments only to refrain from certain activities (these are so-called "negative" rights); while the second require positive intervention from governments (these are "positive" rights). The argument states that it is not realistic to expect governments to take positive steps, for example to provide food for everyone, and that they are therefore not obliged to do so. Without any obligation on anyone's part, there can be no right in any meaningful sense of the word.

However, there are two basic misunderstandings in this line of reasoning.

Firstly, civil and political rights are by no means purely negative. In order, for example, for a government to guarantee freedom from torture, it is not enough just for government officials to refrain from torturing people! Genuine freedom in this area often requires a system of checks and controls to be put in place: policing systems, legal mechanisms, freedom of information and access to places of detention – and more besides. The same goes for securing the right to vote and for all other civil and political rights. In other words, these rights require positive action by the government in addition to refraining from negative action.

Secondly, social and economic rights, just like civil and political rights, also require that governments refrain from certain activities: for example, from giving large tax breaks to companies, or encouraging development in regions that already possess a relative advantage, or imposing trade tariffs which penalise developing countries – and so on.

? *What positive action does a government need to authorise in order to ensure genuinely free and fair elections?*

In actual fact, the different types of rights are far more closely connected with each other than their labels suggest. Economic rights merge into political rights; civil rights are often undistinguishable from social rights. The labels can be useful in giving a broad picture but they can also be very misleading. Many rights can fall into either category and rights from one category may depend in their realisation on the fulfilment of rights in another category.

Both self-determination and the right to development are … at once individual and collective rights.

Chidi Anselm Odinkal

It is therefore fitting to recall the understanding captured in the 1993 Vienna Declaration and Programme of Action, in which paragraph 5 recognises that:

> All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis.

Other accounts for "core" and "other" rights

The "generations approach" is not the only effort in distinguishing between rights in the light of the proliferation of rights. Some rights can be derogated in times of public emergency; others cannot. Some rights are recognised as being "jus cogens" or norms that have been accepted by the international community of states as a norm from which no derogation is permitted: examples include the prohibitions against genocide, slavery, and systematic racial discrimination. Some rights are "absolute" in that they cannot be subject to derogation or limitation in their manifestation, for example the prohibition on torture. "Minimum core" obligations have been identified in relation to certain economic and social rights, for example the provision of essential primary health care, basic shelter and education. Others may suggest that collective rights are core, in that they establish a framework of protection within which individual rights can then be realised. There is no clear consensus or single theory on this, and most observers would reinforce the importance of emphasising the universality, indivisibility and interdependence of rights.

Irrespective of the question of proliferation, however, science sometimes triggers the need for the application of human rights norms to new challenges, and these will be discussed below.

The advance of science

Another area where new rights are being acknowledged is in health and medical science. New scientific discoveries have opened up a number of questions relating to ethics and human rights, in particular in the fields of genetic engineering, and concerning the transplant of organs and tissues. Questions on the very nature of life have had to be addressed as a result of technical advances in each of these fields.

Everyone has the right [...] to share in scientific advancement and its benefits.

Article 27, UDHR

The Council of Europe responded to some of these challenges with a new international treaty: The 1999 Convention for the Protection of Human Rights and Dignity of the Human Being with regard to the Application of Biology and Medicine (from now on, referred to as the Oviedo Convention). This convention has been signed by 30 member states of the Council of Europe and ratified by ten. It sets out guidelines for some of the problematic issues raised in the previous section.

Council of Europe Oviedo Convention

Summary of most relevant articles:

- Any form of discrimination against a person on grounds of their genetic heritage is prohibited.
- Predictive genetic tests can be carried out only for health purposes and not, for example, in order to determine the physical characteristics that a child will develop in later life.
- Intervention which aims to modify the human genome may only be undertaken for preventative, diagnostic or therapeutic purposes.
- Medically assisted procreation is not permitted where this is designed to determine a future child's sex.
- Removal of organs or tissue from a living person for transplantation purposes can be carried out solely for the therapeutic benefit of the recipient. (Article 21 - Prohibition of financial gain.)

Any intervention seeking to create a human being genetically identical to another human being, whether living or dead, is prohibited.

Additional Protocol to the Convention for the Protection of Human Rights and Dignity of the Human Being, Paris 1998

Genetic engineering is the method of changing the inherited characteristics of an organism in a predetermined way by altering its genetic material. Progress in this area has led to an intense debate on a number of different ethical and human rights questions; for example, whether the alteration of germ cells should be allowed when this results in a permanent genetic change for the whole organism and for subsequent generations; or whether the reproduction of a clone organism from an individual gene should be allowed in the case of human beings if it is permitted in the case of mice and sheep.

? *Should there be limits to what scientists can research?*

The progress of biomedical technology has also led to the possibility of transplanting adult and foetal organs or tissues from one body to another. Like genetic engineering, this offers huge potential for improving the quality of some people's lives and even for saving lives - but consider some of the problematic issues that are raised by these advances:

- If a life can be saved or improved by using an organ from a dead body, should this always be attempted? Or do dead bodies also deserve respect?
- How can we ensure that everyone in need has an equal chance of receiving a transplant if there is a limited supply of organs?
- Should there be laws concerning the conservation of organs and tissues?
- Is there a rights approach to genetically modified foods and feeds (GMOs)? If so, what is it?

4.3 Legal Protection of human rights

We already know that human rights are inalienable rights possessed by every human being, but how can we access these rights? Where can we find evidence that these rights have been formally recognised by states? And how are these rights implemented?

Domestic Human Rights

It goes without saying that human rights protections and understandings are ultimately most reliant on developments and mechanisms at the national level. The laws, policies, procedures and mechanisms in place at the national level are key for the enjoyment of human rights in each country. It is therefore crucial that human rights are part of the national constitutional and legal systems, that justice professionals are trained about applying human rights standards, and that human rights violations are condemned and sanctioned. National standards have a more direct impact and national procedures are more accessible than those at the regional and international levels. As Eleanor Roosevelt observed:

Human rights protections are ultimately most reliant on mechanisms at the national level

> Where, after all, do universal human rights begin? In small places, close to home – so close and so small that they cannot be seen on any map of the world. Yet they are the world of the individual person: the neighborhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere[2].

The duty of the State to respect, promote, protect and fulfil rights is therefore primary, and that of regional or international tribunals subsidiary, coming into play mainly where the state is deliberately or consistently violating rights. We all know examples of how resort to regional and international mechanisms has become necessary for the acknowledgement that violations are occurring at the national level. Regional and international concern or assistance may be the trigger for securing rights domestically, but that is only done when all domestic avenues have been utilised and exhausted. It is for this reason that we dedicate the rest of this section to exactly this scenario. What resort is there where domestic systems have failed to ensure adequate protection for the enjoyment of human rights?

? *Why do you think that even states with a very poor record on human rights are ready to sign international human rights treaties?*

Human rights are recognised by agreements

Every soul is a hostage to its own actions.

The Koran

At the international level, states have come together to draw up certain agreements on the subject of human rights. These agreements establish objective standards of behaviour for states, imposing on them certain duties towards individuals. They can be of two kinds: legally binding or non-binding.

A binding document, often called a Treaty, Convention or Covenant, represents a voluntary commitment by states to implement human rights at the national level. States individually commit to being bound by these standards through ratification or accession (simply signing the document does not make it binding, although it represents the willingness to facilitate this). States can make reservations or declarations in line with the 1979 Vienna Convention on the Law of Treaties, which exempt them from certain provisions in the document, the idea being to get as many of them as possible to sign. After all, it is better to have a state promising to comply with some human rights provisions than with none! This mechanism, however, can sometimes be abused and used as a pretext for denying basic human rights, allowing a state to "escape" international scrutiny in certain areas.

Human rights have, however, also permeated binding law at the national level. International human rights norms have inspired states to enshrine such standards into national constitutions and other legislation. These may also provide avenues for redress for human rights violations at the national level.

By contrast, a non-binding instrument is basically just a declaration or political agreement by states to the effect that all attempts will be made to meet a set of rights but without any legal obligation to do so. This usually means, in practice, that there are no official (or legal) implementation mechanisms although there may be strong political commitments to have them.

? *What is the value in a mere "promise" to abide by human rights standards, when this is not backed up by legal mechanisms? Is it better than nothing?*

The law does not change the heart, but it does restrain the heartless.

Martin Luther King

Meetings of the United Nations General Assembly or UN conferences held on specific issues often result in a United Nations declaration or non-binding document also referred to as "soft law". All states, simply by being members of the United Nations or by taking part in the conference, are considered to be in agreement with the declaration issued. The recognition of human rights should also, at the national level, be the result of an agreement between a state and its people. When human rights are recognised at the national level, they become primarily a political commitment of a state towards its people.

Key international documents

The importance of human rights is increasingly being acknowledged through wider instruments offering such protection. This should be seen as a victory not only for human rights activists, but for people in general. A corollary of such success is the development of a large and complex body of human rights texts (instruments) and implementation procedures.

Human rights instruments are usually classified under three main categories: the geographical scope (regional or universal), the category of rights provided for and, where relevant, the specific category of persons or groups to whom protection is given.

At the UN level alone, there are more than a hundred human rights related documents, and if we add in those at different regional levels, the number increases further. We cannot consider all these instruments here, so this section will only deal with those that are most relevant for the purpose of human rights education in *Compass*:

- documents which have been widely accepted and have laid the ground for the development of other human rights instruments, most particularly the International Bill of Rights. (For more specific instruments, such as the Refugee Convention, Genocide Convention and instruments addressing International Humanitarian Law, please refer to the thematic sections of Chapter 5.)
- documents relating to specific issues or beneficiaries, which are explored in this manual
- the major European documents.

United Nations Instruments

The most important global human rights instrument is the Universal Declaration of Human Rights, adopted in 1948 by the General Assembly of the UN. This is so widely accepted that its initial non-binding character has altered, and much of it is now frequently referred to as legally binding on the basis of customary international law. It is the touchstone human rights instrument from which tens of other international and regional instruments, and hundreds of domestic constitutions and other legislation, has drawn inspiration.

The Universal Declaration of Human Rights is the most important of all human rights instruments.

The UDHR consists of a preface and 30 articles setting forth the human rights and fundamental freedoms to which all men and women everywhere in the world are entitled, without any discrimination. It encompasses both civil and political rights as well as social, economic and cultural rights:

- Right to Equality
- Freedom from Discrimination
- Right to Life, Liberty, Personal Security
- Freedom from Slavery
- Freedom from Torture and Degrading Treatment
- Right to Recognition as a Person before the Law
- Right to Equality before the Law
- Right to Remedy by Competent Tribunal
- Freedom from Arbitrary Arrest and Exile
- Right to a Fair Public Hearing
- Right to be Considered Innocent until Proven Guilty

- Freedom from Interference with Privacy, Family, Home and Correspondence
- Right to Free Movement in and out of the Country
- Right to Asylum in other Countries from Persecution
- Right to a Nationality and the Freedom to Change it
- Right to Marriage and Family
- Right to Own Property
- Freedom of Belief and Religion
- Freedom of Opinion and Information
- Right of Peaceful Assembly and Association
- Right to Participate in Government and in Free Elections
- Right to Social Security
- Right to Desirable Work and to Join Trade Unions
- Right to Rest and Leisure
- Right to Adequate Living Standard
- Right to Education
- Right to Participate in the Cultural Life of Community
- Right to a Social Order that Articulates the UDHR

The Declaration also contains a strong reference to community and citizenship duties as essential to free and full development and to respecting the rights and freedoms of others. Similarly, the rights in the declaration cannot be invoked by people or states in violating human rights.

International Bill of Rights

The **International Covenant on Civil and Political Rights** (ICCPR) and the **International Covenant on Economic, Social and Cultural Rights** (ICESCR) both came into force in 1976 and are the main legally binding instruments of worldwide application. The two Covenants were drafted in order to expand on the rights outlined in the UDHR, and to give them legal force (within a treaty). Together with the UDHR and their respective Optional Protocols, they form the International Bill of Rights. Each of them, as their names indicate, provides for a different category of rights although they also share concerns, for example in relation to non-discrimination. Both instruments have been widely ratified, with the ICCPR having 166 ratifications and the ICESCR 160 ratifications, as of November 2010.

Further to the International Bill of Rights, the UN has adopted a further seven treaties addressing particular rights or beneficiaries. There has been mobilisation for the idea of particular rights or beneficiaries – for example child rights for children – as despite the application of all human rights to children and young people, children are not seen to enjoy equal access to those general rights and they are in need of specific additional protections.

The **Convention on the Rights of the Child** (1989) recognises that children have human rights too, and that people under the age of 18 need special protection in order to ensure that their full development, their survival, and their best interests are respected.

The **International Convention on the Elimination of Racial Discrimination** (1965) prohibits and condemns racial discrimination and requires states parties to take steps to bring it to an end by all appropriate means, whether this is carried out by public authorities or others.

The **Convention on the Elimination of All Forms of Discrimination Against Women** (CEDAW, 1979) focuses on the discrimination which is often systemically and routinely suffered by women through "distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women […] in the political, economic, social, cultural, civil, or any other field". (Article 1) States undertake to condemn such discrimination and take immediate steps to ensure equality.

The Convention Against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment (1984) defines torture as "severe pain or suffering, whether physical or mental" (Article 1.1), which is intentionally inflicted in order to obtain information, as punishment or coercion or based on discrimination. This treaty requires states parties to take effective measures to prevent torture within their jurisdiction and forbids them from returning people to their home country if there is reason to believe they would be tortured there.

The **Convention on the Protection of the Rights of Migrant Workers and members of their Families** (1990) refers to a person who "is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national" (Article 2.1), and to members of his/her family. As well as delineating the general human rights which such people should benefit from, the treaty clarifies that whether documented and in a regular and legal situation or not, discrimination should not be suffered in relation to the enjoyment of rights such as liberty and security, protection against violence or deprivation of liberty.

The **Convention on the Rights of Persons with Disabilities** (2006) marks a groundbreaking shift not only in its definition of people with disabilities but also in their recognition as equal subjects with full and equal human rights and fundamental freedoms. The treaty clarifies the application of rights to such people and obliges states parties to make reasonable accommodation for people with disabilities in order to allow them to exercise their rights effectively, for example in order to ensure their access to services and cultural life.

The **Convention on Enforced Disappearances** (2006) addresses a phenomenon which has been a global problem. The treaty prohibits the "arrest, detention, abduction or any other form of deprivation of liberty" (Article 2), whether by state agents or others acting with the states' acquiescence, and accepts no exceptional circumstances whatsoever for this refusal to acknowledge deprivation of liberty and the concealment of the fate and whereabouts of victims. Its objective is to end this cynical ploy and attempt to inflict serious human rights violations and get away with it.

Major United Nations' Human Rights Treaties

Treaty	Monitored by	Optional Protocols
International Convention on the Elimination of Racial Discrimination (1965)	Committee on the Elimination of Racial Discrimination	
International Covenant on Civil and Political Rights (1966)	Human Rights Committee	First Optional Protocol establishing an individual complaint mechanism Second Optional Protocol aiming at the abolition of the death penalty
International Covenant on Economic, Social and Cultural Rights (1966)	Committee on Economic, Social and Cultural Rights	Optional Protocol recognising the Committee's competence to receive communications submitted by individuals or groups (2008)
Convention on the Rights of the Child (1989)	Committee on the Rights of the Child	Optional Protocol on the involvement of children in Armed Conflict (2000)Optional Protocol on the sale of children, child prostitution and child pornography (2000)
Convention on the Elimination of All Forms of Discrimination Against Women (1979)	Committee on the Elimination of Discrimination Against Women	Optional Protocol on the right to individual complaints
Convention Against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment (1984)	Committee Against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment	Optional Protocol establishing a system of regular visits by independent international and national bodies - monitored by the Subcommittee on Prevention of Torture (2002)
Convention on the Protection of the Rights of Migrant Workers and members of their Families (1990)	Committee on the Protection of the Rights of Migrant Workers and members of their Families	
The Convention on the Rights of Persons with Disabilities (2006)	Committee on the Rights of Persons with Disabilities	Optional Protocol on Communications allows individuals and groups to petition the Committee.
The Convention on Enforced Disappearances (2006)	Committee on Enforced Disappearances	

Protection of specific groups at the UN and European levels

As well as recognising the fundamental rights of individuals, some human rights instruments recognise the rights of specific groups. These special protections are in place because of previous cases of discrimination against groups and because of the disadvantaged and vulnerable position that some groups occupy in society. The special protection does not provide new human rights as such but rather seeks to ensure that the human rights of the UDHR are effectively accessible to everyone. It is therefore incorrect to pretend that people from minorities have more rights than people from majorities; if there are special rights for minorities, it is simply to guarantee them equality of opportunities in accessing civil, political, social, economic or cultural rights. Examples of groups that have received special protection are:

Minorities

States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.

UN Declaration on the Rights of Minorities

Minorities have not been definitively defined by international human rights instruments, but they are commonly described in such instruments as those with national or ethnic, religious or linguistic characteristics that differ from the majority population and which they wish to maintain. These are protected:

- at the UN level by article 27 of the International Covenant on Civil and Political Rights as well as by the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities adopted in 1992

- at the European level by a binding instrument – the Framework Convention for the Protection of National Minorities (FCNM), which created a monitoring body of independent experts: the Advisory Committee on the FCNM. Other Council of Europe sectors have activities relevant to the protection of minorities: the European Charter for Regional or Minority Languages, the European Commission Against Racism and Intolerance (ECRI), and the Commissioner for Human Rights, amongst others, are instrumental in this.
- by having a special place in the Organization on Security and Co-operation in Europe (OSCE) by the High Commissioner on National Minorities, and by relevant OSCE documents.

Children

Their main protection is given at the UN level with the Convention on the Rights of the Child (CRC) of 1989, the most widely ratified convention (not ratified only by the United States and Somalia). The Convention's four core principles are: non-discrimination; a commitment to upholding the best interests of the child; the right to life, survival and development; and respect for the views of the child.

A child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.

UN Convention on the Rights of the Child

At the African level, the African Charter on the Rights and Welfare of the Child provides basic children's rights, taking into account the unique factors of the continent's situation. It came into force in 1999. The Covenant of the Rights of the Child in Islam was adopted by the Organisation of Islamic Conference in 2004. The ASEAN Commission on the Promotion and Protection of the Rights of Women and Children was inaugurated in April 2010.

The Council of Europe Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse came into force on 1 July 2010. This Convention is the first instrument to establish the various forms of sexual abuse of children as criminal offences, including such abuse committed in the home or family.

Refugees

The rights of refugees are specially guaranteed in the Convention relating to the Status of Refugees of 1951 and by the United Nations High Commissioner on Refugees (UNHCR). The only regional system with a specific instrument on refugee protection has been Africa with the adoption, in 1969, of the Convention Governing the Specific Aspects of Refugees, but in Europe the ECHR also offers some protection.

Women

In order to promote worldwide equality between the sexes, the rights of women are specifically protected by the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979.

In the Council of Europe, 2009 saw the adoption of the Declaration: Making Gender Equality a Reality. The adoption of this Declaration marked 20 years after the adoption of another Declaration on the equality of Women and Men. The aim of the 2009 Declaration is to bridge the gap between the equality of genders in fact, as well as in law. It calls on Member States to eliminate structural causes of power imbalances between women and men, ensuring economic independence and empowerment of women, the elimination of established stereotypes, the eradication of violations of the dignity and human rights of women through effective action to prevent and combat gender-based violence, and the integration of a gender equality perspective in governance.

Others

Groups such as people with disabilities are also given special protection because of their vulnerable position, which can make them more prone to abuse. This is established in the UN Convention on the Rights of Persons with Disabilities, which will be discussed further in Chapter 5.

Other groups too, for example indigenous peoples, have also received specific protection at the international level through the 2007 United Nations Declaration on the Rights of Indigenous Peoples, although not yet as a legally binding instrument.

? *Are there other groups in your society that are in need of special protection?*

Regional instruments

As we can see above, international and regional instruments generally uphold the same minimum standards but they may differ in their focus or in raising regionally focused concerns. For example, the concern with internally displaced persons was spearheaded in the African region before the issue really emerged as a matter for UN concern; similarly, the mechanism of visiting places of detention in an effort to prevent torture was first established at the European level before an Optional Protocol allowed for the same mechanism under the UN Convention Against Torture. These examples show how regional and international norms and mechanisms can enhance the promotion and protection of human rights.

The practical advantage of having regional human rights norms and systems for the protection of human rights is that they are more likely to have been crafted in the basis of closer geographic, historical, political, cultural and social affinities. They are closer to "home" and are more likely to enjoy greater support. They are also more accessible to policy makers, politicians and victims. We may therefore see them as the second "front" for the upholding of human rights, the first being domestic, the second regional and the third international.

Four of the five world regions have established human rights systems for the protection of human rights. The objective of regional instruments is to articulate human rights standards and mechanisms at the regional level without downgrading the universality of human rights. As regional systems have developed, whether due to an economic impetus or for more historical or political reasons, they have also felt the urge to articulate a regional human rights commitment, often reinforcing the mechanisms and guarantees of the UN system. Indeed there have been many examples where regional standards exceed internationally agreed standards, one example being the African system's pioneering recognition of the need for protection, not only for refugees but also for internally displaced persons.

Regional human rights standards often exceed UN standards and reinforce them

In the Americas, there is the Organization of American States, and the main binding document is the American Convention on Human Rights of 1969.

In Africa, we find the African Charter on Human and Peoples' Rights, adopted in 1986 within the African Union (formerly known as the Organisation of African Unity).

On the Asian continent, no real system has been developed to date and the only regional human rights instrument is a non-binding 1998 peoples' charter initiated by civil society – the Asian Declaration on Human Rights.

European instruments

Europe has a well-established system within the Council of Europe for the protection of human rights of which the cornerstone is the European Convention of Human Rights with its European Court of Human Rights based in Strasbourg.

? *Why do you think different regions have found it necessary to establish their own human rights systems?*

The Council of Europe, with its 47 member states, has played a key role in the promotion of human rights in Europe. Its main human rights instrument is the European Convention on the Protection of Human Rights and Fundamental Freedoms (also known as the European Convention on Human Rights-ECHR). This has been accepted by all the member states in the Council of Europe, since it is a requirement for membership. It was adopted in 1950 and came into force three years later. It provides for civil and political rights and its main strength is its implementation machinery, the European Court of Human Rights. This court and its jurisprudence are admired throughout the world and are often referred to by the UN and by constitutional courts of numerous countries and other regional systems.

Just as at the UN level, social and economic rights in Europe are provided for in a separate document. The (Revised) European Social Charter is a binding document that covers rights to safeguard people's standard of living in Europe. The charter has been signed by 45 member states and, by 2010, it had been ratified by 30 of them.

In addition to these two major instruments, the Council of Europe's action in the field of human rights include other specific instruments and conventions that complement the guarantees and provisions of the ECHR by addressing specific situations or vulnerable groups. Conventional monitoring systems are complemented by other independent bodies such as the European Commission against Racism and Intolerance and the Commissioner for Human Rights. Altogether, the work of the Council of Europe for human rights should be able to take into account social, scientific and technological developments, and the possible new challenges that they present for human rights.

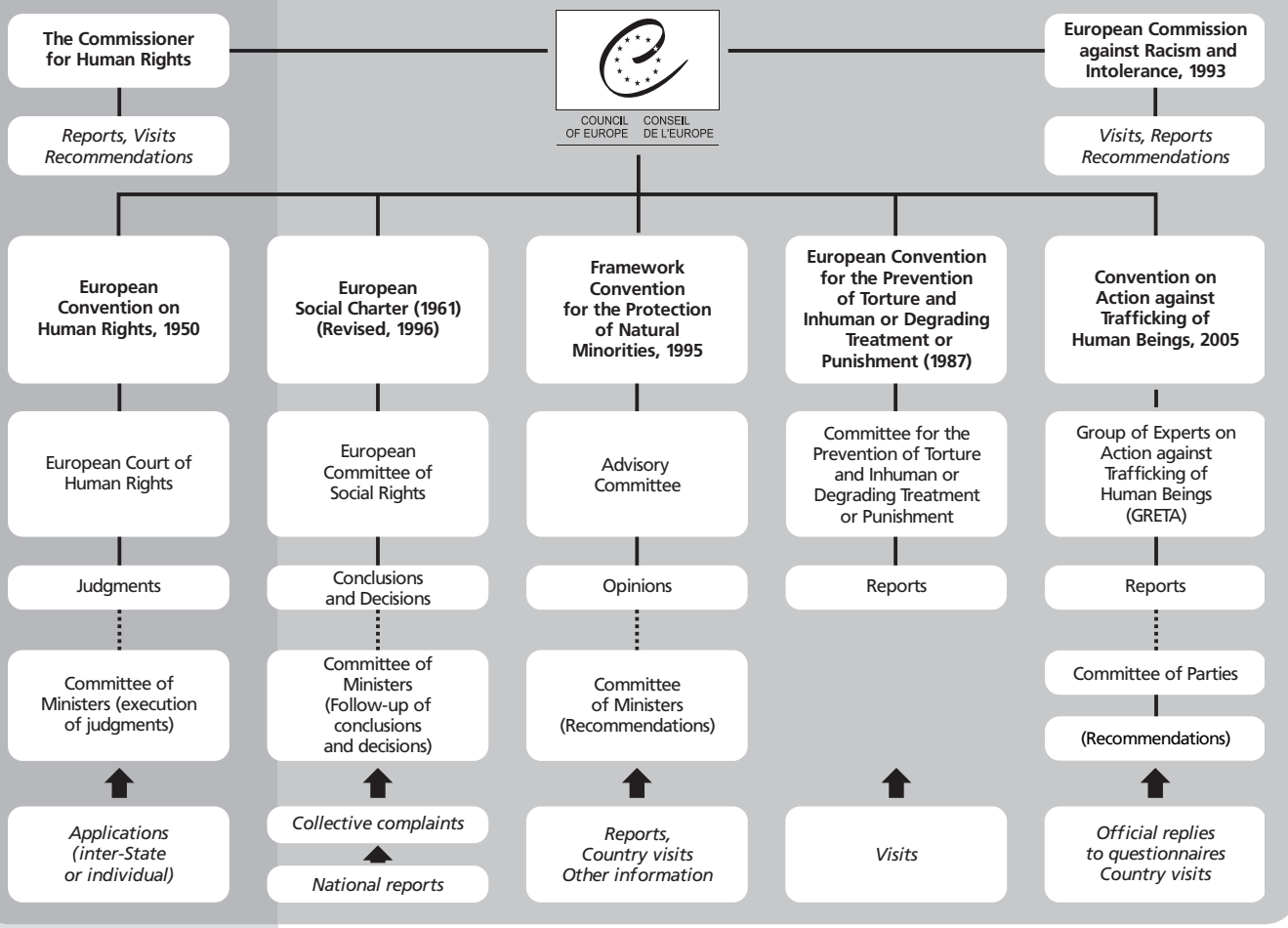
Human Rights Development

Human rights instruments are a record of our latest understandings of what human dignity requires. Such instruments are likely to be always one step behind, in that they are addressing challenges that have already been acknowledged rather than those that remain so institutionalised and embedded in our societies that we still fail to acknowledge them as rights and rights violations.

In the Council of Europe, the standard-setting work of the organisation seeks to propose new legal standards to respond to social measures to deal with problems arising in the member States concerning issues within their competence to the Committee of Ministers. These measures may include proposing new legal standards or adapting existing ones. This is how the procedures of the European Court of Human Rights are evolving so that it remains effective, how provisions for abolishing the death penalty have been adopted, and how new convention-based instruments, such as the Convention on Action against Trafficking of Human Beings, adopted in 2005, have come to light.

In this sense, human rights instruments will continue to be revised and advanced for time immemorial. Our understanding, case law and – most of all – our advocacy will continue to push, pull and stretch human rights continuously. The fact that the provisions of human rights conventions and treaties are sometimes seen as being below what we would sometimes expect should not be a reason to question what human rights represent as hope for humanity. Human rights law will often remain behind what human rights advocates would expect, but it also remains their most reliable support.

Main human rights instruments and implementation mechanisms of the Council of Europe



Fighting racism and intolerance

All human rights instruments contain non-discrimination and equality guarantees, whether they are UN, Council of Europe, EU or OSCE standards. At the UN level, the International Convention on the Elimination of All Forms of Racial Discrimination came into force in 1969 and is monitored by an expert body, the Committee on the Elimination of Racial Discrimination. The Committee receives and reviews state reports regarding compliance with the treaty, has an early warning procedure aimed at preventing situations fuelled by intolerance that may escalate into conflict and serious violations of the Convention, and a procedure for receiving individual complaints where the state concerned has allowed for this. The European Union's Race Directive, in turn, applies to employment and to the provision of goods and services by the State and private actors.

The European Commission Against Racism and Intolerance (ECRI) is a mechanism of the Council of Europe. Established in 1993, ECRI's task is to combat racism, xenophobia, antisemitism and intolerance at the level of Europe as a whole and from the perspective of the protection of human rights. ECRI's action covers all necessary measures to combat violence, discrimination and prejudice faced by persons or groups of persons, notably on grounds of race, colour, language, religion, nationality and national or ethnic origin.

ECRI's members are designated by their governments on the basis of their in-depth knowledge in the field of combating intolerance. They are nominated in their personal capacity and act as independent members.

ECRI's main programme of activities comprises:

- a country-by-country approach consisting of carrying out in-depth analyses of the situation in each of the member countries in order to develop specific, concrete proposals, matched by follow-up
- work on general themes (the collection and circulation of examples of good practice on specific subjects to illustrate ECRI's recommendations, and the adoption of general policy recommendations)
- activities in liaison with the community, including awareness-raising and information sessions in the member states, co-ordination with national and local NGOs, communicating an anti-racist message and producing educational material.

Protocol 12 of the European Convention on Human Rights

An additional protocol to the ECHR was adopted in 2000 and entered into force in 2005; this was Protocol 12. As of early 2011 it has been signed by 19 states and ratified by 18. Its main focus is the prohibition of discrimination.

The ECHR already guarantees the right not to be discriminated against (Article 14) but this is thought to be inadequate in comparison with those provisions of other international instruments such as the UDHR and the ICCPR. The main reason is that article 14, unlike the others, does not contain an independent prohibition of discrimination; that is, it prohibits discrimination only with regard to the "enjoyment of the rights and freedoms" set forth in the Convention. When this protocol came into force, the prohibition of discrimination gained an "independent life" from other provisions of the ECHR. The Court found a violation of this provision for the first time in 2009 in Sejdič and Finci v. Bosnia and Herzegovina (GC, nos. 27996/06 and 34836/06, 22 December 2009).

Enforcing human rights

How can we ensure that these protection mechanisms work? Who or what compels states to carry out their obligations?

At a national level, this work is carried out by courts – when human rights instruments have been ratified or incorporated into national law – but also, depending on the country, by ombudsman offices, human rights committees, human rights councils, parliamentary committees, and so on.

The main international supervisory bodies are commissions or committees and courts, all of which are composed of independent members – experts or judges – and none of whom represent a single state. The main mechanisms used by these bodies are:

- Complaints (brought by individuals, groups or states)
- Court cases
- Reporting procedures.

Since not all human rights instruments or regional systems use the same procedures for implementing human rights, a few examples will help to clarify.

Complaints

Complaints against a state are brought before a commission or committee in what is usually referred to as a quasi-judicial procedure. The supervisory body then takes a decision and states are expected to comply with it, though no legal enforcement procedure exists. Often a state needs to give an additional declaration or ratification of an optional protocol to signify its acceptance of the complaints system. The Human Rights Committee (or "ICCPR Committee") and the Committee on the Elimination of Racial Discrimination (within the United Nations system), and the Inter-American Commission on Human Rights (within the Organisation of American States) are examples of bodies dealing with such complaints.

? *What sanctions could exist if we established an International Human Rights Court?*

Court cases

European Court of Human Rights

Inter-American Court of Human Rights

African Court on Human and People's Rights

So far there are three permanent regional courts which exist as supervisory bodies specifically for the implementation of human rights: the European Court of Human Rights, the Inter-American Court of Human Rights and the African Court on Human and Peoples' Rights (AfCHPR). The Inter-American Court of Human Rights was established by the Organization of American States in 1979 to interpret and enforce the American Convention on Human Rights. The African Court is the most recent of the regional courts, having come into being in January 2004. It decides cases in compliance with the African Charter on Human and Peoples' Rights in relation to state members of the African Union. Based in Arusha, Tanzania, the Court's judges were elected in 2006 and it delivered its first judgment in December 2009, declaring it had no jurisdiction to hear the case Yogogombaye v Senegal.

International Criminal Court

After ratification of the Rome Statute by 60 countries, the first permanent international criminal court came into force in 2002 to try cases related to war crimes, crimes against humanity and genocide. This International Criminal Court (ICC) tries individuals accused of crimes against humanity, genocide and war crimes but only if national courts are unwilling or unable to investigate or prosecute these crimes. To date the ICC has investigated five situations in Northern Uganda, the Democratic Republic of the Congo, the Central African Republic, Sudan (Darfur) and Kenya. Its groundbreaking case law has helped advance human rights understandings, for example in relation to the incitement of genocide and the right to free and fair elections.

International Court of Justice

The International Court of Justice (ICJ) is the principal judicial organ of the UN. It has a dual role: to settle in accordance with international law the legal disputes submitted to it by states, and to give advisory opinions on legal questions. Only states can bring a case against another state and usually the cases are to do with treaties be-

tween states. These treaties may concern basic relations between states, (for example commercial or territorial) or may relate to human rights issues. The ICJ does not allow individuals to bring human rights or other claims to it. It has, however, contributed to furthering human rights by interpreting and developing human rights rules and principles in cases which states or international bodies have brought to it. It has addressed rights such as self-determination, non-discrimination, freedom of movement, the prohibition of torture, and so on.

There is often confusion surrounding the roles of the European Court of Human Rights (ECHR), the European Court of Justice (ECJ) and the International Court of Justice (ICJ). In actual fact, the three bodies are very different in terms of their geographical jurisdiction and the types of cases they examine.

The ECJ is a body of the European Union. This is a court whose main duty is to ensure that Community law is not interpreted and applied differently in each member state. It is based on Community law and not human rights law; but sometimes Community law may involve human rights issues.

The International Court of Justice (ICJ) is the principle judicial organ of the United Nations and its role was discussed above.

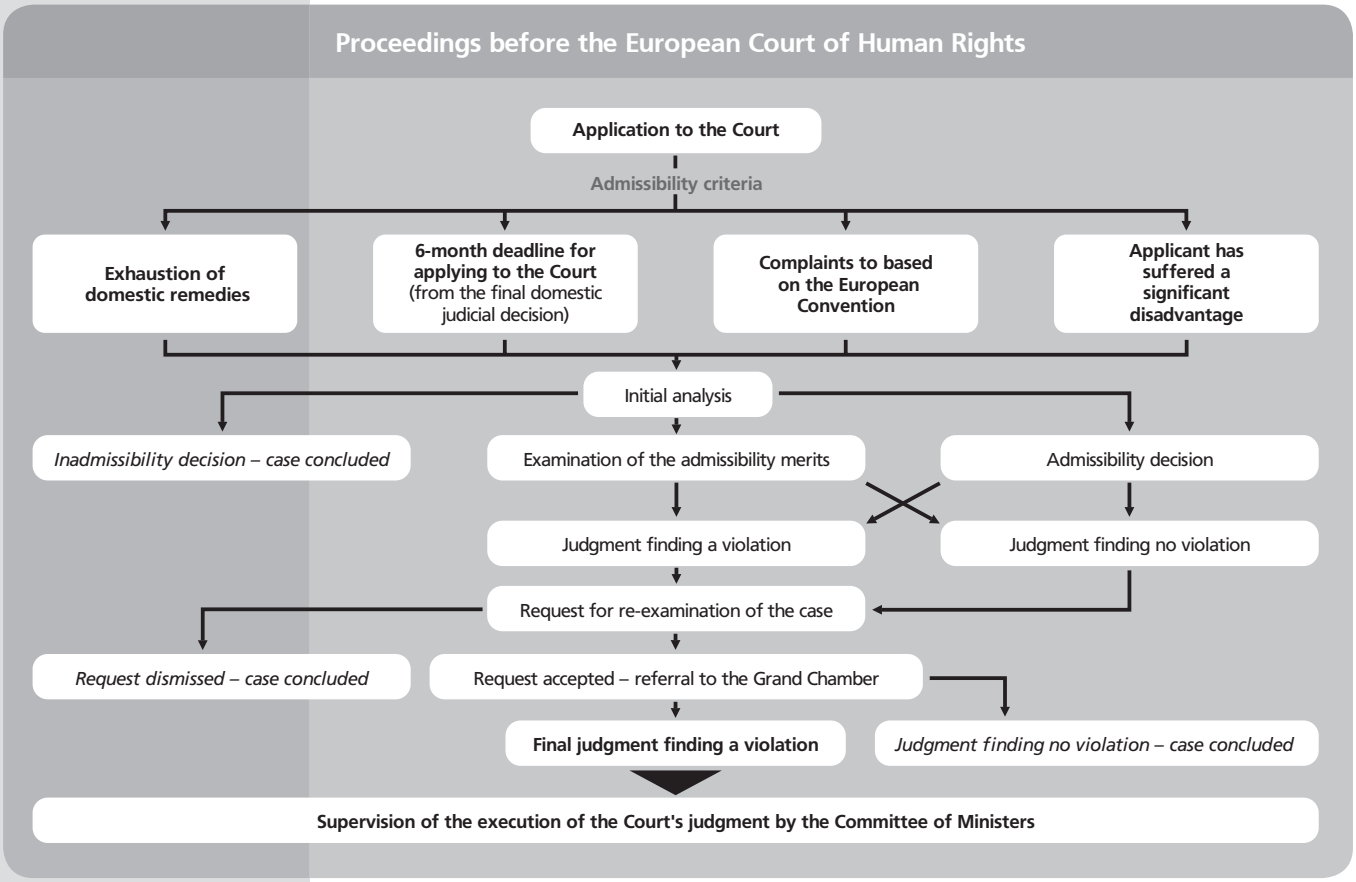
The European Court of Human Rights

The European Court of Human Rights in Strasbourg is famous for a number of reasons, but perhaps above all, because it gives life and meaning to the text of the ECHR. One of its main advantages is the system of compulsory jurisdiction, which means that as soon as a state ratifies or accedes to the ECHR, it automatically puts itself under the jurisdiction of the European Court. A human rights case can be brought against the State Party from the moment of ratification.

There were 1,625 judgments delivered by the Court in 2009, which means more than 4 per day (including weekends and holidays!).

Another reason for its success is the force of the Court's judgment. States have to comply with the final judgment. Their compliance is supervised by the Committee of Ministers of the Council of Europe.

In every case brought before the European Court, the procedure also includes the possibility of having a friendly settlement based on mediation between the parties.
The Court has been able to develop over time. When it was initially set up in 1959, it was only a part-time court working together with the European Commission of Human Rights. With the increase of cases, a full-time court became necessary and one was set up in November 1998. This increase in the number of cases is clear evidence of the Court's success, but this workload is also jeopardising the quality and effectiveness of the system. People know that the Court is there and able to step in when they feel their fundamental rights are being infringed; however, the authority and effectiveness of the ECHR at the national level should be ensured, in accordance with the "principle of subsidiarity", which foresees that states have primary responsibility to prevent human rights violations and to remedy them when they occur.



Source:

www.echr.coe.int

Some emblematic cases of the European Court of Human Rights

- ***Soering v. the UK*** (June 1989): This was a case involving a man who was to be extradited to US to face charges of murder, where the crime was punishable by the death penalty. The Court took the view that to send him back to the US would be against the prohibition of torture, inhuman or other degrading treatment or punishment (Article 3, ECHR). One consequence of this decision was that the protection of individuals within a member state of the Council of Europe went beyond European borders. This principle has already been followed in other cases, such as *Jabari v. Turkey* (July 2000), and has protected asylum seekers from being sent back to a country where they would have their lives endangered.
- ***Tyrer v. the UK*** (March 1978): In this case, the Court considered that corporal punishment as a punishment for juvenile offenders was against the ECHR because it violated the right not to be tortured or to have degrading and inhuman treatment or punishment, as guaranteed under Article 3. In the Court's words: "his punishment – whereby he was treated as an object in the power of the authorities – constituted an assault on precisely that which it is one of the main purposes of Article 3 (Art. 3) to protect, namely a person's dignity and physical integrity". This case is a good example of the living nature of the ECHR, where the Court keeps pace with the changing values of our society.
- ***Kokkinakis v. Greece*** (April 1993): This was an interesting case, which dealt with the conflict between the rights of different people. It was based on the issue of proselytising and whether the teaching of a religion (guaranteed under article 9 of ECHR) violates another person's right to freedom of religion.

The court thought it necessary to make a clear distinction between teaching, preaching or discussing with immoral and deceitful means to convince a person to change his/her religion (such as offering material or social advantages, using violence or brainwashing).

- ***DH v Czech Republic*** (November 2007): This was a case taken by 18 Roma children in the light of the fact that Roma students were segregated into special schools for children with learning disabilities, regardless of their ability. This meant that they would also have little chance in subsequently accessing higher education or job opportunities. In its judgment, the Court for the first time found a violation of article 14 (prohibition of discrimination) in relation to a "pattern" of racial discrimination in a particular sphere of public life, in this case public schools. The Court ruled that this systemic pattern of racial segregation in schooling violated non-discrimination protections in the ECHR (Article 14). It also noted that a general policy or measure, couched in neutral terms, may still discriminate against a particular group and result in indirect discrimination against them. The case was a first in challenging systemic racial segregation in education.

? *Do you know of any important cases against your country at the European Court of Human Rights?*

Reports and reviews

The majority of human rights instruments require states to submit periodic reports. These are compiled by states following the directions of the supervisory body. The objective of such reporting, and the subsequent review with the corresponding monitoring body, is a frank exchange of challenges being faced in efforts towards the realisation of the rights concerned. The reports are publicly examined in what is referred to as the "state dialogue". The state reports are examined alongside any NGO "shadow reports", based on their own sources and analysis, addressing the record of that state. After the dialogue between state representatives and independent expert members of the monitoring body, that body issues its observations regarding the compliance of that state with the standards upheld in the binding instrument under review. These observations address both positive and critical aspects regarding the state's record. The ICCPR, ICESCR, and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) are examples of instruments requiring the submission of such periodic reports.

As well as this state dialogue procedure, monitoring bodies may also be empowered to carry out "in situ" or field visits to observe the situation of human rights first hand. Most such visits require the explicit permission of the state on a case-by-case basis. However, efforts are being made to allow for open standing invitations, for example with states publicly issuing standing invitations for visits by any UN Special Mandate holders.

More robust procedures have also been developed under a number of instruments to allow for intrusive ongoing visits, in the effort not only to respond to, but also to prevent, violations of human rights.

The CPT prevents ill-treatment of persons deprived of their liberty in Europe

The European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment (1987) offers one such example. It is based on a system of visits by members of the European Committee for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment (CPT) to places of detention, for example prisons and places of youth detention, police stations, army barracks and psychiatric hospitals. Members of the CPT observe how detainees are treated and, if necessary, recommend improvements in order to comply with the right not to be tortured or to be inhumanly treated. This mechanism has since inspired the development of a similar UN mechanism. CPT delegations periodically visit states that are party to the Convention but may organise additional ad hoc visits if necessary. As of 9 August 2012, the CPT had conducted 323 visits and published 272 reports.

The reports of the CPT are usually public: http://www.cpt.coe.int

An important function of the CPT's work was seen in the case of the hunger strikes in Turkish prisons in 2000-2001. When the Turkish government was drawing up changes to the prison system, a number of prisoners used hunger strikes to protest against some of the reforms. Their demonstrations became violent. The CPT became actively involved in negotiations with government and hunger strikers, investigating the events surrounding the hunger strikes and looking at how the draft laws could reform the Turkish prison system. The CPT has visited Turkey every year since 1999, except in 2008. More recent CPT visits have included those to Serbia, Albania and Greece.

The Council of Europe Commissioner for Human Rights

The office of the Council of Europe Commissioner for Human Rights was set up in 1997. The purpose of this independent institution is both to promote the concept of human rights and to ensure effective respect for and full enjoyment of these rights in Council of Europe member States. The Commissioner is elected by the Parliamentary Assembly for a non-renewable term of office of six years.

The Commissioner is a non-judicial institution whose action is to be seen as complementary to the other institutions of the Council of Europe which are active in the promotion of human rights. The Commissioner is to carry out its responsibilities with complete independence and impartiality, while respecting the competence of the various supervisory bodies set up under the European Convention on Human Rights or under other Council of Europe human rights instruments.

www.coe.int/commissioner

The Commissioner for Human Rights is mandated to:

- foster the effective observance of human rights, and assist member states in the implementation of Council of Europe human rights standards
- promote education in and awareness of human rights in Council of Europe member states
- identify possible shortcomings in the law and practice concerning human rights
- facilitate the activities of national ombudsperson institutions and other human rights structures, and
- provide advice and information regarding the protection of human rights across the region.

The Commissioner can deal ex officio with any issue within its competence. Although it may not take up individual complaints, the Commissioner can act on any relevant information concerning general aspects of the protection of human rights as enshrined in Council of Europe instruments.

Such information and requests to deal with it may be addressed to the Commissioner by governments, national parliaments, national ombudsmen or similar institutions, as well as by individuals and organisations. The Commissioner's thematic work has included the issuing of reports, recommendations, opinions and viewpoints on the human rights of asylum seekers, immigrants and Roma.

The Council of Europe Commissioner for Human Rights should not be confused with the United Nations Human Rights Commissioner.

United Nations High Commissioner for Human Rights

Many NGOs lobbied for the creation of the post of the UN High Commissioner for Human Rights and the decision for its creation was agreed at the UN World Conference on Human Rights in Vienna in 1993, which recommended that the General Assembly consider the question of establishing such a High Commissioner for the promotion and protection of all human rights as a matter of priority. This was done in the same year.

The United Nations High Commissioner for Human Rights is appointed by the UN Secretary-General and approved by the General Assembly as a "person of high moral standing" with expertise in human rights as the UN official with principal responsibility for UN human rights activities: their role includes the promotion, protection and effectively enjoyment of all rights, engagement and dialogue with governments on securing human rights, and enhancing international co-operation and UN co-ordination for the promotion and protection of all human rights. As the principal human rights official of the UN, the High Commissioner's activities include the direction of the Office of the High Commissioner for Human Rights (OHCHR) and its regional and country offices. The OHCHR supports the work of a wide range of UN human rights activities and works for the promotion and protection of human rights and the enforcement of universal human rights norms, including the World Programme on Human Rights Education.

Is this sufficient?

Many people would argue that the poor human rights record in the world is a result of the lack of proper enforcement mechanisms. It is often left up to individual states to decide whether they carry out recommendations. In many cases, whether an individual or group right will in fact be guaranteed depends on pressure from the international community and, to a large extent, on the work of NGOs. This is a less than satisfactory state of affairs, since it can be a long wait before a human rights violation is actually addressed by the UN or the Council of Europe.

Can anything be done to change this? Firstly, it is essential to ensure that states guarantee human rights at national level and that they develop a proper mechanism for remedying any violation. At the same time, pressure must be put on states to commit themselves to those mechanisms that have enforcement procedures.

4.4 Human Rights Activism and the Role of NGOs

"Everyone has the right, individually and in association with others, to promote and to strive for the protection and realization of human rights and fundamental freedoms at the national and international levels."
Article 1, UN Declaration on Human Rights Defenders

What are NGOs?

Get up, stand up, stand up for your rights!

Bob Marley

The term non-governmental or non-profit is normally used to cover the range of organisations which go to make up civil society. Such organisations are characterised, in general, by having as the purpose of their existence something other than financial profit. However, this leaves a huge multitude of reasons for existence and a wide variety of enterprises and activities. NGOs range from small pressure groups on, for example, specific environmental concerns or specific human rights violations, through educational charities, women's refuges, cultural associations, religious organisations, legal foundations, humanitarian assistance programmes – and the list could continue – all the way to the huge international organisations with hundreds or even thousands of branches or members in different parts of the world.

In this section, we look briefly at the significant role that such organisations have had, and continue to have, in the protection of human rights throughout the world. At nearly every level of the different attempts to preserve the dignity of individual citizens when this is threatened by the power of the state, NGOs play a crucial role in:

- fighting individual violations of human rights either directly or by supporting particular "test cases" through relevant courts
- offering direct assistance to those whose rights have been violated
- lobbying for changes to national, regional or international law
- helping to develop the substance of those laws
- promoting knowledge of, and respect for, human rights among the population.

The contribution of NGOs is important not only in terms of the results that are achieved, and therefore for the optimism that people may feel about the defence of human rights in the world, but also because NGOs are, in a very direct sense, tools that are available to be used by individuals and groups throughout the world. They are managed and co-ordinated – as many organisations are – by private individuals, but they also draw a large part of their strength from other members of the community offering voluntary support to their cause. This fact gives them great significance for those individuals who would like to contribute to the improvement of human rights in the world.

Types of human rights NGOs

The 1993 UN World Conference on Human Rights – known as the Vienna Conference – was attended by 841 NGOs from throughout the world, all of which described themselves as working with a human rights mission. Though an impressive figure in itself, this actually represented only a tiny fraction of the total number of human rights NGOs active in the world.

Most self-professed "human rights organisations" tend to be engaged in the protection of civil and political rights. The best known of such organisations, at least on the international stage, include Amnesty International, Human Rights Watch, the International Federation for Human Rights, Human Rights First and Interights. However, as we have seen, civil and political rights are just one category of the many different human rights recognised by the international community, and new rights are continuing to emerge, even today. When we take this into account and consider the NGOs active in countering poverty, violence, racism, health problems, homelessness and environmental concerns, to name just a few, the actual number of NGOs engaged in human rights protection, in one form or another, runs into the hundreds of thousands throughout the world.

? *Do you know of any NGOs fighting for human rights in your country?*

How do they influence the process?

NGOs may attempt to engage in the protection of human rights at various different stages or levels, and the strategies they employ will vary according to the nature of their objectives – their specificity or generality; their long-term or short-term nature; their local, national, regional or international scope, and so on.

God gives us hands, but He does not build bridges.

Arab proverb

a. Direct assistance

It is particularly common for NGOs working on social and economic rights to offer some form of direct service to those who have been victims of human rights violations. Such services may include forms of humanitarian assistance, protection or training to develop new skills. Alternatively, where the right is protected by law, they may include legal advocacy or advice on how to present claims.

In many cases, however, direct assistance to the victim of a violation or a human rights defender is either not possible or does not represent the best use of an organisation's resources. On such occasions, and this probably represents the majority of cases, NGOs need to take a longer term view and to think of other ways either of rectifying the violation or of preventing similar occurrences from happening in the future.

b. Collecting accurate information

If there is a fundamental strategy lying at the base of the different forms of NGO activism, it is perhaps the idea of attempting to "show up" the perpetrators of injustice. Governments are very often able to shirk their obligations under the in-

ternational treaties, or other rights standards, that they have signed up to because the impact of their policies is simply not known to the general public. Collecting such information and using it to promote transparency in the human rights record of governments is essential in holding them to account and is frequently used by NGOs. They attempt to put pressure on people or governments by identifying an issue that will appeal to people's sense of injustice and then making it public.

Two of the best known examples of organisations that are reputed for their accurate monitoring and reporting are Amnesty International and the International Committee of the Red Cross. Both of these organisations possess authority not only among the general public but also at the level of the UN, where their reports are taken into account as part of the official process of monitoring governments that have agreed to be bound by the terms of international treaties.

It can be fun to write to people who lead authoritarian or repressive regimes, have a dictator as a pen-pal, and be a complete nuisance to him by sending him these letters.

Sting

c. Campaigning and lobbying

International actors often engage in campaigning and advocacy in order to bring about a policy change. Again, there are numerous forms, and an NGO will try to adopt the most appropriate one, given the objectives it has in mind, the nature of its "target", and of course, its own available resources. Some common practices are outlined below.

- Letter-writing campaigns are a method that has been used to great effect by Amnesty International and other NGOs. People and organisations "bombard" government officials with letters from thousands of its members all over the world.
- Street actions or demonstrations, with the media coverage that these normally attract, may be used when organisations want to enlist the support of the public or to bring something to the public eye in order to "name and shame" a government.
- The media will frequently play an important part in lobbying practices, and social media and the Internet are now assuming an increasingly significant role.
- Shadow reports are submitted to UN human rights monitoring bodies to give an NGO perspective of the real situation regarding the enjoyment of human rights in a particular country.

In addition to demonstrations of support or public outrage, NGOs may also engage in private meetings or briefings with officials. Sometimes the mere threat of bringing something to the public eye may be enough to change a policy or practice, as in the story below. Whilst this used to be mobilised, at one time, through tapes, posters and faxes, it is now mobilised through email campaigns and petitions, internet sites, blogs and electronic social networks.

In general, the greater the backing from the public or from other influential actors (for example, other governments), the more likely is it that a campaign will achieve its objectives. Even if they do not always use this support directly, NGOs can ensure that their message is heard simply by indicating that a large popular movement could be mobilised against a government or many governments.

? *Have there been any high profile campaigns in your country? What was the outcome?*

d. Human rights education and awareness

Many human rights NGOs also include, at least as part of their activities, some type of public awareness or educational work. Realising that the essence of their support lies with the general public, NGOs will often try to bring greater knowledge of human rights issues to members of the public. A greater knowledge of these issues and of the methods of defending them is likely to engender a greater respect and this, in turn, will increase the likelihood of being able to mobilise support in particular instances of human rights violations. It is that support, or potential support, that lies at the base of the success of the NGO community in improving the human rights environment.

The challenge for human rights education is to focus on questions of participation, accessibility and inclusiveness

Forum Learning, Living Acting for Human Rights, 2009

Examples of successful activism

Centre on Housing Rights and Evictions (COHRE)

This human rights organisation was established in 1994 in order to work for the protection of housing rights and the prevention of forced evictions around the world. COHRE utilises the international human rights law understanding of "housing" as implying more than a roof over one's head. COHRE emphasises that "roughly half of the world's population does not currently have access to adequate housing that is guaranteed to them under international human rights law". In ensuring the protection of adequate housing rights, COHRE and its partners around the world provide analysis, advocacy, public education, training and litigation work in relation to:

- forced evictions
- security of tenure
- access to land
- water and sanitation
- women and housing rights
- litigation and legal advocacy
- restitution and return
- the impact of mega events on housing rights.

In a recent landmark decision in November 2010, in COHRE v. Italy, the Council of Europe's Committee of Social Rights (supervising the Revised European Social Charter) found Italy to have violated the rights of its Roma population due to the destruction of Roma camps and the eviction and expelling of Roma from Italy. These mass expulsions of non-Italian Roma who are citizens of other EU states had increased dramatically after 2008. Violations were found in relation to: discrimination and violations of the rights of Roma people to adequate housing; social, legal and economic protection; protection against poverty and social exclusion; and the right of migrant Roma families to protection and assistance. Italy's policies and practices, which leave Roma residents living in segregated and grossly inadequate housing conditions, were also criticised.

See the COHRE website: http://www.cohre.org

Article 31 – The right to housing

With a view to ensuring the effective exercise of the right to housing, the Parties undertake to take measures designed:

1. to promote access to housing of an adequate standard
2. to prevent and reduce homelessness with a view to its gradual elimination
3. to make the price of housing accessible to those without adequate resources.

European Social Charter (revised), 1996

Environmental concerns in Switzerland

The chemical industry's toxic legacy should not become the burden of future generations.

Stefan Weber, Greenpeace campaigner

Between 1961 and 1976, several large chemical giants dumped more than 114,000 tons of toxic industrial chemical waste in the former clay pit of Bonfol in Switzerland. Although it would be illegal to dump the waste today, in 1961, when the landfill site was started, the law did not prohibit such landfills. The toxic waste remained at the site and continued to contaminate surrounding communities and the environment with a mixture of organic and inorganic pollutants.

On May 14 2000, around 100 Greenpeace activists occupied the Bonfol chemical landfill site, near Basel, Switzerland, demanding that the chemical companies that dumped toxic waste at the site take full responsibility for cleaning it up. The activists declared that they would occupy the site until the chemical companies committed themselves to cleaning it up in a manner that would not pose any further risk to human health or the environment.

See the Greenpeace website: www.greenpeace.org

Occupation of the landfill forced the chemical industry to meet with community representatives and with Greenpeace and, as a result, the chemical industry finally signed an agreement to complete a clean-up study by February 2001 and to start the clean-up process in 2001. The industry also agreed to involve the local communities and environmental organisations fully in the clean-up and to inform the local communities about the ground water and drinking water pollution resulting from the dump. On July 7th 2001, Greenpeace ended their occupation of the chemical dumpsite.

Countering Discrimination – The European Roma Rights Centre (ERRC)

See the ERRC website: http://www.errc.org

ERRC works to ensure that the human rights issues facing Romani communities are firmly on the political agenda in Europe and beyond. The ERRC's meticulous research has provided ongoing detailed information about the human rights situation of the Roma, particularly the violence they face, structural forms of discrimination against them and denial of access to economic and social rights to Roma. The ERRC seeks to contribute to the human rights situation of Romani communities through awareness raising, policy development and strategic litigation. Campaigns have exposed violence and hate speech against the Roma, segregation in schooling, forced evictions and coercive sterilisation against them.

Through its human rights education work, the ERRC aims primarily to empower Romani activists to fight for their equality. This is done through internships, research fellowships, workshops and the publication of manuals such as Knowing Your Rights and Fighting for Them: A guide for Romani activists

"ERRC research in Bulgaria, Hungary, the Czech Republic, Slovakia and Romania during early 2010 with police, NGOs and anti-trafficking experts found that Roma are perceived to represent 50-80% of victims [of trafficking in human beings] in Bulgaria, 40-80% in Hungary, 70% in Slovakia and up to 70% in parts of the Czech Republic."
Roma Rights Factsheet, EHRR

The diamond wars

Global Witness is an NGO campaigning against natural resource-related conflict and corruption and the environmental and human rights abuses that flow from that. It works to expose the brutality this leads to and to bring the perpetrators to justice.

See their website: http://www.globalwitness.org

One of its campaigns has addressed blood diamonds or conflict diamonds – that is, gems originating in areas controlled by forces or factions opposed to legitimate and internationally recognised governments, and used to fund military action against those governments, or against decisions of the UN Security Council. Evidence exposed by Global Witness confirmed that such resources have been used to fund conflicts in Africa that have led to the death and displacement of millions of people. Diamonds have also been used by terrorist groups such as al-Qaida to finance their activities and for money-laundering purposes. They collaborated with other NGOs and lobbied ceaselessly until a global campaign capable of taking on a global industry emerged.
In May 2000 the major diamond trading and producing countries, representatives of the diamond industry, and NGOs including Global Witness met in Kimberley, South Africa, and established an international diamond certification scheme, in 2003, known as the Kimberley Process. Under the scheme all diamonds traded by member countries are certified so that buyers can be sure they are conflict-free. Global Witness is an official observer of this scheme and continues to campaign for the strengthening and effective implementation of its rules to help ensure that diamonds can never again fuel conflict and can instead become a positive force for development.

Global Witness was co-nominated for the 2003 Nobel Peace Prize for its work combating conflict diamonds.

Wheelchair ramps in Tuzla

In 1996, a disability NGO in Tuzla, Boznia Herzegovina, decided to run a campaign for traffic awareness. Lotos, the organisation, aimed to raise awareness about disabled people and traffic issues, and identified several concrete objectives, including special parking spaces for disabled people, better access on public transport, and accessible pavements and roads. They held events over the course of a week, just before the election campaign began. At the end of that time, public awareness had been increased and all pavements in Tuzla were rebuilt with ramps!

I am completely confident in saying that Tuzla is the most accessible town for wheelchair users in the whole of Boznia and Herzegovina.

Campaigner, Tuzla

4.5 Questions and answers about Human Rights

? *What are human rights?*

Human rights are moral entitlements that every individual in the world possesses simply in virtue of the fact that he or she is a human being. In claiming our human rights, we are making a moral claim, normally on our own government, that you cannot do that, because it is a violation of my moral sphere and my personal dignity. No-one – no individual, no government – can ever take away our human rights.

? *Where do they come from?*

They come from the fact that we are not only physical beings, but also moral and spiritual human beings. Human rights are needed to protect and preserve every individual's humanity, to ensure that every individual can live a life of dignity and a life that is worthy of a human being.

? *Why "should" anyone respect them?*

Fundamentally, because everyone is a human being and therefore a moral being. The majority of individuals, if shown that they are violating someone else's personal dignity, will try to refrain. In general, people do not want to hurt other people. However, in addition to the moral sanctions of one's own conscience or that of others, there is now legislation in most countries of the world which obliges governments to respect the basic human rights of their citizens, even when they may be unwilling to do so.

? *Who has human rights?*

Absolutely everyone. Criminals, heads of state, children, men, women, Africans, Americans, Europeans, refugees, stateless persons, the unemployed, those in employment, bankers, those accused of carrying out acts of terrorism, charity workers, teachers, dancers, astronauts ...

? *Even criminals and heads of state?*

Absolutely everyone. Criminals and heads of state are humans too. The power of human rights lies in the very fact that they treat everyone as equal in terms of possessing human dignity. Some people may have violated the rights of others or may pose a threat to society and may therefore need to have their rights limited in some way in order to protect others, but only within certain limits. These limits are defined as being the minimum which is necessary for a life of human dignity.

? *Why do some groups require special human rights? Does this means that they have more rights than others?*

No, some groups, such as the Roma in Europe or Dalits and scheduled castes in India, have suffered such long-term discrimination in our societies that they need special measures to enable them to access general human rights standards on an equal basis

with others. Years of institutionalised discrimination and stereotypes, and outright hatred and obstacles, mean that just announcing generally applicable rights to them, and expecting that this is enough to ensure equality, would be farcical.

? *Why do we talk about human rights and not human responsibilities?*

Although some thinkers and NGOs have put forward strong arguments for the need for human responsibilities and even codes or declaration to articulate these, the human rights community has generally been reticent about this debate. The reason is that many governments make the "granting" of human rights dependent on certain "duties" imposed by the state or ruler, in this way making the whole idea of rights as birthrights meaningless. However, it goes without saying that we need to act responsibly as individuals and groups to respect the rights of others, not to abuse human rights and to advance the rights of others as well as ourselves. In fact, article 29 of the UDHR recognises that, "1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.".

? *Who looks after human rights?*

We all need to. There is legislation both at national and at international levels which imposes restrictions on what governments are able to do to their citizens but, if no-one points out that their actions are violating international norms, governments can continue to violate them with impunity. As individuals, we need not only to respect the rights of others in our everyday lives but also to keep watch on our governments and on others. The protective systems are there for all of us if we use them.

? *How can I defend my rights?*

Try pointing out that they have been violated; claim your rights. Let the other person know that you know they are not entitled to treat you in this way. Pinpoint the relevant articles in the UDHR, in the ECHR or the other international documents. If there is legislation in your own country, point to that as well. Tell others about it: tell the press, write to your parliamentary representative and head of state, inform any NGOs that are engaged in human rights activism. Ask their advice. Speak to a lawyer, if you have the opportunity. Make sure that your government knows what action you are taking. Make them realise that you are not going to give up. Show them the support you can draw on. In the final analysis, and if everything else has failed, you may want to resort to the courts.

? *How do I go to the European Court of Human Rights?*

The European Convention for the Protection of Human Rights and Fundamental Freedoms contains a procedure for individual complaints. However, there are strong admissibility requirements before a case can be considered. For example, you need to ensure that your complaint has already been raised in the national courts of your country (up to the highest court!) before you can bring a case to the European Court. If you wish to try, and you believe that you satisfy the admissibility requirements, then

you can bring a complaint. However, you are strongly advised to seek legal advice or the advice of NGOs working in the field in order to be sure that your claim has a real chance of success. Be aware that it can be a long and complicated process before a final judgment is given!

? *From whom can I claim my rights?*

Nearly all the basic human rights that are listed in the international documents are claims against your government, or state officials. Human rights protect your interests against the state, so you need to claim them from the state or from their representatives. If you feel that your rights are being violated by, for example, your employer or your neighbour, you cannot resort directly to international human rights legislation unless there is also something the government of the country ought to have done to prevent employers or neighbours from behaving in this way.

? *Does anyone have a duty to protect my rights?*

Yes. A right is meaningless without a corresponding responsibility or duty on someone else's part. Every individual has a moral duty not to violate your personal dignity but your government, in signing up to international agreements, has not just a moral duty but also a legal duty.

? *Are human rights only a problem in non-democratic countries?*

There is no country in the world that has a completely clean record on human rights, even today. There may be more frequent violations in some countries than others or they may affect a larger proportion of the population, but every single violation is a problem that ought not to have happened and that needs to be dealt with. An individual whose rights are violated in one of the established democracies is hardly likely to be comforted by the fact that, in general, their country has a "better" record on human rights than other countries in the world!

? *Have we made any progress in reducing human rights violations?*

Great progress – even if it sometimes seems a mere drop in the ocean. Consider the abolition of slavery, the vote for women, the countries that have abolished the death penalty, the freeing of prisoners of conscience as a result of international pressure, the collapse of the apartheid regime in South Africa, the cases that have been tried before the European Court and the laws that have had to be changed as a result. Consider the fact that the gradual change in international culture means that even the most authoritarian regimes now have to take human rights into consideration in order to be accepted on the international stage. There have been many positive results, particularly over the past 50 years, but a great deal more remains to be done.

4.6 Puzzlers

How can we say that human rights are universal, when there are people all over the world who are suffering violations of their rights?

These people still have their rights. The fact that they are being treated in such a way contravenes not only moral norms but also internationally agreed norms. Their state representatives are culpable under international law, and some countries are indeed "punished" by the international community, in the form of sanctions, or even by military means. However, such processes are often arbitrary, depending on other nations' interests rather than the degree of violation. The coming into being of the International Criminal Court has gone some way towards addressing this gap. As the first permanent, treaty-based international criminal court – established by the Rome Statute – this court is empowered to lend assistance in ending impunity for those that have committed the most serious crimes of concern to the international community: genocide, crimes against humanity and war crimes.

What use is the UDHR if it is not legally enforceable?

Even if there is not (yet) an international court before which governments can be tried under articles in the UDHR, this document has had enormous historical significance and continues even today to operate as a benchmark against which governments are judged internationally. Governments today know that if they willfully infringe rights listed in the document, they face the possibility of condemnation by other governments and even some form of sanctions. The process is not always entirely objective (!) but it is certainly a start. The UDHR also formed the basis for nearly all of the international treaties that have been drawn up and which are (to a greater or lesser extent) enforceable.

What use are "human rights" to me, when my government violates the rights of ordinary people on a daily basis and has no concern for the disapproval of the international community?

Again – they are a start; they are better than having nothing at all and they will, under the right circumstances and with the right approach, be able to influence the government to change some, if not all, of its practices. This can sometimes seem a very distant hope, when violations by the government are particularly severe or particularly frequent, but history has shown, time and again, that it is possible. Also, opportunities today are probably better than they have been up until now. Promoting change can be a slow process, but the fact that individuals have these rights and that they are increasingly recognised throughout the world – and are therefore at least of some concern to governments – provides us with a powerful weapon and a valuable head start.

If I respect the human rights of others, does that mean allowing them to do whatever they want?

Not if their desire involves violating your or anyone else's rights. But you may need to be careful not to be too demanding over the extent of your own rights: you might find someone's behaviour annoying or misguided, but that need not necessarily be an infringement

of your rights. Therefore, if you want others to allow you to behave as you wish, you may need to cultivate a more tolerant attitude towards the behaviour of others!

? *Can I do anything, including using violence against someone, to defend my rights?*

In general, no. But if it is a genuine case of self-defence, then a legitimate use of force, appropriate to the threat against you, may be admissible. It is not permissible as "retribution" for the wrong you have suffered but only in order to protect yourself from further harm. Torture is never admissible.

? *Why should I respect the rights of others if others do not respect my rights?*

Partly because if you don't respect others' rights, you may get into trouble yourself; partly because others deserve your respect, simply because they are human; and partly because you can set an example to others that will make it more likely for them to respect you. In the end, though, it is probably down to you and the type of person you want to be or the kind of world you want to live in. So you could reflect on what it would say about you if you were to behave in the manner that you dislike in others. Or think about the type of world it would be if everyone violated everyone else's rights in a tit-for-tat manner.

? *Why should those who violate the rights of others in the most inhumane way be regarded as subjects of "human" rights?*

This is perhaps the most difficult but also the most essential part of human rights theory to accept. It can sometimes seem that certain individuals are so lacking in humane characteristics that only blind faith could enable us to see them as human. The important points are perhaps the following:

- Firstly, despite some people's apparent inhumanity, every individual possesses some humanity. Villains love their mothers, their children, their husbands and wives – or someone. Villains feel pain, rejection, despair and jealousy; they desire to be appreciated, valued, supported, loved and understood. They all, every one of them, possess some, if not most, of these exclusively human emotions. That makes them human and deserving of our respect.
- Secondly, we do ourselves no good in desiring to hurt villains in the same way that they have hurt others: such feelings only make us less worthy of respect as well.
- Thirdly, even if, perchance, a villain were ever to emerge with "human" form but without any human characteristics (and there has never been one yet), who among us could say with absolute certainty that he or she is Not A Human? On what criteria? On the basis, perhaps, that they are incapable of loving or being loved? But what if we turn out to be mistaken in that belief?

The third point reminds us that we need to consider the risks for humanity as a whole in setting up some people to judge others where the consequences of that judgement are terrible and irreversible. Do we really want a world where such judgements are made and where some people are simply designated as not possessing human rights and therefore as non-human? Without the absolute universality of all human rights, that is the type of world that we would have.

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Chapter 5

Background Information on Global Human Rights Themes

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Children

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The Convention on the Rights of the Child

Human rights law defines a child as any human being below the age of 18. In 2005, UNICEF estimated the total number of children in the world at 2.2 billion. Children in Europe probably amount to about one tenth of this number – about 200 million.

The child must know that he is a miracle, that since the beginning of the world there hasn't been, and until the end of the world there will not be, another child like him.

Pablo Casals

Children are human beings, so they have exactly the same human rights as adults. However, children have been recognised as being in particular need of care and assistance, and for that reason they also have their "own" human rights treaty – the Convention on the Rights of the Child (CRC).

The CRC was adopted by the United Nations in 1989 and entered into force on 2 September 1990. The CRC applies to all children under the age of 18 in those countries that have accepted it – and nearly every country in the world has done so. Only the United States of America and Somalia have failed to ratify the Convention.

Why is the CRC important?

The CRC is the most widely ratified human rights instrument in the world. It stands as a landmark in the history of children's rights because it was the first legally binding international instrument adopted specifically to protect the rights of children.

The CRC does not offer children any more rights than other human beings, but it does recognise that additional guarantees may be necessary in order to make sure that children are able to access the human rights which are possessed by everyone. It is notable among international treaties for containing the full spectrum of human rights: civil, political, social, economic and cultural rights.

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

UDHR, Article 25 (2)

The CRC marked a shift in the way children are viewed, as the CRC considers children as individuals with rights and responsibilities that reflect their evolving capacities. Furthermore, the CRC has set a specific framework for claiming rights for children.

If every child, regardless of their sex, ethnic origin, social status, language, age, nationality or religion has these rights, then they also have a responsibility to respect each other in a humane way. If children have a right to be protected from conflict, cruelty, exploitation and neglect, then they also have a responsibility not to bully or harm each other. If children have a right to a clean environment, then they also have a responsibility to do what they can to look after their environment.[1]

? *Why are some rights harder for children to access than for adults?*

How does the CRC work?

Every 5 years, country signatories to the CRC have to report back to the Committee on the Rights of the Child on progress made in ensuring respect for the rights included in the Convention. Other organisations are also encouraged to submit reports, and NGOs will very often pick up on possible violations of the Convention which have not been mentioned in the Government's official report.

The Committee is made up of independent experts and after it has considered all submitted reports – the government's, and those submitted by NGOs – and held a session in Geneva to question representatives of the government, it issues a series of Concluding Observations. These are intended to be recommendations which countries should implement in order to correct or improve on areas where the Committee feels the Convention is not being respected properly. They will check back on whether these recommendations have been implemented next time the government submits its report.

Your children are not your children. They are the sons and daughters of Life's longing for itself... You may house their bodies but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

Kahlil Gibran

? *What would you report to the Committee on the Rights of the Child on children's rights in your country?*

Optional protocols to the CRC

There are two optional protocols to the CRC, both adopted in May 2000, which are also monitored by the Committee on the Rights of the Child. The first is the Optional Protocol on the Involvement of Children in armed conflict; the second is the Optional Protocol on the Sale of Children, Child Prostitution and Child Pornography.

In June 2011, the UN Human Rights Council adopted the draft of a third Optional Protocol on a communications procedure for children's rights violations. The new protocol will enable the Committee on the Rights of the Child to examine communications from children and their representatives alleging violations of their rights.

Essential features of the CRC

The CRC has 54 articles that include the full and wide range of rights – civil, political, cultural, social and economic, and they all serve as a framework for the protection of the rights of human beings under 18 years of age. The CRC is based on 3 categories of rights and is guided by four main principles.

The three "P"s

The rights-protecting articles in the CRC can be grouped under three categories, often known as the "three Ps" – participation, protection and provision.

The **participation** element was (and still is) highly innovative, and reflects the Convention's understanding of children as subjects, rather than objects of law. Many adults, and many societies, tend to treat children as if they were incapable of independent thought, and as if their preferences or feelings were of little consequence – at least in relation to decisions about their welfare. However, the Convention promotes the idea of children as people, whose wishes do need to be taken into account. The Convention says that children are entitled to be respected and treated with dignity simply because they are human, whatever their age. Part of that "treating them with dignity" is allowing them to be autonomous beings, allowing them to express their wishes and thoughts as soon as they are capable of doing so, and for those wishes and thoughts to be an important factor in decisions concerning them.

In addition to acknowledging the rights of children to participate, the Convention also recognises that children may be in need of special **protection**, for example against abuse, violence, exploitation and cruelty.

The third "P", for **provision**, covers the rights necessary for the basic survival and for the full development of the child, for example, the right to adequate food, clean water, shelter, formal education, and health care.

? *How much do you listen to and respect the wishes of the young people you work with?*

KEY DATES

15 May
International Day of Families
1 June
International Children's Day
4 June
International Day of Innocent Child Victims of Aggression
12 August
International Youth Day
20 November
Universal Children's Day

Children's parliament in Finland

A virtual parliament building has been constructed online for the use of the Finnish Children's Parliament. This virtual building provides representatives with a place, independent of time and location, to interact and further their activities.

The Board and Committees of the Children's Parliament meet weekly online in chat rooms, and discuss issues and prepare for future plenary sessions.

The members of the Children's Parliament discuss issues online in their own discussion forums, respond to surveys submitted by decision makers, and hold a two-week online plenary session. The Board and all of the children also meet in person. http://www.lastenparlamentti.fi

The four principles

Underlying the whole of the Convention is a set of four guiding principles, or general requirements for all rights contained in the treaty. These principles also feature as separate articles in the treaty. When the UN Committee on the Rights of the Child drew up Guidelines for reporting on the Convention, these principles were listed as separate items to be reported on.

States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

CRC, Article 12.

Principle 1: Non-discrimination (Article 2)

The non-discrimination article is open-ended: it prohibits discrimination on the grounds listed, but also disallows for other forms not mentioned explicitly. Girls should be given the same possibilities as boys, able-bodied the same as disabled children, Muslim the same as Hindu the same as Christian, rich the same as poor, and so on.

Principle 2: The best interests of the child (Article 3)

This principle is related to the point about children being fully-fledged human beings, whose interests are important. Yet it goes even further: it does not merely say that children's needs are significant; it says that they should be the primary consideration in making decisions about the child. That may not necessarily mean doing exactly what the child wants on every occasion, because sometimes an outsider is a better judge of a child's interests, particularly over the long term.

States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

CRC, Article 2

? *Who do you think should decide about what is best for the child: the parents, the child or public authorities?*

1. In all actions concerning children ... the best interests of the child shall be a primary consideration.

CRC, Article 3

Principle 3: The right to life, survival and development (Article 6)

This principle is a great deal broader than it first appears: it imposes obligations on states signatories to the CRC to pay attention not only to the physical development of children, but also to their mental, spiritual, moral, psychological and social development. Governments are supposed to "create an environment" which is best suited to prepare each child for an individual life in a free society.

Principle 4: Respect for the views of the child (Article 12)

This principle has already been partly addressed under "participation", above. When State Parties report back to the Committee on the Rights of the Child, they are supposed to outline the opportunities for children to express views in the context of family life, school life, places of institutional and other forms of care, as well as in asylum-seeking procedures.

The state of children: facts and figures

The CRC was a giant step forwards in beginning the process of formalising governmental obligations and providing some form of accountability. However, it was, just the beginning of a process. In every country of the world, children's rights have a long way to go before they can meet the standards outlined in the Convention.

States Parties shall ensure to the maximum extent possible the survival and development of the child.

CRC, Article 6.2

Children in the world

- Of the 2.2 billion children in the world, 600 million live in extreme poverty. This means that one in four children lives on less than one euro a day.[2]
- Every year, almost 9 million children under the age of five die from largely preventable causes. However, this number was much higher 20 years ago and continues to decrease.[3]
- 17,000 children die of hunger every day.
- The UN estimates that some 250,000 children – boys and girls under the age of 18 – are associated with armed groups or armed forces.
- More than 100 million children of primary school age are not attending schools, with more girls than boys missing out.

Children in Europe

There are many issues facing children in Europe, and the following statistics represent a small selection. Other sections in these chapters provide further detail on some of the specific issues.

Children's rights in Europe

- Many children suffer violence within the family, in the community, in residential care and in other settings. In Central and Eastern Europe, 35% of schoolchildren responding to a survey said they had been bullied during the last two months previous to the interview, with the percentage ranging from 15 to 64%.
- 19% of children in the EU are at risk of poverty.
- More than 626,000 children live in residential institutions in the 22 countries that make up Central and Eastern Europe and the Commonwealth of Independent States, CEE/CIS.
- Some groups of children suffer discrimination, often on multiple grounds. For instance, Roma children frequently experience exclusion from education, and their access to healthcare may be poor. Many disabled children regularly experience prejudice or lack of awareness, and are routinely excluded from participating in decisions that affect them.
- Despite the European Union being one of the wealthiest regions in the world, children across the region continue to live in poverty. 9% of children under 14 live in households where no adult is in paid work. Child poverty and social exclusion have increased significantly in some EU countries during the past twenty years, with younger children facing a higher risk of relative poverty than any other group.

Street children

UNICEF has defined three types of street children: street-living children, who have run away from their families and live alone on the streets; street-working children, who spend most of their time on the streets, fending for themselves; and children from street-families, who live on the streets with their families. A report by the Children's Society in the UK found that:

- The number of Moroccan minors entering Spain has risen steadily since the Spanish Interior Ministry registered them for the first time in 1998. From 811 that year, the number more than quadrupled to 3,500 in 2002.
- The number of working street children in St. Petersburg, Russia, is estimated at between 10,000 and 16,000: 20% of those children are involved in prostitution.
- Some orphanages in Ukraine say that 97% of children leaving their institutions become homeless.
- About 2,500 children in Georgia have turned to the street to earn money, either by begging or prostituting themselves.
- 100,000 young people run away in the UK each year: 6.7% of the runaways had both birth parents, 13% had only a single birth parent, 18% had a step family, and 30.8% had "other family form".

For four months we didn't go to school, we went to six houses, no, seven houses and six new schools... I don't like moving, because every time I make new friends and then I have to move again and again and again.

Girl, 10, quoted in "Listen up – the voices of homeless children"

The time has come to make the protection of children – all our children – a common cause that can unite us across the boundaries of our political orientation, religious affiliation and cultural traditions. We must reclaim our lost taboos, and make the abuse and brutalization of children simply unacceptable.

Olara Otunnu, UN Special Representative for Children and Armed Conflict

? *Do you know the figures for children on the streets in your country?*

Trafficking

Almost every expert believes that trafficking is a growing problem, but one of the difficulties is that there is very little agreement on figures for the number of people concerned. The United States Government estimates that 600,000 – 800,000 people are trafficked each year across international borders. Evidence from the United Nations Office on Drugs and Crime indicates that more than 20% of victims of all trafficking, both within countries and across borders, are children.

Council of Europe Convention on Action against Trafficking in Human Beings

The Council of Europe Convention on Action against Trafficking in Human Beings entered into force on 1 February 2008. The treaty is based on recognition of the principle that trafficking in human beings constitutes a violation of human rights and is an offence to the dignity and integrity of the human being. It is a comprehensive treaty which aims to:

- Preventtr afficking
- Protect the human rights of victims of trafficking
- Prosecute the traffickers.

It applies to all forms of trafficking, whoever the victim and whatever the form of exploitation.

Violence against children

Corporal punishment

It is recognised in human rights law that children have a right to protection against all forms of violence, including corporal punishment, at home, at school, and in any other setting. Yet societies throughout the world, including many European countries, still tolerate and even approve certain forms of violence against children, in particular those inflicted in the home.

In 1998, the European Court of Human Rights issued a landmark judgment *(A v. UK)*, the first ruling on parental corporal punishment. Child "A", a young English boy, had been beaten by his stepfather with a cane, causing severe bruising. The European Court found that the boy's right to protection from degrading punishment had been breached.

As at June 2011, corporal punishment is unlawful in schools in 117 states, although in only 29 of these are children protected from violent punishment wherever they are, including at home. Twenty-two Council of Europe member states have prohibited violence at home, in schools, in penal systems and in alternative care systems.

Smacking children is not just a lesson in bad behaviour; it is a potent demonstration of contempt for the human rights of smaller, weaker people.

Thomas Hammarberg, Council of Europe Commissioner for Human Rights

? *Is it right to forbid all forms of corporal punishment on children?*

One test of the correctness of educational procedure is the happiness of the child.

Maria Montessori

Cyberbullying and sexual abuse images

Children can be exposed to a wide range of risks when they use the Internet, for example, viewing inappropriate material, online bullying and harassment, or becoming victims of abuse and exploitation, for example in the form of child grooming. People working in regular contact with children can take measures to protect them from such dangers by:

- Taking individual actions such as reporting, complaining or asking if they become aware of a child being exposed to such risks or when they discover illegal or dangerous internet material
- Empowering children through informing them and discussing the matter with them
- Empowering parents, who need to become aware of the dangers of the use of the Internet and the possibilities for screening sites that children visit.

www.wildwebwoods.org

The Council of Europe has devised an interactive game for young children called "Wild Web Woods", which helps young children to identify and resist virtual threats, while surfing the web within a safe environment.

I decided it is better to scream. Silence is the real crime against humanity.

Nadezhda Mandelstam

Sexual violence

Available data suggests that about one in five children in Europe are victims of some form of sexual violence. It is estimated that in 70% to 85% of cases, the abuser is somebody the child knows and trusts. Child sexual violence can take many forms: sexual abuse within the family circle, child pornography and prostitution, corruption, solicitation via the Internet and sexual assault by peers.

Sexual violence against children exists in every country in Europe, but there are many obstacles to obtaining a clear picture of its scope, depth and nature. Most cases go unreported, disclosure can take years, reliable statistics are difficult to obtain and there is no standardised, co-ordinated method for gathering data.

The Council of Europe Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse (Lanzarote Convention) contains all the measures needed to prevent sexual violence, to protect children and to prosecute the abusers. It is the first international treaty to address all forms of sexual violence against children. Its trademark is the so-called four "P" approach: prevention of violence, protection of child victims, prosecution of offenders, and the promotion of partnerships and participation policies. The Lanzarote Convention notably requests the screening and training of professionals in contact with children, sexuality education and awareness raising, and intervention programmes for potential perpetrators.

ONE in FIVE

Combating sexual violence against children through specific legal instruments and comprehensive awareness-raising actions are two of the strategic objectives of the Council of Europe programme Building a Europe For and With Children. In November 2010, the Council of Europe ONE in FIVE Campaign to stop sexual violence against children was launched. The ONE in FIVE Campaign intends to achieve further signature, ratification and implementation of the Council of Europe Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse and to equip children, their families / carers and societies at large with knowledge and tools to prevent and report sexual violence against children, thereby raising awareness of its extent.
Read more in www.coe.int/oneinfive

European initiatives

Council of Europe

The Council of Europe and its member states have adopted a number of legal instruments, programmes and recommendations to address some of the problems facing children in Europe today. Some Council of Europe treaties relating specifically to children include:

- The European Convention on the Exercise of Children's Rights (2000)
- The Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse (2007), the first international legal treaty which criminalises the sexual abuse of children
- The European Convention on the Adoption of Children (revised in 2008).

Of course, *all* human rights treaties apply to children as well.

Building a Europe for and with children

This programme was introduced as a result of the Third Summit of Heads of State and Government of the Council of Europe (Warsaw 2005). It consists of two closely related stands: the promotion of children's rights and the protection of children from violence. The main objective of the programme is to help all decision makers and players design and implement national strategies for the protection of children's rights and the prevention of violence against children.

The Council of Europe also puts emphasis on awareness raising and campaigning for most relevant issues that affect human rights, also including children's rights.

In 2007, the youth sector of the Council of Europe published *Compasito* – a manual on human rights education for children. The manual was developed in response to an explicitly growing demand from practitioners to enlarge the focus of human rights education to a young age group. The subsequent dissemination of Compasito throughout Europe has proved that human rights education is very effective with children from the early years of life onwards.

The Education for Democratic Citizenship programme has set guidelines for implementing educational activities that empower children to be citizens and understand the mechanisms of democracy.

European Network of Ombudspersons for Children

The word "ombudsperson" comes from the Scandinavian word "ombud", which means representative or commissioner or delegate. It has come to mean a person who deals with and/or investigates complaints, represents and defends the interests / rights of a defined group, speaks on behalf of that group, and tries to improve conditions for individuals and for the group as a whole. Many countries now have their own Children's Ombudsperson, and in 1997, the European Network of Ombudspersons for Children (ENOC) was established. The role of such an ombudsperson is to ensure the full implementation of the CRC whilst maintaining full independence from the government and other public authorities. An ombudsperson for children will usually protect and promote the interests / rights of children in relation to public and private authorities and follow up the development conditions under which children grow up. By 2011 it had grown to include 39 institutions in 30 countries. Its mandate is to facilitate the promotion and protection of the rights of children.

The European Network of Youth Advisors

The European Network of Youth Advisors was set in 2008 to actively involve children and young people in ENOC's annual work and to give them an opportunity to be heard at European level. Children and young people, as holders of rights and experts of their own lives and the environment they grow up in, will be enabled to take part in the ENOC activities in order to share their experience, to give ombudspersons for children a clear idea of what matters concern them and of how specifically to ensure the protection and the promotion of their rights as enshrined in the CRC.

? *Is there a children's ombudsperson in your country?*

European Union

In 2006 the European Commission issued the document "Towards an EU strategy on the rights of the child", which gives a new impetus to children's rights on the agenda in the European Union, and included seven objectives concerning the Commission's actions and setting the criteria of the 2011 EU Agenda. The Commission also elaborated in 2010 an action plan for unaccompanied minors and pursues through the DAPHNE programme actions to combat violence against children, young people and women. The EU Agenda for the Rights of the Child aims to reinforce the full commitment of the EU, as enshrined in the Treaty of Lisbon and the Charter of Fundamental Rights, to promote, protect and fulfill the rights of the child in all relevant EU policies and actions. This agenda includes 11 specific actions where the EU can contribute in an effective way to children's well-being and safety.

Eurochild
Eurochild is a network of organisations and individuals working in and across Europe to improve the quality of life of children and young people. Eurochild is an example of the work civil society does in Europe and beyond for protecting children through networking, research, communication and advocacy. Find out more at www.eurochild.org

Non-governmental organisations

Non-governmental organisations not only have a voice in monitoring the CRC, but also contribute to implementing children's rights through their daily work and practice. An important role is also played by child-led organisations. The work of NGOs includes very diverse rights-based actions, from human rights education with children, to research, child protection initiatives, partnership with public authorities for the implementation of child-friendly policies, alternative reports on children's rights, and so on.

Some examples of organisations working in different ways on children's rights are:

www.defenceforchildren.org

Defence for Children International, an international NGO represented in 40 countries, whose work focuses in particular on juvenile justice, both through direct interventions and lobbying, monitoring, and the training of professionals.

www.ecpat.net

ECPAT, an international network represented in more than 70 countries working on the elimination of child prostitution, child pornography and the trafficking of children for sexual purposes.

www.childrightsnet.org

The **NGO Group for the Convention on the Rights of the Child** is a network of over 70 national and international NGOs whose mission is to facilitate the promotion, implementation and monitoring of the CRC.

www.youthforum.org

The **European Youth Forum**, a youth-led platform, representing 98 national youth councils and international youth organisations from across Europe, working on youth participation by representing and advocating their needs and interests and those of their organisations towards the European Institutions, the Council of Europe and the United Nations.

http://www.ecyc.org

The **European Confederation of Youth Clubs (ECYC)** is a network of youth work and youth club organisations who practise and promote open youth work and non-formal learning through a network of 28 member organisations in 27 European countries.

www.savethechildren.net

Save the Children present in 120 countries, is one of the leading organisations in promoting and protecting children's rights and supporting children in need. With a wide range of initiatives, from direct interventions to advocacy and lobby, the organisation's vision is a world in which every child attains the right to survival, protection, development and participation.

www.ifm-sei.org

The International Falcon Movement – Socialist Educational International (IFM-SEI) is an international educational movement working to empower children and young people, and fight for their rights, through seminars and training courses, international camps, conferences and campaigns, related to education, advocacy and working directly with vulnerable children.

Endnotes

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6 EFA Global Monitoring Report, "The Hidden Crisis: Armed Conflict and Education", Oxford University Press, UNESCO, 2011: http://unesdoc.unesco.org/images/0019/001907/190743e.pdf

7 Handbook for Parliamentarians, No. 13, 2007, Eliminating Violence against children, Inter-parliamentary Union and UNICEF: www.ipu.org/PDF/publications/violence_en.pdf

8 See: European Commission Justice Website: http://ec.europa.eu/justice/fundamental-rights/rights-child/index_en.htm

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11 World Street Children News, Consortium for Street Children: http://streetkidnews.blogsome.com/ and www.streetchildren.org.uk/news.asp?newsID=73

12 "Street Children Statistics", Consortium for Street Children, 2009: www.streetchildren.org.uk/_uploads/resources/Street_Children_Stats_FINAL.pdf

13 See: http://england.shelter.org.uk/__data/assets/pdf_file/0004/114853/Child_Poverty_and_Housing.pdf

14 "Trafficking in persons Report", U.S Department of State, Office to monitor and combat trafficking in persons, 2006: www.state.gov/g/tip/rls/tiprpt/2006/65983.htm

15 "Children and corporal punishment: "The right not to be hit, also a children's right", Council of Europe, Issue Paper, 2006: https://wcd.coe.int/wcd/ViewDoc.jsp?id=1237635&Site=CM

16 Newell, Peter. Corporal punishment in schools and Progress towards prohibiting all corporal punishment in Europe and Central Asia, Global Initiative to End All Corporal Punishment of Children, 2011: www.endcorporalpunishment.org

17 European Legislation: http://europa.eu/legislation_summaries/human_rights/fundamental_rights_within_european_union/index_en.htm

18 See: http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:52011DC0060:en:NOT

Citizenship and Participation

Related activities:
A mosque in Sleepyville
Act it out
Beware we are watching
Education for all?
Electioneering
Fighters for rights
Heroines and heroes
Let every voice be heard
Making links
On the ladder
Power station
Tale of two cities
To vote or not to vote
Trade union meeting
Where do you stand?

What is citizenship?

Traditions and approaches to citizenship vary throughout history and across the world according to different countries, histories, societies, cultures and ideologies, resulting in many different understandings of the concept of citizenship.

The origin of citizenship can be traced back to Ancient Greece, when "citizens" were those who had a legal right to participate in the affairs of the state. However, by no means was everyone a citizen: slaves, peasants, women or resident foreigners were mere subjects. For those who did have the privileged status of being citizens, the idea of "civic virtue" or being a "good" citizen was an important part of the concept, since participation was not considered only a right but also, and first of all, a duty. A citizen who did not meet his responsibilities was considered socially disruptive.

It is not always the same thing to be a good man and a good citizen.

Aristotle

This concept of citizenship is reflected in today's most common understanding of citizenship as well, which relates to a legal relationship between the individual and the state. Most people in the world are legal citizens of one or another nation state, and this entitles them to certain privileges or rights. Being a citizen also imposes certain duties in terms of what the state expects from individuals under its jurisdiction. Thus, citizens fulfil certain obligations to their state and in return they may expect protection of their vital interests.

Citizenship is a complex and multi-dimensional reality which needs to be set in its political and historical context… .
Democratic citizenship, specifically, refers to the active participation by individuals in the system of rights and responsibilities which is the lot of citizens in democratic societies.

Consultation Meeting for the Education for Democratic Citizenship Programme of the Council of Europe, 1996

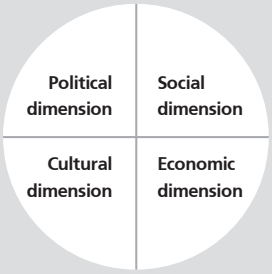
However, the concept of citizenship has far more layers of meaning than legal citizenship. Nowadays "citizenship" is much more than a legal construction and relates – amongst other things – to one's personal sense of belonging, for instance the sense of belonging to a community which you can shape and influence directly.

Such a community can be defined through a variety of elements, for example a shared moral code, an identical set of rights and obligations, loyalty to a commonly owned civilisation, or a sense of identity. In the geographical sense, "community" is usually defined at two main

levels, differentiating between the local community, in which the person lives, and the state, to which the person belongs.

In the relationship between the individual and society we can distinguish four dimensions which correlate with the four subsystems which one may recognise in a society, and which are essential for its existence: the political / legal dimension, the social dimension, the cultural dimension and the economic dimension.[1]

The **political** dimension of citizenship refers to political rights and responsibilities vis à vis the political system. The development of this dimension should come through knowledge of the political system and the promotion of democratic attitudes and participatory skills.

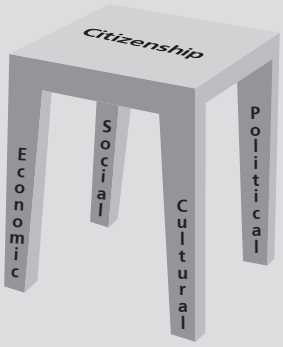


The **social** dimension of citizenship has to do with the behaviour between individuals in a society and requires some measure of loyalty and solidarity. Social skills and the knowledge of social relations in society are necessary for the development of this dimension.

The **cultural** dimension of citizenship refers to the consciousness of a common cultural heritage. This cultural dimension should be developed through the knowledge of cultural heritage, and of history and basic skills (language competence, reading and writing).

The **economic** dimension of citizenship concerns the relationship between an individual and the labour and consumer market. It implies the right to work and to a minimum subsistence level. Economic skills (for job-related and other economic activities) and vocational training play a key role in the fulfilment of this economic dimension.

These four dimensions of citizenship are attained through socialisation processes which take place at school, in families, civic organisations, political parties, as well as through associations, mass media, the neighbourhood and peer groups.
As with the four legs of a chair, each person should be able to exercise the four dimensions in a balanced and equal manner, otherwise full citizenship will be unbalanced.



from the T-Kit on European Citizenship[2]

? *What senses of belonging do you recognise in yourself?*

When we are part of a community, we can influence it, participate in its development and contribute to its well-being. Therefore, citizenship is also understood as a practice – the practice of playing an active role in our society. Such participation might be within our neighbourhood, in a formal or informal social group, in our country, or in the whole world. The notion of **active citizenship** implies working towards the betterment of one's community through participation to improve life for all members of the community. **Democratic citizenship** is a closely related concept, which emphasises the belief that citizenship should be based on democratic principles and values such as pluralism, respect for human dignity and the rule of law.

? *Would you consider yourself an active citizen?*

Citizenship, participation and human rights

Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

UDHT, article 27

Article 15 of the Universal Declaration of Human Rights recognises the right to a nationality, a right to change one's nationality, and the right not to be deprived of nationality. The right to a nationality is confirmed in many other international instruments, including the European Convention on Nationality of the Council of Europe (1997). In the context of international norms, "nationality" and "citizenship" are usually used synonymously. This is true also for the Convention as underlined in its Explanatory Report[4]: nationality "…refers to a specific legal

relationship between an individual and a State which is recognised by that State. …with regard to the effects of the Convention, the terms "nationality" and "citizenship" are synonymous".

The right to a nationality is extremely important because of its implications for the daily lives of individuals in every country. Being a recognised citizen of a country has many legal benefits, which may include – depending on the country – the rights to vote, to hold public office, to social security, to health services, to public education, to permanent residency, to own land, or to engage in employment, amongst others.

Although each country can determine who its nationals and citizens are, and what rights and obligations they have, international human rights instruments pose some limitations on state sovereignty over citizenship regulation. Specifically, the universal human rights principle of non-discrimination and the principle that statelessness should be avoided constrain state discretion on citizenship.

Participation, in political and cultural life, is a fundamental human right recognised in a number of international human rights treaties, starting with Universal Declaration of Human Rights, which provides for the right to participate in government and free elections, the right to participate in the cultural life of the community, the right to peaceful assembly and association, and the right to join trade unions. Participation is also a core principle of human rights and is also a condition for effective democratic citizenship for all people.

Participation is one of the guiding principles of the Convention on the Rights of the Child. This treaty says that children (all people below the age of eighteen years) have the right to have their voice heard when adults are making decisions that affect them, and their views should be given due weight in accordance with the child's age and maturity. They have the right to express themselves freely and to receive and share information. The Convention recognises the potential of children to influence decision making relevant to them, to share views and, thus, to participate as citizens and actors of change.

Without the full spectrum of human rights, participation becomes difficult if not impossible to access. Poor health, low levels of education, restrictions on freedom of expression, poverty, and so on, all impact on our ability to take part in the processes and structures which affect us and our rights. Equally, without participation, many human rights are difficult to access. It is participation through which we can build a society based on human rights, develop social cohesion, make our voice heard to influence decision makers, achieve change, and eventually be the subject and not the object of our own lives.

? *What forms of involvement or participation, other than voting in elections, are possible for the ordinary citizen?*

Exercising citizenship

Much discussion concerning citizenship is focused on the problem of increasing citizens' involvement and participation in the processes of democratic society. It is being increasingly realised that periodic voting by citizens is insufficient, either in terms of making those who govern in the interim period fully accountable or in promoting feelings of empowerment among ordinary citizens. Furthermore, low voting turnouts indicate levels of political apathy among the population, which seriously undermines the effective functioning of democracy.

A second set of issues concerns the question of those individuals who do not, for one reason or another, receive the full benefits of citizenship. One aspect of this is a result of continuing patterns of discrimination within societies: minority groups may very often have formal citizenship of the country in which they are living but may still be prevented from full participation in that society.

KEY DATES

18 March
First Parliamentary election with universal suffrage in Europe (1917)
5 May
Europe Day (Council of Europe)
12 August
International Youth Day
19 September
Suffrage day
Week including 15 October
European Local Democracy Week
5 December
International Volunteer Day for Economic and Social Development
10 December
Human Rights Day

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

UDHR, article 21

Everyone has the right to freedom of peaceful assembly and association.

UDHR, article 20

A second aspect of the problem is a consequence of increasing globalisation, including new patterns of work and migration, which leads to a significant number of people throughout the world being resident abroad but unable to apply for formal citizenship. Such people may include immigrant workers, refugees, temporary residents or even those who have decided to set up permanent residence in another country.

? *Should immigrant workers be entitled to some of the benefits of citizenship, if not to formal citizenship?*

An estimated 70,000–80,000 Roma are stateless across[5] Europe.

A third aspect is the issue of statelessness. Although the right to a nationality is a human right guaranteed by international human rights law, there are millions of people worldwide who are not nationals of any country. The UNHCR, the United Nations' refugee agency, estimates that there were 12 million stateless people at the end of 2010. Statelessness is often the result of the break-up of countries such as the Soviet Union or Yugoslavia, but stateless people may also include displaced persons, expelled migrants, and those whose birth has not been registered with the authorities.

The idea of citizen participation is a little like eating spinach: no-one is against it in principle because it is good for you.[6]

Sherry R. Arnstein

Forms of participation

Participation of the citizens in their government is thought to be the cornerstone of democracy, and it can take place through different mechanisms and forms, and at various levels. Several models of participation have been developed, the earliest and probably the most well-known being Sherry Arnstein's ladder of participation (1969).

Arnstein identified eight levels of participation, each corresponding to one rung of the ladder, with little or no citizen participation at one end to a fully citizen-led form at the other. The higher you are on the ladder, the more power you have in determining the outcome. The bottom two rungs – manipulation and therapy – are not participative and should be avoided. The next three up – informing, consultation and placation – are tokenistic; they allow citizens to have a voice and be heard, but their views may not be properly considered by those in power. The final three steps – partnership, delegated power and citizen control – constitute real citizen power and the fullest form of citizen participation.

Rights versus reality

Roma communities are routinely discriminated against in many parts of Europe. In some cases, Roma are denied citizenship of the countries in which they live. When Czechoslovakia and Yugoslavia broke up in the 1990s, some Roma were left without nationality because the successor states regarded them as belonging elsewhere, and implemented legislation that denied them citizenship. Furthermore, Roma parents who are stateless or have migrated to another country often fail to have their children registered, even though such children are entitled to citizenship under international law. As a consequence, such children cannot access some of their fundamental rights such as health care or education. Other communities with itinerant lifestyles, for example the Travellers in Britain, may face similar problems.
Even when Roma are formally recognised as citizens they may be excluded from fully participating in their communities and treated in practice like second-class citizens, due to widespread discrimination and prejudice.

States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.

Convention on the Rights of the Child

Arnstein's model was further developed by Roger Hart and adapted to the issue of children and youth participation. Hart stated that participation is a fundamental right of citizenship[7], because this is the way to learn what being a citizen means and how to be one. Youth participation can also be seen as a form of a youth-adult partnership. There are different degrees to which youth can be involved or take over the responsibility, depending on the local situation, resources, needs and level of experience. Hart's ladder of participation illustrates different degrees of involvement of children and young people in projects, organisations or communities. These are the eight levels of youth involvement:

Rung 8: **Shared decision making**
Projects or ideas are initiated by young people, who invite the adults to take part in the decision-making process as partners.

Rung 7: **Young-people led and initiated**
Projects or ideas are initiated and directed by young people; the adults might be invited to provide necessary support, but a project can be carried out without their intervention.

Rung 6: **Adult initiated, shared decisions with young people**
Projects are initiated by adults but young people are invited to share the decision-making power and responsibilities as equal partners.

Rung 5: **Young people consulted and informed**
Projects are initiated and run by adults, but young people provide advice and suggestions and are informed as to how these suggestions contribute to the final decisions or results.

Rung 4: **Young people assigned but informed**
Projects are initiated and run by adults; young people are invited to take some specific roles or tasks within the project, but they are aware of what influence they have in reality.

Rung 3: **Tokenism**
Young people are given some roles within projects but they have no real influence on any decisions. There is a false appearance created (on purpose or unintentionally) that young people participate, when in fact they do not have any choice about what is being done and how.

Rung 2: **Decoration**
Young people are needed in the project to represent youth as an underprivileged group. They have no meaningful role (except from being present) and, as with decorations, they are put in a visible position within a project or organisation, so that they can be easy for outsiders to spot.

Rung 1: **Manipulation**
Young people are invited to take part in the project, but they have no real influence on decisions and the outcomes. In fact, their presence is used to achieve some other goals, such as winning local elections, creating a better picture of an institution or securing some extra funds from institutions supporting youth participation.

There are many ways in which young people play an active role as citizens of their societies. In 2011, a survey of young people aged between 15 and 30 living in EU member states was conducted to find out how young EU citizens are participating in society. It focused on their participation in organisations (e.g. sports clubs, voluntary organisations), political elections, voluntary activities and projects fostering co-operation with young people in other countries.
The findings included the following:

- Across all countries, a minority of young people said they had been involved in activities aimed at fostering co-operation with young people from other countries; this ranged from 4% in Italy to 16% in Austria.
- About a quarter of young adults had been involved in an organised voluntary activity in 2010. The highest rates were observed in Slovenia, Denmark, Ireland and the Netherlands (36%-40%).
- Among young people who were old enough to vote, roughly 8 in 10 said that they had voted in a political election at the local, regional, national or EU level in the previous three years. This ranged from 67% in Luxembourg to 93% in Belgium (where voting is compulsory).

The earth is but one country, and mankind its citizens.

Baha'ullah

Participation means to be involved, to have tasks and to share and take over responsibility. It means to have access and to be included.

Peter Lauritzen[3]

See also the ladder of participation on page 239.

- Roughly a third of young people in the EU had been active in a sports club in 2010. About a sixth had been involved in a youth organisation and one in seven had participated in a cultural organisation's activities.[8]

? *How can you make your voice heard in your youth group, organisation or school?*

Youth participation in the Council of Europe

The aim of the Council of Europe's youth policy is to provide young people – girls and boys, young women and young men – with equal opportunities and experience which enable them to develop the knowledge, skills and competencies to play a full part in all aspects of society.[9]

The Council of Europe plays a major role in supporting and encouraging participation and active citizenship. Participation is central to the Council's youth policy in various ways:

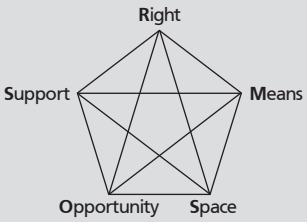
- Youth policies should promote the participation of young people in the various spheres of society, especially those that are most directly relevant to them. This includes support for youth organisations, setting youth platforms or consultative bodies, recognising the role of students' councils and students' unions in the management of schools, and so on.
- Youth policies should be developed, implemented and evaluated with young people, namely through ways that take into account the priorities, perspectives and interests of young people and involve them in the process. This may be done through youth councils and fora (national, regional or local) or/and through other ways of consulting young people, including forms of e-participation.
- Youth policies and programmes should encourage participant-centred approaches to learning and action, such as in human rights education, through which participants exert and learn participation and citizenship.

Participation and active citizenship is about having the right, the means, the space and the opportunity and, where necessary, the support to participate in and influence decisions and engage in actions and activities so as to contribute to building a better society.

Revised European Charter on the Participation of Young People in Local and Regional Life

These dimensions of youth participation reflect the approaches of the Revised European Charter on the Participation of Young People in Local and Regional Life, which stresses that:

> to participate means having influence on and responsibility for decisions and actions that affect the lives of young people or are simply important to them. In practice, therefore, this could mean voting in local elections as well as setting up a youth organisation or an Internet forum to exchange information about hobbies and interests or other creative ways of spending free time. The charter's definition of participation also shows a shift in the approach to young people and youth involvement. Young people are not treated as victims or as a vulnerable group that needs protection and help (the so-called "problem-based approach"). They are not treated as objects of adults' intervention, with the adults assuming that they know what is best for young people. Young people are now seen as active players in organisations or in community life; they are seen as partners with lots of potential, talents and strengths. They should have the opportunity to express their needs and to find ways of satisfying them.[10]



RMSOS approach to young people's participatipation

The European Charter on the Participation of Young People in Local and Regional Life[11] (produced in 1992 and revised in 2003) is an international policy document approved by the Congress of Local and Regional Authorities of the Council of Europe. The Charter consists of three parts relating to different aspects of youth participation at a local level. The first provides local and regional authorities with guidelines on how to conduct policies affecting young people in a number of areas. The second part provides the tools for furthering the participation of young people. Finally, the third section provides advice on how to provide institutional conditions for the participation of young people.

The charter outlines 14 areas in which young people should be involved. They are the following:

1. sport, leisure and associative life
2. work and employment
3. housing and transport
4. education and training
5. mobility and intercultural exchanges
6. health
7. equality for women and men
8. young people in rural areas
9. access to culture
10. sustainable development and environment
11. violence and crime
12. anti-discrimination
13. love and sexuality
14. access to rights and law.

In a unique manner to implement youth participation in youth policy, the Council of Europe has introduced a co-management system into its youth sector, where representatives of European non-governmental youth organisations and government officials work together to develop priorities for and make recommendations concerning youth. This co-management system consists of three bodies: the **European Steering Committee for Youth**, the **Advisory Council on Youth** and the **Joint Council on Youth**.

The Advisory Council is made up of 30 representatives from youth NGOs and networks, who provide opinions and input on all youth sector activities. It has the task of formulating opinions and proposals on any question concerning youth, within the scope of the Council of Europe.

The European Steering Committee for Youth (CDEJ) consists of representatives of ministries and organisations responsible for youth matters from the states parties to the European Cultural Convention. It encourages closer co-operation between governments on youth issues and provides a forum for comparing national youth policies, exchanging best practices and drafting standard texts. The CDEJ also organises the Conferences of European Ministers with responsibility for youth matters and drafts youth policy laws and regulations in member states.
The Joint Council on Youth brings the CDEJ and the Advisory Council together in a co-decision body, which establishes the youth sector's priorities, objectives and budgets.

Have your Say! is the Council of Europe's Manual on the Revised European Charter on the Participation of Young People in Local and Regional Life[12], available online in 11 languages.

The European Youth Forum

The European Youth Forum is an independent, democratic, youth-led platform, representing over 90 national youth councils and international youth organisations from across Europe. The Youth Forum works to empower young people to participate actively in society to improve their own lives, by representing and advocating their needs and interests and those of their organisations.[13]

Endnotes

1 These four dimensions of Citizenship were developed by Ruud Veldhuis, in "Education for Democratic Citizenship: Dimensions of Citizenship, Core Competencies, Variables and International Activities", Strasbourg, Council of Europe, 1997, document DECS/CIT (97) 23, quoted here from T-Kit 7 – Under Construction, T-Kit on European Citizenship, Council of Europe and European Commission, Strasbourg, 2003

2 T-Kit 7 – Under Construction, T-Kit on European Citizenship, Council of Europe and European Commission, Strasbourg, 2003

3 Peter Lauritzen, keynote speech on participation presented at the training course on the development of and implementation of participation projects at local and regional level, European Youth Centre, June 2006

4 Explanatory Report to the European Convention on Nationality, Article 2, para. 23: http://conventions.coe.int/Treaty/en/reports/html/166.htm#FN2

5 Megan Rowling quoting Thomas Hammarberg, Council of Europe Commissioner for Human Rights in: "Rights Chief urges Europe to make stateless Roma citizens", AlertNet 23 August 2011: www.trust.org/alertnet/news/interview-eu-governments-should-give-stateless-roma-citizenship-commissioner

6 Sherry R. Arnstein, "A Ladder of Citizen Participation", JAIP, Vol. 35, No. 4, July 1969, p 216.

7 Roger Hart, Children's Participation: from Tokenism to Citizenship, UNICEF Innocenti Research Centre, Florence, 1992

8 "Youth on the Move", Analytical Report, European Commission, May 2011 http://ec.europa.eu/public_opinion/flash/fl_319a_en.pdf

9 Resolution of the Committee of Ministers (2008)23 on the youth policy of the Council of Europe

10 *Have Your Say!*, Manual on the revised European Charter on the Participation of Young People in Local and Regional Life, Council of Europe Publishing, 2008

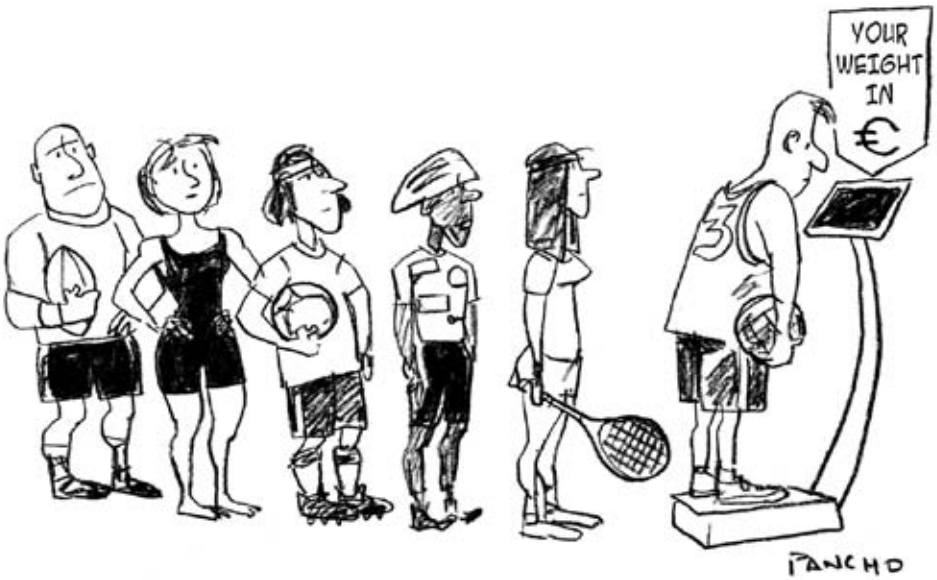
11 The Charter is available here: www.salto-youth.net/downloads/4-17-1510/Revised%20European%20Charter%20on%20the%20Participation%20of%20YP.pdf

12 www.coe.int/t/dg4/youth/Source/Coe_youth/Participation/Have_your_say_en.pdf

13 Learn more on the European Youth Forum website: www.youthforum.org

Related activities:
Believers
Just a minute
Makah whaling
Memory tags
On the ladder
Responding to racism
Sports for all

Culture and Sport



Young people generally are often portrayed as being full of ambitions and hopes for the world and, therefore, important drivers of cultural change. The United Nations Population Fund describes well this expectation on young people as shapers of the culture of the future:

> As they grow through adolescence, young people develop their identity and become autonomous individuals. Young people do not share their elders' experiences and memories. They develop their own ways of perceiving, appreciating, classifying and distinguishing issues, and the codes, symbols and language in which to express them. Young people's responses to the changing world, and their unique ways of explaining and communicating their experience, can help transform their cultures and ready their societies to meet new challenges. … Their dynamism can change some of the archaic and harmful aspects of their cultures that older generations take to be immutable.[1]

Culture is everything. Culture is the way we dress, the way we carry our heads, the way we walk, the way we tie our ties. It is not only the fact of writing books or building houses.

Aimé Cesaire[3]

Sport is a universal element in all cultures and therefore we have chosen to include it as a theme for *Compass*. Sport is popular particularly with young people; statistics show that 61% of young people aged between 15 and 24 participate regularly (at least once a week) in sporting activities in the EU[2]. Another reason for including sport is that sports provide young people with opportunities for social interaction through which they can develop the knowledge, skills and attitudes necessary for their full participation in civil society.

Culture and sport are both human rights and related to various other human rights. They are also the grounds on which human rights are often challenged and abused, including those of young people.

What do we mean by "culture"?

The word "culture" is used in many different ways, for instance, popular culture, mass culture, urban culture, feminist culture, minority culture, corporate culture and, last but not least, youth culture. We can also talk about a cultured person, meaning someone who has good manners and is formally educated in the traditions of literature and art, or about culture shock: a per-

son's disorientation and frustration when experiencing an unfamiliar culture. None of these meanings of "culture" is usually dealt with by ministries of culture or their equivalent governmental authorities.

The word "culture" comes from the Latin, "cultura" meaning "to tend, guard, cultivate, till". It was first around 1500 CE that the word started to appear in the figurative sense of "cultivation through education" and it was only in the mid-19th century that the word was linked to ideas about the collective customs and ways of life of different societies.[4] It is this meaning of culture as inherited patterns of shared meanings and common understandings that we address in this section.

No culture is homogenous. Within each culture, it is possible to identify "subcultures": groups of people with distinctive sets of practices and behaviours that set them apart from the larger culture and from other subcultures. Culture is as difficult to define as it is to seize; cultures are ever evolving and changing. To paraphrase Heraclitus about not stepping twice in the same river, the culture in which we communicate today is not the same in which we communicated yesterday. Yet, in our eyes and perceptions, it is truly the same.

? *What new ideas or technologies have changed your culture in the last ten years?*

The UN Committee on Economic, Social and Cultural Rights defines culture as follows:

> Culture […] encompasses, inter alia, ways of life, language, oral and written literature, music and song, non-verbal communication, religion or belief systems, rites and ceremonies, sport and games, methods of production or technology, natural and man-made environments, food, clothing and shelter and the arts, customs and traditions through which individuals, groups of individuals and communities express their humanity and the meaning they give to their existence, and build their world view representing their encounter with the external forces affecting their lives.[5]

Some aspects of culture are highly visible, for instance the way people dress. Other aspects are mostly unconscious, almost instinctive. One way of thinking about culture is to use the metaphor of an iceberg. An iceberg has a visible part above the waterline and a larger, invisible section below. In the same way, culture has some aspects that can be observed and of which we are conscious and other aspects that can only be suspected or imagined and reached through dialogue and introspection. Just as the root of the iceberg is much larger than the upper part, so is the greater part of culture "invisible". The risk is to take the part for the whole. By focusing on what is visible to us (and that we seem to "understand") we risk missing the essential in the persons, in the human beings.

? *What aspects of your culture are, in your understanding, invisible to others?*

Culture is also the lens through which we view and interpret life and society. Culture is passed over from one generation to the next one, while incorporating new elements and discarding others. Because we have taken so much of the prevailing culture in with our mother's milk it is very hard to view our own culture objectively; it just seems to be normal and natural that our own culture feels "right" and other cultures with their different ways of thinking and doing seem unusual – maybe even wrong.

Culture is also explained as a dynamic construct made by people themselves in response to their needs. Consider for a moment the arctic environment of northern Sweden; people there face different challenges from people living on the warm shores of the Mediterranean; consequently they have developed different responses – different ways of life – cultures. Today,

KEY DATES

21 February
International Mother Language Day
21 March
World Poetry Day
23 April
World Book and Copyright Day
3 May
World Press Freedom Day
21 May
World Day for Cultural Diversity for Dialogue and Development
28 May
European Neighbours Day
9 August
International Day of Indigenous People
12 August
International Youth Day
1 October
International Day of Older Persons
1 October
International Music Day
25 October
International Artists Day
11 November
International Day of Science and Peace
21 November
World Television Day

If you understood everything I said, you'd be me.

Miles Davis

as a result of modern technology and globalisation, the two cultures have more in common than they did in the past, but nonetheless they still have many differences, including different notions of what it means to be European.

Culture in contemporary societies is a site of controversy and struggle over identity, belonging, legitimacy and entitlement[6]

Who we are or believe we are depends to a large extent on the cultures we grow up in, are exposed to or decided to embrace. Each of us, however, is also unique. It is the accident of where we are born that initially defines, for example, the languages we first learn to speak, the food we like best and the religion we follow, or not. Identity, like culture, is a complex concept with parts above and below the line of consciousness that change with time and location. We can talk about personal identity, gender identity, national, cultural, ethnical, class or familial identity, and in fact about any other sort of identity. Accepting that identity is intricate, diverse and dynamic and about being oneself, and at the same time recognising and accepting others' rights to express their own identities is essential to building a culture of human rights, where everyone is due equal rights and respect. Identity is what makes each of us unique. However, this uniqueness is not the same throughout our lives; it is ever changing.

What do we mean by "sport"?

"Sport" means all forms of physical activity which, through casual or organised participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels.[7]

European Sports Charter

Sports, and especially team games, are an important part of our lives, whether we are spectators or participants. For many, football is a never-ending source of conversation, fans feel a deep affinity with their team, and star players are given the status of heroes. The current fashion for people to want to look good, youthful, athletic and healthy is manifested by the number of fitness clubs opening up and the quantity of magazines published about slimming, while parks are filled with joggers. Other activities which involve mental rather than physical exertion, such as chess, are also considered sports. There are sports to suit all tastes and temperaments and thus sport can truly be closely linked to our identity and culture at some point in our life.

If we look deeper into the underlying value and purpose of sports and games – and this includes the play of young children – it becomes apparent that all sports, whether football, spear throwing or yoga, have developed as a means of teaching necessary life skills, which is why sports are seen as an important part of the educational curriculum, both formal and non-formal.

Cultural rights

Cultural rights were first enshrined in the Universal Declaration of Human Rights, Article 27:

> Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Protecting and promoting cultural rights is important to the process of empowering individuals and communities. Having their cultural rights recognised helps communities to build their self-esteem and to be motivated to maintain their traditions while being respected for their practices and values.

The term "culture" is not clearly defined in human rights law. The protection of culture in human rights law encompasses two concepts. Firstly, the right of people to practise and continue shared traditions and activities. Secondly, the protection of culture in international law covers the scientific, literary and artistic pursuits of society.[8]

According to the Human Rights Education Associates, the right to culture in human rights law is essentially about the celebration and protection of humankind's creativity and traditions. The right of an individual to enjoy culture and to advance culture and science without interference from the state is a human right. Under international human rights law governments also have an obligation to promote and conserve cultural activities and artefacts, particularly those of universal value. Culture is overwhelmingly applauded as positive in the vast majority of human rights instruments. The right to culture includes a variety of components:

- the right to take part in cultural life
- the right to enjoy the benefits of scientific progress

- the right of the individual to benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
- the right to freedom from the interference of the state in scientific or creative pursuits.[9]

Several other aspects of culture are also protected in international human rights, for instance the right to marry and found a family, the right to express an opinion freely, the right to education, to receive and impart information, the right to rest and leisure, and the right to freedom of thought, conscience and religion.

Because culture affects all aspects of human life, cultural rights illustrate the indivisibility and interdependence of all rights in a more comprehensive fashion than do any other rights. … cultural rights are often an inextricable part of other rights.[10]

Human Rights Resource Centre of the University of Minnesota

? *What other human rights are related to culture?*

In relation to children, the CRC stipulates that the education of the child shall be directed to "... the development of the child's personality, talents and mental and physical abilities to their fullest potential", and Article 31 refers to the right to rest and leisure, to engage in play and recreational activities appropriate to the age of the child. Sports and games are essential activities for the personal and social development, growth and well-being of children and young people.

In 1966, the International Covenant on Economic, Social and Cultural Rights (ICESCR) emphasised the importance of culture: "recognising that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights".

The UNESCO Principles on International Cultural Co-operation (1966) also state that the wide diffusion of culture and the education of humanity, liberty and peace are indispensable to the dignity of man. Article I states:

1. Each culture has a dignity and value, which must be respected and preserved.
2. Every people have the right and the duty to develop its culture.
3. In their rich variety and diversity, and in the reciprocal influences they exert on one another, all cultures form part of the common heritage belonging to all mankind.[11]

In 2007, the adoption of the Declaration of the Rights of Indigenous People[12] was an important step in clarifying the concept of culture within human rights law. It affirms that indigenous peoples are equal to all other peoples, while recognising the right of all peoples to be different, to consider themselves different, and to be respected as such, and affirms also that all peoples contribute to the diversity and richness of civilisations and cultures, which constitute the common heritage of humankind.

All cultures form part of the common heritage belonging to all mankind.

UNESCO

Declaration of the Rights of Indigenous People

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:

(a) Any action, which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

Can cultural practices violate human rights?

The UNESCO Principles on International Cultural Co-operation states that each culture has a dignity and value, which must be respected and preserved. What does this principle mean in practice?

Practices such as bull fights, showing fanatical support for a football club, drinking warm beer, hunting whales or eating horse meat may be important practices to some but seem daft or even offensive to others. There are other practices that have more fundamental consequences for people's rights and dignity, for instance, the use of capital punishment, customs about being sexually active (or not) before marriage, wearing religious symbols, or corporal punishment of children.

For it is often the way we look at other people that imprisons them within their own narrowest allegiances.

Amin Maalouf[14]

? *Should all cultural practices be respected?*

The United Nations takes a clear stand on this issue: one right cannot be used to violate other rights, as stated the Universal Declaration of Human Rights:

> […] cultural rights cannot be invoked or interpreted in such a way as to justify any act leading to the denial or violation of other human rights and fundamental freedoms. As such, claiming cultural relativism as an excuse to violate or deny human rights is an abuse of the right to culture.
>
> There are legitimate, substantive limitations on cultural practices, even on well-entrenched traditions. For example, no culture today can legitimately claim a right to practise slavery. Despite its practice in many cultures throughout history, slavery today cannot be considered legitimate, legal, or part of a cultural legacy entitled to protection in any way. To the contrary, all forms of slavery, including contemporary slavery-like practices, are a gross violation of human rights under international law.
>
> Similarly, cultural rights do not justify torture, murder, genocide, discrimination on grounds of sex, race, language or religion, or violation of any of the other universal human rights and fundamental freedoms established in international law. Any attempts to justify such violations on the basis of culture have no validity under international law.[13]

Among the pitfalls of making unconsidered claims about cultural rights is that we may fall into the trap of labelling people, "putting them in a box" according to their culture, and consequently perpetuating stereotypes and prejudices. It is especially typical of representatives of a majority culture to consider all choices, actions or decisions of the member of a minority group as something related to their culture, while they consider their own actions, choices or decisions as not at all influenced by culture, but as being "objective".

I have the right to be equal when difference makes me inferior, and the right to be different when equality ignores the characteristics that define me.

Boaventura Sousa Santos

Cultural diversity is a natural consequence of the combination of human dignity and human rights in their entirety. Human rights guarantee the freedom of thought, religion, belief, cultural expression, education, and so on. In the same way that the power of majorities cannot be used to suppress the human rights of minorities, the cultural rights of minorities cannot be used to justify violations of human rights, be they perpetrated by minorities themselves or by the majorities. Respect for diversity ought to occur in a human rights framework and not be used as a reason for discrimination. Diversity is only possible in dignity; equality has to coexist with diversity.

Sports and human rights

Pierre de Coubertin – "father" of the modern Olympic Games – believed that sports events in general and international ones in particular were important tools for the promotion of human rights: sports should have the explicit function to encourage active peace, international understanding in a spirit of mutual respect between people from different origins, ideologies and creeds.

No human rights declarations or covenants contain a specific mention of sport. Nonetheless, the International Olympic Committee (IOC) stated in its Olympic Charter that the "practice of sport is a human right. Every individual must have the possibility of practising sport, without discrimination of any kind and in the Olympic spirit".[15]

Participation in sport can promote human rights through generating shared interests and values and teaching social skills that are necessary for democratic citizenship. Sport enhances social and cultural life by bringing together individuals and communities. Sports can help to overcome difference and encourages dialogue, and thereby helps to break down prejudice, stereotypes, cultural differences, ignorance, intolerance and discrimination.

Sport is often used as a first step to engage vulnerable and marginalised groups. Street football is used in many inner city areas as a way for youth workers to make contact with alienated young people. The Homeless World Cup is an international football tournament where teams are made up entirely of homeless people. The event has been held annually since 2003. On the official website of the organisation we can read that "… the research into the impact of the Copenhagen 2007 Homeless World Cup once again demonstrates significant change in the lives of the players - 71% of players came off drugs and alcohol, moving into jobs, homes, training, education, repairing relationships all whilst continuing to play football".[16]

Sports players as role models

Sportsmen and sportswomen are often admired for their status, achievements, and sometimes for their inspiring journey to success. Many young people look up to them for their efforts to fight for social justice and human rights. For example, Lilian Thuram is the most capped player in the history of the French National football team and known for his fight against racism and defence of young people. Eric Cantona is also a famous former footballer. He came from a poor immigrant family and is now well known for acting, and his support for the homeless.

The most important thing is not to win but to take part.

Motto of the Olympic Games

The UN relies on some prominent personalities from the world of art, music, film, literature and sport to draw attention to its activities and promote the mission of the organisation. Examples include the following: footballer Leo Messi, Goodwill Ambassador for UNICEF; tennis star Maria Sharapova, Goodwill Ambassador for the UN Development Programme (UNDP) and singer Céline Dion, UNESCO Artist for Peace.[17]

Sport Without Borders[18]

Sport Without Borders is a non-profit organisation started by a group of athletes from a variety of sports. It is committed to defending the right to play and to participate in sports: every child, irrespective of socio-economic status or the context in which (s)he lives, must have the right to play and to participate in sport; it promotes education through sport working with at-risk populations and is thus contributing to the fight against inequality. Its motto is "Solidarity is primarily a collective sport".
www.playthegame.org

Human rights violations related to sports

The use of performance enhancing drugs is probably the most well known abuse of human dignity and health. There are also controversial issues of hormone treatment and sex-testing of women athletes that have to do with respect, human dignity and the right to privacy. Sponsors can exploit sportsmen and women, and ambitious parents can exploit children who demonstrate precocious ability. Intensive training and pressure to compete can lead to sports injuries and be a risk to mental well-being.

Sporting opportunities are not always inclusive and there are often elements of discrimination against women, religious or cultural minorities or other groups in access to sports facilities, for instance, football classes offered only for boys at school. Commercial pressures and interests may lead to human rights abuses that undermine dignity and respect for others. For instance, some players accept bribes to commit "professional fouls" in soccer or to fix matches in cricket.

Some human rights abuses are associated with the globalisation of the sporting goods industry. For example, sportswear and equipment suppliers have been criticised for contracting with factories where child labour is used.

Are all sports equally accessible to all young people?

The most common human rights challenge related to sport is equality and non-discrimination. The effective exercise of equality in access to sport is faced with various economic, social and logistical barriers: existence of sport facilities, being able to access them and to afford them, being admitted to sports clubs and facilities, accessibility of the facilities, and so on. Despite the widely recognised integration role of sport, in most countries many young people are de facto deprived from access to sport.

Sport and politics

Sport has long been used as a peaceful means of political action against injustice. During the apartheid era, many countries refused to have sporting relations with South Africa, which made a significant contribution to political change in that country. In 1992, the Federal Republic of Yugoslavia was replaced by Denmark in the UEFA European Football Championship because of the state of war amongst republics in former Yugoslavia.

However, sport may also be misused for nationalistic or political purposes. For instance, at the 1972 Munich Olympic Games, eight Palestinian terrorists invaded the Israeli team headquarters to take hostages. Two of the sportsmen were killed in the brawl, and nine hostages were murdered after a failed rescue attempt by German police. The Olympic Games, in particular, have long been used as a forum for nations to make political statements. For example, the United States of America together with 65 other nations boycotted the Moscow games of 1980 because of the Soviet invasion of Afghanistan. The Soviet Union and fifteen of its allies then boycotted the next games in Los Angeles in 1984 for security reasons and fears of political asylum being sought and given. More recently the choice of Beijing for the 2008 Olympic Games was criticised because of China's lack of democracy and human rights abuses.

Sport and racism

Racism in sport can affect all sports and can manifest itself at several levels, in amateur sport and at institutional and international levels, as well as in the media. It can occur at local level particularly, but not exclusively, in the interaction (for real or imagined reasons of colour, religion, nationality or ethnic origin) between or against players, teams, coaches and spectators and also against referees.

The responsibility for combating racism in sport falls on everyone, including public authorities (law-makers, courts, the police, governmental bodies responsible for sport and local authorities), non-governmental organisations (professional and amateur national sports associations, clubs, local sports associations, supporters' clubs, players' organisations, anti-racist associations and so on) and individuals.

Mondiali Antirazzisti

This is an international football tournament and a big festival of anti-racism, held each year near Bologna, Italy. It is open to fan groups, anti-racist organisations, immigrant associations, youth groups, and everyone who enjoys fair-play football. The tournament is non-competitive and aims to bring people together. Besides the matches, many other activities are organised, such as discussions, workshops, film screenings, concerts and so on.
http://www.mondialiantirazzisti.org

? *Should a suspected hooligan be banned from travelling to another country to attend a match? What about their right to freedom of movement?*

Culture and young people

We often generalise and speak about a particular country's culture and overlook the fact that culture is pluralistic. Similarly, it is misleading to talk about youth culture as a homogeneous construct. In Europe, the social, economic changes that have taken place since World War II have led to a burgeoning of youth sub-cultures. Young people, with their own specific needs, knowledge, principles, practices, interests, behaviours and dreams, renew the culture in which they grow up and make it theirs, some by fully embracing it, others by refusing it.

Access to and participation in cultural activities can be a vector of cohesion and integration and promote active citizenship. Thus, it is important that young people have "access to culture", whether as consumers, for instance of libraries, museums, operas or football matches, or as producers, for instance, of music and video films or active participants in dance or sports.

? *Do all citizens in your country have equal access to participation in the cultural life of the society?*

Access of young people to culture may be facilitated in various ways, for example through offering subsidised prices, season tickets, decreased subscription schemes, or free access for young people to museums, art galleries, operas, theatre performances and symphony orchestra concerts. Access is also encouraged through educational and leisure activities, for example subsidies to youth theatre groups and the provision of youth clubs, community centres, youth and culture centres.

The Revised European Charter on the Participation of Young People in Local and Regional Life recommends local and regional authorities to "support organised socio-cultural activities – run by youth associations and organisations, youth groups and community centres – which, together with the family and school or work, are one of the pillars of social cohesion in the municipality or region; these are an ideal channel for youth participation and the implementation of youth policies in the fields of sport, culture, crafts and trades, artistic and other forms of creation and expression, as well as in the field of social action".

In the understanding of the charter, social and cultural participation are intertwined. Most youth organisations develop their activities in this spirit. They may or not have culture or sport as their first aim, but they exist and work to promote the well being of young people which cannot be realised without a social, cultural and sports component. Some youth organisations address directly forms of cultural participation and intercultural exchange (such as the European Federation for Intercultural Learning, Youth for Exchange and Understanding, or the Ecumenical Youth Council in Europe); others place a more direct focus on sports, such as the International Sports and Cultural Association or the European Sports Non-governmental Organisation. All of them, especially the multitude of big and small organisations active at local level, offer opportunities for young people to be actors in social and cultural life, and this means a lot more than to be consumers of cultural offers made by others.

What is happening to our young people?
They disrespect their elders, they disobey their parents. They ignore the law. They riot in the streets inflamed with wild notions. Their morals are decaying. What is to become of them?

Plato, 4th century BC

The European Youth Forum is the platform of European youth organisations.

www.youthforum.org

The work of the Council of Europe

European Cultural Convention[19]

This Council of Europe Convention dates from 1954. "The purpose of this Convention is to develop mutual understanding among the peoples of Europe and reciprocal appreciation of their cultural diversity, to safeguard European culture, to promote national contributions to Europe's

The European Youth Card is a card offering discounts on culture, travel, accommodation, shopping and services in many European countries for young people.

www.eyca.org

We need to develop a political culture based on Human Rights.

Nelson Mandela

common cultural heritage respecting the same fundamental values and to encourage in particular the study of the languages, history and civilisation of the Parties to the Convention. The Convention contributes to concerted action by encouraging cultural activities of European interest."

White Paper on Intercultural Dialogue

In 2008, the Council of Europe Ministers launched the Council of Europe White Paper on Intercultural Dialogue, "Living Together as Equals in Dignity". In the Council of Europe, intercultural dialogue is seen as a means of promoting awareness, understanding, reconciliation and tolerance, as well as preventing conflicts and ensuring integration and the cohesion of society.

The White Paper provides various orientations for the promotion of intercultural dialogue, mutual respect and understanding, based on the core values of the Organisation. The Ministers emphasised the importance of ensuring appropriate visibility of the White Paper, and called on the Council of Europe and its member states, as well as other relevant stakeholders, to give suitable follow-up to the White Paper's recommendations.

The Anti-Doping Convention

The Anti-Doping Convention is the international legal reference instrument in the fight against doping. It was opened for signature in 1989 and so far 51 countries have ratified it. The Convention sets common standards and regulations requiring parties to adopt legislative, financial, technical, educational and other measures to combat doping in sports.

European Convention on Spectator Violence

The Convention aims to prevent and to control spectator violence and misbehaviour as well as to ensure the safety of spectators at sports events. The Convention has been ratified by 41 states. It concerns all sports in general, but football in particular. It commits states to taking practical measures to prevent and control violence. It also sets out measures for identifying and prosecuting offenders.

The Paralympic Games

The Paralympic Games are an athletic competition for people with disabilities, including amputees, people with impaired vision, paraplegics and people with cerebral palsy. The Paralympic Games originated in 1948 and since 1952 the Paralympics have been staged in Olympic years. The Winter Paralympics were first held in 1976. The first true parallel with the Olympic Games took place in 1988 in Seoul, South Korea, where the athletes had a Paralympic village and used Olympic sites for competition. The Paralympics are recognised and supported by the International Olympic Committee (IOC) and governed by the International Paralympic Committee (IPC).

Towards a culture of human rights

While we all communicate in various ways and degrees in various cultures and "sub-cultures", we are also, first and foremost, human beings and, in that sense, actors and players in the most universal culture, a human rights culture. This is a culture where humans know and respect one's own rights as well as the rights of others, are responsible for one's dignity and the dignity of others and act every day in ways coherent with the principles of human rights.

It is not a question of creating a new culture or a new ideology or philosophy, but of supporting every culture to integrate human rights principles into their laws, political systems and cultural practices. Maybe a good way to start is by seeing the world around you though the lens of human rights and acting consequently.[23] This is because protecting and promoting human rights is not a specificity of any particular culture, religion or ethnicity: it is what should unite us all in our various cultural and identity affiliations.

Endnotes

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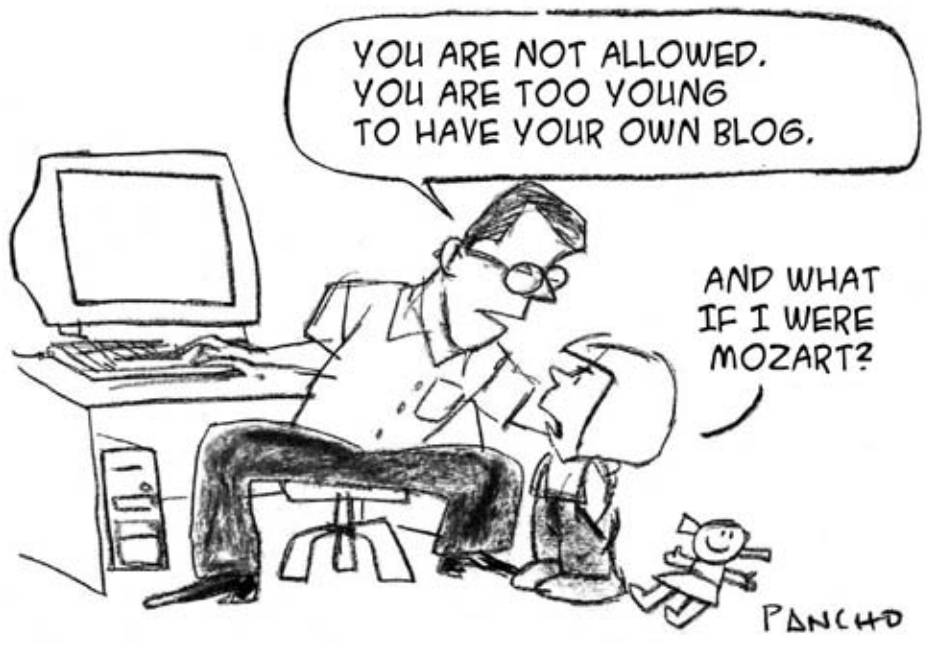


Related activities:
Electioneering
Making links
To vote or not to vote
Trade union meeting

Democracy

No one is born a good citizen, no nation is born a democracy. Rather, both are processes that continue to evolve over a lifetime. Young people must be included from birth.

Kofi Annan

What is Democracy?

"Of the people, by the people, for the people"

Abraham Lincoln

The word democracy comes from the Greek words "demos", meaning people, and "kratos" meaning power; so democracy can be thought of as "power of the people": a way of governing which depends on the will of the people.

There are so many different models of democratic government around the world that it is sometimes easier to understand the idea of democracy in terms of what it definitely is not. Democracy, then, is not autocracy or dictatorship, where one person rules; and it is not oligarchy, where a small segment of society rules. Properly understood, democracy should not even be "rule of the majority", if that means that minorities' interests are ignored completely. A democracy, at least in theory, is government on behalf of all the people, according to their "will".

? *If democracy is government by the people, are there any real democracies in the world?*

Why democracy?

The idea of democracy derives its moral strength – and popular appeal – from two key principles:

1. **Individual autonomy**: The idea that no-one should be subject to rules which have been imposed by others. People should be able to control their own lives (within reason).
2. **Equality**: The idea that everyone should have the same opportunity to influence the decisions that affect people in society.

These principles are intuitively appealing, and they help to explain why democracy is so popular. Of course we feel it is fair that we should have as much chance as anyone else to decide on common rules!

The problems arise when we consider how the principles can be put into practice, because we need a mechanism for deciding how to address conflicting views. Because it offers a simple mechanism, democracy tends to be "rule of the majority"; but rule of the majority can mean that some people's interests are never represented. A more genuine way of representing everyone's interests is to use decision making by consensus, where the aim is to find common points of interest.

? *What are the advantages and disadvantages of making decisions by consensus, compared to using majority rule? How are decisions made in your youth group?*

KEY DATES

15 September
International Day of Democracy
19 September
Suffrage Day

The development of democracy

Ancient history

The ancient Greeks are credited with creating the very first democracy, although there were almost certainly earlier examples of primitive democracy in other parts of the world. The Greek model was established in the 5th century BC, in the city of Athens. Among a sea of autocracies and oligarchies – which were the normal forms of government at the time – Athenian democracy stood out.

However, compared to how we understand democracy today, the Athenian model had two important differences:

1. Theirs was a form of direct democracy – in other words, instead of electing representatives to govern on the people's behalf, "the people" themselves met, discussed questions of government, and then implemented policy.

2. Such a system was possible partly because "the people" was a very limited category. Those who could participate directly were a small part of the population, since women, slaves, aliens – and of course, children – were excluded. The numbers who participated were still far more than in a modern democracy: perhaps 50,000 males engaged directly in politics, out of a population of around 300,000 people.

Democracy is not the law of the majority, but the protection of the minority.

Albert Camus

? *What are the advantages and disadvantages of direct democracy?*

Democracy in the modern world

Today there are as many different forms of democracy as there are democratic nations in the world. No two systems are exactly the same and no one system can be taken as a "model". There are presidential and parliamentary democracies, democracies that are federal or unitary, democracies that use a proportional voting system, and ones that use a majoritarian system, democracies which are also monarchies, and so on.

While democracies share common features, there is no single model of democracy.

UN Resolution on promoting and consolidating democracy (A/RES/62/7)

One thing that unites modern systems of democracy, and which also distinguishes them from the ancient model, is the use of representatives of the people. Instead of taking part directly in law making, modern democracies use elections to select representatives who are sent by the people to govern on their behalf. Such a system is known as representative democracy. It can lay some claim to being "democratic" because it is, at least to some degree, based on the

"The right to vote is not a privilege. In the twenty-first century, the presumption in a democratic State must be in favour of inclusion ... Any departure from the principle of universal suffrage risks undermining the democratic validity of the legislature thus elected and the laws which it promulgates."

Judgment of the European Court (Hirst v. UK)

two principles above: equality of all (one person – one vote), and the right of every individual to some degree of personal autonomy.

? *What should an elected official do to make sure he or she is representing properly those who elected him or her?*

Improving democracy

People often talk about countries "becoming" democracies, once they start to have relatively free and open elections. But democracy includes far more than just elections, and it really makes more sense to think about the will of the people idea, rather than about institutional or voting structures, when we are trying to assess how democratic a country is. Democracy is better understood as something that we can always have more – or less – of, rather than something that either is, or is not.

Democratic systems can nearly always be made more inclusive, more reflective of more people's wishes, and more responsive to their influence. In other words, there is room to improve the "people" part of democracy, by including more people in decision making; there is also room to improve the "power" or "will" part of democracy, by giving the people more real power. Struggles for democracy throughout history have normally concentrated on one or the other of these elements.

Today, in most countries of the world, women do have the vote but the struggle has been won only relatively recently. New Zealand is said to be the first country in the world to have introduced universal suffrage, in 1893, although even here, women were only granted the right to stand for parliament in 1919. Many countries have granted women the right to vote first of all, and only several years later, have allowed them to stand for elected office. Saudi Arabia has only granted women the power to vote in elections in 2011.

Today even in established democracies, there are other sections of society, which commonly include immigrants, migrant workers, prisoners and children, who are not given the right to vote, even though many of them might pay taxes and all are obliged to obey the laws of the land.

Prisoners and voting rights

Prisoners are allowed to vote in 18 European countries.

- Prisoners' rights to vote are restricted in 20 countries, depending on such things as length of sentence or severity of the crime committed, or the type of election.
- In 9 European countries, prisoners are not allowed to vote at all.
- Prisoners' voting rights, Commons Library Standard Note SN/PC/01764, last updated in 2012, http://www.parliament.uk/briefing-papers/SN01764
- In the case of Hirst v. the United Kingdom in 2005, the European Court found that the universal ban on prisoners from voting in the UK was a violation of Article 3, Protocol 1 of the European Convention, which says that:

"The High Contracting Parties undertake to hold free elections at reasonable intervals by secret ballot, under conditions which will ensure the free expression of the opinion of the people in the choice of the legislature."

? *Can excluding certain sectors of society from the democratic process ever be justified?*

Democracy and participation

The most obvious ways to participate in government are to vote, or to stand for office and become a representative of the people. Democracy, however, is about far more than just voting, and there are numerous other ways of engaging with politics and government. The effective functioning of democracy, in fact, depends on ordinary people using these other means as much as possible. If people only vote once every 4 or 5 years – or do not vote at all – and if they do nothing else in the interim, then government really cannot be said to be "by the people". It is hard to say that such a system is a democracy.

I don't have any formula for ousting a dictator or building democracy. All I can suggest is to forget about yourself and just think of your people. It's always the people who make things happen.

Corazon Aquino

You can read in more detail about ways of participating in the section on Citizenship and Participation. Here are a few ideas – perhaps the minimum that might be needed for members of parliament to be able to act democratically, on your behalf:

- Stay informed about what is happening, what is being decided "in the name of the people", and in particular, about the decisions and actions being taken by your own representative.
- Make your opinions known – either to your representatives in parliament, or to the media, or to groups working on particular issues. Without feedback from "the people", leaders can only lead according to their own will and priorities.
- Where decisions appear to be undemocratic, or against human rights, or even when you just feel strongly about them, make efforts to get your voice heard, so that the policies may be reconsidered. The most effective way of doing this is probably by joining with other people so that your voice is louder.
- Vote, when the possibility arises. If people do not vote, then members are effectively unaccountable.

? *Have you ever participated in any of these ways (or others)?*

Democracy and Human Rights

The connection between human rights and democracy is deep, and goes both ways: each is in some way dependent on the other, and incomplete without the other.

First of all, the values of equality and autonomy are also human rights values, and the right to take part in government is itself a human right. Article 21 of the Universal Declaration of Human Rights (UDHR) tells us that "The will of the people shall be the basis of the authority of government": so democracy is in fact the only form of government which is consistent with human rights.

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Article 21, part 1, UDHR

However, a "democracy" is also incomplete without a thorough-going respect for human rights. Taking part in government, in a genuine way, is almost impossible to do without people having other basic rights respected. Consider the following, as examples:

1. **Freedom of thought, conscience and religion** (UDHR, Article 18). This is one of the first rights which are essential in a democracy: people need to be able to think freely, to hold whatever beliefs are important to them, without being punished for doing so. Governments throughout history have tried to limit this right because they are afraid that if people think about other forms of government, this will endanger the current system. So they have locked people away simply for thinking the "wrong" thoughts. (Such people are known as prisoners of conscience.) However, a society without a pluralism of views is not just intolerant; it also limits its own possibilities to develop in new and possibly improved directions.

2. **Freedom of Expression** (UDHR, Article 19). It is important not just to be able to think what you want, but also to be able to express that opinion out loud, whatever that opin-

ion may be. If people are prevented from discussing their views with other people, or presenting them in the media, how can they "take part" in government? Their opinion has essentially been discounted from the possible alternatives under consideration.

Democracy doesn't recognize east or west; democracy is simply people's will.

Shirin Ebadi

3. **Freedom of peaceful assembly and association** (UDHR Article 20). This right allows you to discuss ideas with others who want to do so, to form interest groups or lobbying groups, or to gather together for the purposes of protest against decisions you disagree with. Perhaps such an activity is sometimes inconvenient for governments; however it is essential if different views are to be made known and taken into account. And that is part of what democracy is all about.

These are just three human rights which are intrinsically bound up with the idea of democracy, but any infringement of other human rights will also affect the extent to which different people are able to take part in government. Poverty, poor health, or the lack of a home, can all make it more difficult for someone to have their voice heard, and diminish the impact of their choice, compared with others. Such infringements of rights almost certainly make it impossible for the person concerned to be elected to government office.

? *How well are the three "democratic" rights (listed above) respected in your country?*

Problems with democracy

Democracy doesn't mean much if you are hungry or homeless, or have no health care or your children can't go to school; even if you have a vote, democracy is not effective.

Susan George, President of ATTAC

Voter apathy

For a number of years, there has been concern about the status of democracy, perhaps particularly in the more established democracies. Much of this is based on the decreasing levels of citizen participation at elections, which appear to indicate a lack of interest and involvement on the part of citizens. A low voter turnout calls into question the legitimacy of so-called democratically elected governments, which are, in some countries, actually elected by a minority of the total electorate.

Elections and apathy

- Turnout at elections to the European Parliament has fallen every year since the first elections in 1979. In 2009, only 43% of the electorate used their vote, and in some countries, turnout fell as low as 34%.
- In national elections throughout Europe, turnout ranges from just over 50% in some countries, to over 90% in others.
- Some countries, for example, Greece and Belgium in Europe, make voting compulsory. In such countries turnout is obviously much higher than the average for countries where voting is optional.

? *What proportion of the electorate voted in your country's most recent elections?*

Although it is undoubtedly a problem that people are increasingly failing to vote in elections, there are some studies which indicate that participation in different forms may actually be on the increase, for example, pressure groups, civic initiatives, consultative organs, and so on. These forms of participation are just as important to the effective functioning of democracy as voter turnout at elections, if not more so.

Democracy and civic participation

The so-called Arab Spring, where masses of people – many of them young – took to the streets in order to express their dissatisfaction with the government, has shown a new level of civic participation in countries which have not traditionally been regarded as democracies. In Europe as well, even in the more traditional democracies, "people power" appears to have found a new lease of life: students have protested in many countries against moves by governments to impose fees on education. Trade unions have brought people onto the streets to protest about the impact of economic cuts. In addition, autonomous groups of activists have invented new and creative forms of demonstrating against climate change, the power of large corporations, the withdrawal of key state services, and also against oppressive measures of policing.

Rule of the Majority

There are two problems that are more intricately connected to the notion of representative democracy, and these concern minority interests. The first problem is that minority interests are often not represented through the electoral system: this may happen if their numbers are too few to reach the minimum level necessary for any representation. The second problem is that even if their numbers are represented in the legislative body, they will have a minority of representatives and these may not therefore be able to summon up the necessary votes to defeat the majority representatives. For these reasons, democracy is often referred to as "rule of the majority".

A minority may be right, and a majority is always wrong.

Henrik Ibsen

Majority rule, if not backed up by a guarantee of human rights for all, can lead to decisions which are harmful to minorities, and the fact that these decisions are the "will of the people" can provide no justification. The basic interests of minorities as well as majorities need to be safeguarded in any democratic system by adherence to human rights principles, reinforced by an effective legal mechanism, whatever the will of the majority may be.

? *If the majority of the population is in favour of depriving certain people their human rights, do you think "the people should decide"?*

The rise of nationalism

A related problem is the worrying trends across Europe towards support for extreme right parties. These parties have often played on nationalist feelings, and have targeted "non-indigenous" members of the population, particularly asylum seekers, refugees, and members of religious minorities, and sometimes in violent ways. As a defence, such parties often appeal to their support among the population, and the democratic principle that they represent the opinions of a large number of people. However, where a party advocates violence in any form, and where it fails to respect the human rights of every member of the population, it has little right to appeal to democratic principles.

Democracy is best conceived as a process of democratization.

Patomäkim, Teivainen

Depending on the extent of the problem, and the particular cultural context, it may be necessary to limit the right to freedom of expression of certain groups, despite the importance of this right to the democratic process. Most countries, for example, have laws against inciting racial hatred. This is regarded by the European Court as an acceptable limitation of freedom of expression, justified by the need to protect the rights of other members of society, or the structure of society itself.

? *Is nationalism any different from racism?*

Young People and Democracy

Young people often do not even have the vote, so how can they be a part of the democratic process? Many people would answer this question by saying that young people are not ready to be part of the process, and that only when they are 18 (or at whatever age their country gives them the vote) will they be able to participate.

In fact, many young people are politically very active long before they get the vote, and in some ways, the impact of such activity can be stronger than the single vote they receive later on – and may or may not decide to use – once every 4 or 5 years. Politicians are often anxious to appeal to the youth vote, so they may be more likely to listen to the concerns of young people.

Many young people are engaged in environmental groups, or in other protest groups campaigning against war, against corporate exploitation, or against child labour. Perhaps one of the most important ways that young people can begin to be engaged in community life and political activity is at a local level: here they will be more aware of the particular issues that are of concern to them and those with whom they come into contact, and they will be better able to have a direct impact. Democracy does not only deal with national or international issues: it needs to begin in our own neighbourhoods!

Youth organisations are one of the ways through which young people experience and practise democracy and, therefore, have an important role in democracy, provided, of course, that they are independent and democratic in the way they function!

? *If a 16-year-old is considered mature enough to marry and get a job, should he or she not be able to vote?*

Work of the Council of Europe

We will strive for our common goal of promoting democracy and good governance of the highest quality, nationally, regionally and locally for all our citizens.

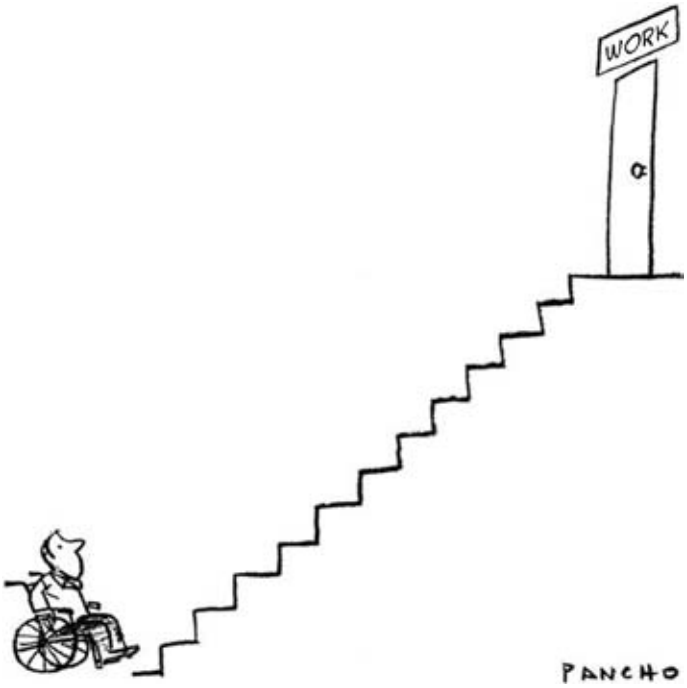
Action Plan of the Warsaw Summit of the Council of Europe (2005)

Democracy is one of the core values of the Council of Europe, together with human rights and the rule of law. The Council of Europe has a number of programmes and publications looking at the improvement and future of democracy. In 2005, the Forum for the Future of Democracy was established by the Third Summit of Heads of State and Government of the Council of Europe. The aim of the Forum is to "strengthen democracy, political freedoms and citizens' participation through the exchange of ideas, information and examples of best practices". A meeting of the Forum takes place every year, and brings together about 400 participants from the 47 Council of Europe member States and observer States.

Support for development and implementation of standards for democracy is carried by the European Commission for Democracy through Law – also known as the Venice Commission – which is the Council of Europe's advisory body on constitutional matters. The commission has been particularly active in assisting in the drafting of new constitutions or laws on constitutional courts, electoral codes, minority rights and the legal framework relating to democratic institutions.

In addition to this standard-setting work, the Council of Europe promotes democracy and its values by programmes on democratic participation, education for democratic citizenship and youth participation, because democracy is much more than voting in elections!

Disability and Disablism



Related activities:
Change your glasses
Different wages
I want to work
See the ability
Sports for all

What is a Disability?

There is no universally accepted definition of "disability", although various attempts have been made to produce one. The World Health Organisation (WHO) in its International Classification of Functioning, Disability and Health (ICF) takes into account the social aspects of disability and does not see disability only as a "medical" or "biological" dysfunction. Two key concepts were distinguished by the WHO as follows:
Impairment: Any loss or abnormality of psychological, physiological, or body structure or function, for example, paralysis or blindness.
Disability: Any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being[1].

Disability is not an attribute of an individual, but rather a complex collection of conditions, many of which are created by the social environment.

International Classification of Functioning, Disability and Health, 2002 (WHO)

The UN Convention on the Rights of Persons with Disabilities (2006) states that "disability is an evolving concept and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others". According to Article 1, "Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments…"[2]. The extent to which these impairments disable someone depends on the level of barriers encountered in society.

A recent position adopted by international organisations is that having a disability is a consequence of a dynamic interaction between, on the one hand, a person's health and other personal factors (such as age, sex, personality or level of education) and on the other, the social and physical environment in which they find themselves. This approach is referred to as the "social model of disability".

Who is Disabled?

Disability is a matter of perception. If you can do just one thing well, you're needed by someone.

Martina Navratilova

The WHO estimates that over a billion people, about 15% of the world's population, have some form of disability[3] and that only about 5% of these disabilities are congenital. 80% of people with disabilities live in developing countries, according to the UN Development Programme (UNDP)[4]. The World Bank estimates that 20% of the world's poorest people are disabled.[5]

People with disabilities are referred to as the world's largest minority, but unlike most minority groups, this one always has open membership: any one of us could become a member at any time because of an accident, illness or ageing. Disability is thus part of a human condition. In the vast majority of cases disability is believed to be a result of social, economic or political factors, accident or armed conflict. Currently, there might be more factors present that contribute to the incidence of impairments, including environmental pollution, HIV/AIDS and drug abuse. Disability is also a development issue, because of its two-way link to poverty: disability may increase the risk of poverty, and poverty may increase the risk of disability[6]. As many as 50% of disabilities are preventable and directly linked to poverty[7].

According to the WHO, around 10% of the world's children and young people, some 200 million, have sensory, intellectual or mental health impairment.

Groups within the disabled community may have a shared socio-cultural history. Some groups share a common language, such as American or French Sign Language, Braille, or even some specific terms which they use to talk about disability or themselves. They often share customs and traditions, such as celebrating disability awareness and pride. Today the disabled are often viewed as a specific cultural group within a diverse society. A disability culture can acknowledge and celebrate the lives of people with disabilities, recognising that these are not necessarily tragic, nor should they be devalued.

? *Can you think of films or books where disabled people feature? Do they present a positive image of disability?*

Disability as a Human Rights Issue

Eugenics and the threat to life

States should promote measures to change negative attitudes towards marriage, sexuality and parenthood of persons with disabilities, especially of girls and women with disabilities, which still prevail in society.

UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities

The right to life is a most basic human right; however, throughout history, there have been times when people with disabilities have had their lives threatened, because they were considered less worthwhile than "normal" people. The theory of Social Darwinism and the related Eugenics movement promoted the idea that the human "gene pool" could be improved by human intervention, and played major roles in labelling people with disabilities as "inferior". Eugenics reached its peak in Nazi Germany, resulting in the murder of more than 200,000 disabled people who were some of the earliest victims of concentration camps during the Second World War[8]. Although the movement has largely been discredited, eugenicist ideas and practices continue today in various forms, including forced sterilisation and selective abortion. Negative eugenics is the term given to the practice of discouraging or preventing people considered to be "unfit" from breeding. With the development of medical science, neo-eugenic beliefs are finding new supporters. Prenatal screening and amniocentesis provide prospective parents with the power to decide "who should and who should not inhabit the world".

Forced sterilisation in Europe

Five human rights groups united against forced sterilisation of women with disabilities in France. In August 2011, they submitted written comments[9] to the European Court of Human Rights in the case of *Gauer and Others v. France*[10], launched by five young women with mental disabilities who were sterilised without their knowledge or consent. The applicants stated that their rights to family life, to marry and to being free from degrading treatment and discrimination enshrined in the European Convention on Human Rights had been violated. The coalition of the five groups expects the Court to make a positive decision, and, in that way, reinforce the autonomy of women with disabilities with respect to their reproductive health. The case was still pending at the time of writing.

The Right to choose?

The disability rights movement has raised questions about "selective abortion", or abortion on the basis of foetal impairment. While the women's rights movement, appealing to the values of freedom and autonomy for women, tends to recognise women's unconditional right to have an abortion, selective abortion is very strongly opposed by disability rights activists. They claim that future parents should be provided with objective and unbiased information on disability, and be offered support. Should the above be available, it is likely that fewer women would opt to abort a disabled foetus. The UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities (1993) have gone some way towards recognising not only the rights of disabled people to have sexual relationships and experience parenthood, but also the need to address societies' prejudices on this issue. The UN Convention on the Rights of People with Disabilities establishes the rights to be free from torture and ill-treatment, to have respect for private and family life, to found a family and be free from discrimination on the basis of disability.

? *Should parents be allowed to abort a foetus on the grounds that it has impairment? What could count as impairment?*

KEY DATES

3 December
International Day of Disabled Persons
Second Thursday in October
World Sight Day

Disability rights movement

Increasingly vocal and well-organised disability movements were behind the crucial paradigm change – change from viewing disability as a personal tragedy towards viewing disability as a human rights issue. The work of such disability movements led to a "nothing about us without us" approach to the issue, and to a policy shift from the medical model to the social and human rights-based models: from the "patient" to the citizen. The key issue is that people with disabilities should be entitled to the same rights as non-disabled persons, and that discrimination on the grounds of disability should be outlawed.

I also dislike people who try to talk down to my understanding. They are like people who when walking with you try to shorten their steps to suit yours; the hypocrisy in both cases is equally exasperating.

Helen Keller, deafblind activist and author

Medical and Social models of Disability

Before the 1970s, people with disabilities were viewed as medical failures and victims of circumstance, deserving of pity. These were the chief characteristics of the "medical model" of disability, which placed the problem firmly with the individual and assumed that only a medical "cure" could remove it.

Against this dominant model, a major shift in thinking took place in the 1960s, initially in the United States, with the "independent living movement". The paradigm shift sees the solution to the problem of disability in the restructuring of society and removal of barriers. This understanding of disability is referred to as the Social Model. It focuses on eliminating the barriers, promoting positive attitudes and making sure that laws and policies support the exercise of full participation and non-discrimination. It suggests that the individual and collective disadvantages suffered by people with disabilities are mainly a result of a complex form of institutional discrimination that is as deep-seated in our society as are sexism or racism.

The Medical model asks:	The Social model asks:
What is wrong with you?	What is wrong with society? What social, economic, political and/or environmental conditions need to be changed to facilitate the full enjoyment of all rights by all people with disabilities?
Are your difficulties in understanding people mainly due to a hearing problem?	Are your difficulties in understanding people mainly a result of their inability to communicate with you?
Did you move here because of your health problem?	What deficiencies in your housing caused you to move here?
Does your health problem / disability prevent you from going out as often or as far as you would like?	Are there any transport or financial problems preventing you from going out as often or as far as you would like?[12]

The rights-based approach to disability aims to empower disabled persons, and to ensure their active participation in political, economic, social, and cultural life in a way that is respectful and accommodating of their difference.

UN Office of the High Commissioner for Human Rights

The medical model does still prevail in many countries today and the social model is not universally accepted or applied. Despite its undeniably important focus on social factors, the social model can miss out some essential personal factors, for example the pain involved in severe disability. One disability activist put it this way: "We can insist that society disables us by its prejudice and by its failure to meet the needs created by disability; but to deny the personal experience of disability is, in the end, to collude in our oppression".[13] Disability activists acknowledge that the social model should go beyond saying that "disability is created by the environment". They argue that is important to see people with disabilities neither as passive victims of a medical impairment, nor as passive victims of the environment. Rather, they should be perceived as active agents with full entitlements to rights and capable of exercising autonomy over their own lives.

Social protection systems have often prevented disabled people from taking control of their own lives. Instead, they should facilitate the active participation of people with disabilities. This, however, needs to be coupled with the recognition that people with disabilities have a right to social support regardless of their potential contribution to society. Inclusion of people with disabilities also requires putting in place the policies and programmes that remove barriers and guarantee the exercise of civil, cultural, economic, political and social rights.

Equality and non-discrimination

The World Conference on Human Rights reaffirms that all human rights and fundamental freedoms are universal and thus unreservedly include persons with disabilities.

Declaration of the World Conference on Human Rights, 1993

Most of today's human rights concerns relating to disability are connected to discrimination. People with disabilities are entitled to exactly the same human rights as people without disabilities, yet they are subject to direct and indirect discrimination and exclusion in almost every area of life.

Either because of societal prejudices, or of structural problems in society, or because of their own impairments. This means that they often need positive efforts from society if they are to have an equal chance of participating. In particular, this can apply to areas such as access to information, health, education and employment. Positive action seeks to promote the representation of particular groups that have traditionally suffered from discrimination, with the aim of creating a more egalitarian society.

Reasonable accommodation

Non-discrimination includes the concept of reasonable accommodation that must be made for people with disabilities. Reasonable accommodation means carrying out, when necessary, appropriate modifications and adjustments, which do not impose a disproportionate or undue burden, so that people with disabilities can enjoy their human rights and fundamental freedoms on an equal basis with others[14]. Such reasonable accommodation applies, for example, in cases where a person with a disability is provided with tailor-made solutions and access to information, transportation, workplace, facilities and services. Its overall aim is to facilitate the person's participation in the community.

Disability and Human Rights instruments

You can find a complete list of the key instruments preceding the UN CRPD, at http://www.hrea.org

Disability is not specifically referred to in any of the key international documents on human rights drawn up before 1961, when the European Social Charter – the first international treaty including explicit provisions on the rights for people with disabilities – was adopted. Complementing the International Bill of Rights, the following key texts specifically address the rights of people with disabilities:

1971 Declaration on the Rights of Mentally Retarded[15] Persons
1975 Declaration on the Rights of Disabled Persons
1982 World Programme of Action on Disabled Persons
1983–1992 International Decade of Disabled Persons

1993 United Nations Standard Rules on the Equalization of Opportunities for Persons with Disabilities
1993 The Vienna Declaration on Human Rights
2006 UN Convention on the Rights of Persons with Disabilities (UN CRPD)

The creation of many key human rights instruments was triggered by the disability movements. While the core international human rights instruments offer significant potential to promote and protect the human rights of persons with disabilities, this potential has not yet been fully realised. This was the main reason for the creation of the new UN Convention on the Rights of Persons with Disabilities.

Before the coming into force of the UN CRPD, the Convention on the Rights of the Child was the only legal UN instrument which explicitly prohibited discrimination on the basis of disability.

UN Convention on the Rights of People with Disabilities

The Convention was adopted in 2006 and is the first legally binding international UN instrument on disability, which sets out the minimum standards governments are obliged to meet in order to ensure that people with disabilities effectively benefit from their civil, political, economic and social rights. The Convention explicitly recognises disability as a human rights issue. While the Convention does not create new rights, it specifically prohibits discrimination against persons with disabilities in all areas of life, including civil rights, access to justice and the right to education, health services and access to transportation. The Optional Protocol to the UN CRPD allows for complaints to be submitted to the CRPD Committee by individuals and groups of individuals, alleging that their rights have been violated by states parties to the Protocol[16].

The Convention underlines the greater risk of poverty for people with disabilities, and emphasises multiple discrimination faced by minorities, women or girls with disabilities. Importantly, the Convention stresses the unique obligation to actively involve civil society organisations of people with disabilities in its implementation. Article 3 of the Convention identifies a set of overarching principles that serve the interpretation and implementation of the Convention:

- Respect for inherent dignity and individual autonomy, including the freedom to make one's own choices, and independence of persons
- Non-discrimination
- Full and effective participation and inclusion in society
- Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity
- Equality of opportunity
- Accessibility
- Equality between men and women
- Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities.

105 States have ratified and 153 States have signed the UN CRPD since 2006;
The Optional Protocol to the UN CRPD has 90 signatories and 63 ratifications.
(data as of September 2011)

Of particular concern is the fact that people with disabilities are often subjected to the decision making of other people. Article 12 of the UN CPRD seeks to correct this approach, by recognising the legal capacity of people with disabilities and providing measures to support their right to exercise their legal capacity, for example, by eliminating the practice of appointing guardians who make decisions on behalf of persons with disabilities and, instead, providing support to people with disabilities so that they can make their own decisions. Respect of Article 12 is a prerequisite for realising some of other Convention rights, such as the right to political participation, access to justice or the right to have a family.

The International Disability Alliance promotes the effective implementation of the UN CRPD worldwide through the co-ordinated involvement of representative organisations of people with disabilities.[17]

The Council of Europe and disability rights

The Council of Europe has been a leading human rights actor in the disability field. Its European Social Charter (1961) contains explicit provisions on the rights of persons with disabilities to independence, social integration and participation in the life of the community.

European Social Charter, Article 15

With a view to ensuring the effective exercise of the right of the physically or mentally disabled to vocational training, rehabilitation and resettlement, the Contracting Parties undertake:

1. to take adequate measures for the provision of training facilities, including, where necessary, specialised institutions, public or private
2. to take adequate measures for the placing of disabled persons in employment, such as specialised placing services, facilities for sheltered employment and measures to encourage employers to admit disabled persons to employment.

The Council of Europe "Action Plan to promote the rights and full participation of people with disabilities in society: improving the quality of life of people with disabilities in Europe 2006–2015" sets out specific actions to be implemented by member states in areas including participation in political and public life, education, health care, or awareness raising. It has important cross-cutting aspects: women and girls with disabilities, children with disabilities, people with high support needs, ageing people, and people with disabilities from minorities. The Action Plan is also seen as a policy tool to assist member states to put into practice the UN CRPD and to ultimately mainstream disability throughout all the policy areas of the Council of Europe member states.

EU Disability policies and actions

One of the EDF top campaigns, Freedom of Movement, calls for actions to remove the barriers which people with disabilities face across the EU in travelling, accessing mainstream goods and services, transport, study, job or information. www.edf-feph.org

At the level of the European Union, the European Disability Forum (EDF) – a European umbrella organisation representing the interests of 80 million people with disabilities – has lobbied with others for the recognition of the rights of disabled persons. The result is a specific reference to discrimination on the grounds of disability in the Treaty of Amsterdam, and the EU Directive on Equal Treatment in Employment and Occupation, which prohibits discrimination in the field of employment on the ground of disability and encourages reasonable accommodation.

Article 26 of the EU Charter on Fundamental Rights (2000) recognises and respects the right of people with disabilities to benefit from measures designed to ensure their independence, social and occupational integration and participation in the life of the community. In 2010 the European Commission adopted the EU Disability Strategy 2010-2020, which aims to empower people with disabilities so that they can benefit fully from participating in society and in the European economy.

The attitudinal barriers will exist as long as the majority of people still see the disability and not the person.

Karina Chupina

The European Union has ratified the UN Convention on the Rights of Persons with Disabilities, becoming the first regional integration organisation to sign up to any human rights treaty[18]. All institutions and agents of the EU will have to endorse the values of the Convention in all policies under their competence ensuring the mainstreaming of disability: from transport to employment and from information and communication technologies to development cooperation. They will also have to adjust the accessibility of their own buildings, and their employment and communications policy.

What is Disablism?

Abilism isn't always obvious, it doesn't carry a neon sign in our thoughts and actions saying "We are being abilist", but it no less is there.

A disabled activist

Disablism can be defined as discriminatory, oppressive, abusive behaviour arising from the belief that disabled people are inferior to others. Disablism refers to prejudice, stereotyping, or "institutional discrimination" against disabled people. The main problem about disablism (also known as abilism or ableism[19]) is that it is not easy to identify. In many cases, people do not realise that it exists. Disablism is first and foremost about people's attitudes: it does not only refer to consciously discriminatory behaviour, but also to the way that people unconsciously relate to people with disabilities. The unconscious part of discriminatory attitudes is much harder to tackle than conscious acts of discrimination, but both need to be equally targeted in the struggle for human rights.

The vast majority of people would say that they are not against people with disabilities, and that may be true. However, the majority still do not consider people with disabilities as equal, and cannot appreciate the obstacles that exist in society preventing disabled people from living "normal" lives. For example, some people use parking spaces set aside for people with disabilities with the result that disabled drivers may have to turn back home. Disablism permeates all layers of society. Conscious disablism on economic grounds is widespread (for example, discrimination in hiring), but it is the unconscious disablism, resulting from ignorance or a general lack of understanding, which gives more cause for concern. This may show in an "attitude of apartheid", that is, the societal view that inclusive planning is not of high importance since people with mobility impairments have their own separate buildings and institutions, and means of transport. Disablism is also exhibited in the widespread use of separate and unequal entrances to public buildings for the disabled. A non-disablist environment would allow elderly people, mothers with small children and others temporarily or permanently impaired equal access to shopping centres and other public institutions or spaces.

Everyone has the right to have ambitions and a responsibility to try to achieve them as much as they can.

Simon Stevens[20]

? *Which areas of your local environment would be inaccessible to you if you became disabled?*

Young People and disability

Mainstreaming disability is the process of assessing the implications for disabled people of any planned action, including legislation, policies and programmes, in all areas and at all levels.[22] It is important to work towards the mainstreaming of disability in all youth issues, and towards the mainstreaming of youth in all disability issues. Both disability and youth need to be key concerns in formulating any policy. In order to design effective policies, a greater knowledge of disability issues by decision makers is needed and youth with disabilities themselves should take part in decision making. This will only be achieved through closer partnerships of state institutions with organisations of disabled people.

Estimates suggest that there are between 180 and 220 million young people with disabilities worldwide and nearly 80% of them live in developing countries.[21]

The challenge here is that there are few organisations representing the interests of disabled young people or being run by young people with disabilities. On the international and regional level, most active representatives of disability and youth issues include the International Federation of Hard of Hearing Young People, the Leonard Cheshire Disability Young Voices, the African Youth with Disabilities Network, the Pineda Foundation for Youth, the World Federation of the Deaf Youth Section, and the European Disability Forum Youth Committee.

www.ifhohyp.org
www. youngvoices.lcdisability.org
www.pinedafoundation.org
www.wfdys.org
www.edf-feph.org

International Federation of Hard of Hearing Young People (IFHOHYP)

IFHOHYP is an international NGO for national and regional youth organisations dedicated to hard of hearing young people throughout the world. The Federation works to improve the quality of life of hard of hearing young people and to promote equal rights for them at all levels of society. IFHOHYP is actively co-operating with the Council of Europe, for example in organising study sessions for hard of hearing young people, and has been a member of the Advisory Council of Youth of the Council of Europe on several occasions. Other activities of the Federation include international summer camps, training programmes, workshops and English language courses for young people with hearing impairment.

The Right to Education

For decades, special schools for the disabled have been seen as a tool for segregation, and criticised for often being below par with mainstream education. There has been much debate over the advantages and disadvantages of segregated education and special schools, as opposed to mainstreaming special education in general education systems. Whatever the outcome of this debate, young people with disabilities and their families should have the right to choose

European Disability Forum Youth Committee
The Committee was set up in 2000 with the aim of mainstreaming youth in all EDF policies and raise awareness about the needs of youth with disabilities within EDF and in the EU.
"Young and Disabled: the Daily Challenges", a publication by the EDF Youth Committee, sheds light on obstacles faced by young people with disabilities in various areas of life, from sexuality through education to employment.

between special and mainstream schools, based on the specific needs of a child. One key advantage of inclusive education is that the integration of disabled and non-disabled pupils in the first years of schooling can help to prevent prejudices and contribute to the overall inclusion of disabled people in society.

Some of the main problems faced by children and young people with disabilities are inaccessible school buildings or teaching materials, lack of staff trained in specific disability needs, direct and indirect discrimination. There should be opportunities for children and youth with disabilities at schools – whether inclusive or specialised – to learn life and social development skills needed for equal participation in education, to have peer support and mentoring, access to technologies and accessible methodologies.

Non-formal education and the active learning it provides can be more inclusive for people with disabilities than the formal education system. Due to limited possibilities within special education systems or to social exclusion, the lack of social, communications or foreign language skills is more prevalent among people with disabilities than their non-disabled peers. These factors make non-formal education particularly important for people with disabilities, since they can help to build up the necessary life skills which might not have been provided by their formal education. There is also a need to introduce the disability dimension more in mainstream training courses, by including activities that could bring participants in touch with dimensions that some may never have encountered before, or encouraging participation of disabled young people in the mainstream training courses.

ExchangeAbility project

The Erasmus Student Network (ESN), the Youth Agora and the European Disability Forum created the project ExchangeAbility with the support of the Council of Europe to make ESN accessible for disabled students at all the levels of its activities. The project, running in the academic year 2009-2010, aimed to increase the number of exchange students with disabilities and to create the best conditions for them during their stay abroad. A follow-up project with new partners was launched in 2010. Read more at www.exchangeability.eu.

The right to participation in public, political and cultural life

UNESCO estimates that 98% of children with disabilities in developing countries do not attend school and 99% of girls with disabilities are illiterate.

Participation in society tends to be seen by disabled youth as key to their overall objective, which is to achieve full inclusion, with recognition of their particular needs and rights. Many young people with disabilities would like to be involved in mainstream organisations if this was possible. In mainstream organisations young people are able to meet each other because of a common interest. Young people with disabilities do not always have that option, because of both physical and psychological barriers[23].
Barriers to greater participation include the absence of structures either at local or national levels for representation of disabled people and their concerns. Lack of information is another barrier. Information about whether buildings are physically accessible or whether there are facilities for the hard of hearing or the blind is often unavailable or inaccessible. This lack of information about accessibility – or sometimes the fear of inaccessibility – often prevents people with disabilities from participating in events.

One persisting obstacle to participation is self-identification: whether people perceive themselves as being "disabled" or as members of a "minority". Some disabled people do not want to see themselves as a minority, since this has negative connotations for them; others do not consider themselves to be disabled but as members of particular linguistic and cultural

minorities. In terms of political participation, the right to vote is denied to many people with disabilities deprived of legal capacity, or when voting procedures are inaccessible.

When it comes to the participation and inclusion of people with disabilities, the media's role in raising awareness about disability rights and changing attitudes is crucial. The mass media often depicts disabled people as lying at one or other extreme: either being poor and to be pitied, or celebrated as heroes who dare to live. Such portrayal only contributes to stereotyping disabled people and not to understanding that they form a group as interesting and diverse as any other group in society.

It was ability that mattered, not disability, which is a word I'm not crazy about using.

Marlee Matlin, deaf actress and Oscar winner

No Barriers, No Borders

The SALTO booklet "No Barriers, No Borders"[24] is about how to run international mixed-ability projects for young people with and without a disability. It provides specific tips and guidelines to youth workers and project organisers concerning, for instance, how to interact with people with different disabilities, how to fund youth projects or how to organise training courses for them.
www.salto-youth.net/rc/inclusion

The **Mental Disability Advocacy Centre** with partner organisations launched a campaign to promote the right of people with disabilities to vote: www.savethevote.info.

Endnotes

1 www.un.org/esa/socdev/enable/dis50y10.htm

2 Note: the term "handicap" is no longer considered appropriate or in keeping with the contemporary understanding of disability. Preferences for terminology among persons with disabilities and among geographic regions may vary. The individual wishes of persons with disabilities should be respected as much as possible.

3 WHO, "Disability and Health Fact sheet N°352", 2011: www.who.int/mediacentre/factsheets/fs352/en/index.html

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11 UN Department for Economic and Social Information and Policy Analysis, 1994

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13 Morris, Jenny, Pride Against Prejudice: Transforming Attitudes to Disability, 1991, Women's Press: London.

14 Handbook for Parliamentarians, No.14, 2007, From Exclusion to Equality Realizing the rights of persons with disabilities, UN and Inter-Parliamentary Union: www.un.org/disabilities/default.asp?id=212

15 The term "mentally retarded" is not up to date anymore and not in the line with contemporary understanding of disability.

16 www.ohchr.org/EN/HRBodies/CRPD/Pages/CRPDIndex.aspx

17 www.internationaldisabilityalliance.org

18 Press release of the European Disability Forum, January 5, 2011: www.edf-feph.org/Page_Generale.asp?DocID=13855&thebloc=26586

19 Note: "Ableism" is a preferred term by some experts and researchers as it focuses not just on disability but the formation of abledness which is always in relationship with disability.

20 www.simonstevens.com

21 UN High Level Meeting on Youth, "Youth with Disabilities" Fact Sheet: http://social.un.org/youthyear/docs/Fact%20sheet%20youth%20with%20disabilities.pdf

22 Carol Miller and Bill Albert, "Mainstreaming disability in development: lessons from gender mainstreaming", 2005: www.dfid.gov.uk/r4d/PDF/Outputs/Disability/RedPov_gender.pdfp

23 "Young and Disabled: Daily Challenges for Equality", EDF Youth Committee publication, 2009: www.edf-feph.org/Page.asp?docid=18486&langue=EN

24 "No Barriers, No Borders", SALTO-YOUTH Inclusion Resource Centre, 2008: www.salto-youth.net/downloads/4-17-913/NoBarriersNoBorders.pdf

Related activities:
A mosque in Sleepyville
Access to medicaments
All equal - all ifferent
Believers
Can I come in?
Different wages
Dosta!
Heroines and heroes
I want to work
Language barrier
Let's talk about sex
Path to Equality-land
Responding to racism
See the ability
Take a step forward
Who are I?
Work and babies

Discrimination and Intolerance

Discrimination and intolerance

What are discrimination and intolerance?

Discrimination – in all its possible forms and expressions – is one of the most common forms of human rights violations and abuse. It affects millions of people everyday and it is one of the most difficult to recognise. Discrimination and intolerance are closely related concepts. **Intolerance** is a lack of respect for practices or beliefs other than one's own. It also involves the rejection of people whom we perceive as different, for example members of a social or ethnic group other than ours, or people who are different in political or sexual orientation. Intolerance can manifest itself in a wide range of actions from avoidance through hate speech to physical injury or even murder.

Discrimination occurs when people are treated less favourably than other people are in a comparable situation only because they belong, or are perceived to belong to a certain group or category of people. People may be discriminated against because of their age, disability, ethnicity, origin, political belief, race, religion, sex or gender, sexual orientation, language, culture and on many other grounds. Discrimination, which is often the result of prejudices people hold, makes people powerless, impedes them from becoming active citizens, restricts them from developing their skills and, in many situations, from accessing work, health services, education or accommodation.

Discrimination has direct consequences on those people and groups being discriminated against, but it has also indirect and deep consequences on society as a whole. A society where discrimination is allowed or tolerated is a society where people are deprived from freely exercising their full potential for themselves and for society.

This section describes different faces of discrimination, the way it affects human rights, as well as the measures and initiatives that are underway or should be introduced to counter

intolerance and discrimination and to contribute to a culture of peace and human rights. Some of the most pervasive forms of discrimination, such as discrimination based on disability, gender or religion, are also presented in more detail in other sections of this chapter.

The principles of equality and non-discrimination are laid down in the UDHR: "All human beings are born free and equal in dignity and rights" (Article 1). This concept of equality in dignity and rights is embedded in contemporary democracy, so states are obliged to protect various minorities and vulnerable groups from unequal treatment. Article 2 enshrines freedom from discrimination: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind".

The Council of Europe member states are also committed to non-discrimination in Article 14 of the European Convention on Human Rights. This article only gives protection from discrimination in relation to the enjoyment of the other rights set forth in the convention. Protocol 12 to the ECHR was drawn up to provide a stronger, free-standing right to equality and a general prohibition of discrimination: "The enjoyment of any right set forth by law shall be secured without discrimination on any ground…"[1] Thus, this protocol broadens the scope of the ECHR as it covers discrimination in any legal right, even when that right is not specifically covered by the convention.

? *Has your country ratified Protocol 12 to the ECHR?*

Direct and indirect discrimination

Discrimination may be practised in a direct or indirect way. Direct discrimination is characterised by the intent to discriminate against a person or a group, for example when an employment office rejects Roma job applicants or a housing company does not lend flats to immigrants. Indirect discrimination occurs when an apparently neutral provision, criterion or practice de facto puts representatives of a particular group at a disadvantage compared with others. Examples may range from a minimum height criterion for fire-fighters (which may exclude many more female than male applicants) to the department store which does not hire people who cover their heads. These rules, apparently neutral in their language, may in fact disproportionately disadvantage members of certain social groups. Both direct and indirect discrimination are forbidden under the human rights instruments; Indirect discrimination is often more pervasive and difficult to prove than direct discrimination.

? *Have you ever felt discriminated against?*

Structural discrimination

Structural discrimination is based on the very way in which our society is organised. The system itself disadvantages certain groups of people. Structural discrimination works through norms, routines, patterns of attitudes and behaviour that create obstacles in achieving real equality or equal opportunities. Structural discrimination often manifests itself as institutional bias, mechanisms that consistently err in favour of one group and discriminate against another or others. These are cases when the resulting discrimination is clearly not rooted in an individual's conviction regarding a person or a group of people, but in institutional structures, be they legal, organisational, and so on. The challenge of structural discrimination is to make it visible, as we often grow up with it being self-evident and unquestioned.

The existence of structural discrimination leaves states with the challenge of adopting policies that look not only at the legal framework but at other incentives as well, taking into account patterns of behaviour and how different institutions operate. Human rights education may be one of the responses to this problem.

KEY DATES

27 January
International Day of Commemoration in memory of the victims of the Holocaust
21 March
International Day for the Elimination of Racial Discrimination
8 April
World Roma Day
17 May
International Day Against Homophobia and Transphobia
20 June
World Refugee Day
2 August
International Remembrance Day of the Roma Holocaust
9 November
International Day against Fascism and Antisemitism
16 November
International Day for Tolerance
18 December
International Migrants' Day

The key element in structural discrimination is not the intent but the effect of keeping minority groups in a subordinate position.

Fred Pincus

Affirmative action

Structural inequality is a state which arises when certain groups enjoy unequal status in relation to other groups, as a result of unequal relations in their roles, functions, rights and opportunities. The fight against discrimination should step out of the courts and into the sphere of education and politics.

Mirjana Najcevska, Chair of the UN Working Group of Experts on People of African Descent.

In some cases a preferential or positive treatment of people belonging to certain groups may be applied as an attempt to alleviate or redress the harms caused by structural discriminations. Affirmative action, sometimes called "positive discrimination", may not only be allowed but even welcomed in order to counter inequality. For example, economic differences between rural and urban areas may lead to a different level of access to services. This may result in inequality unless special efforts are taken to counterbalance the effects of the original economic imbalance. In such cases the preferential treatment is necessary to secure effective equality rather than causing inequality.

The International Convention on the Elimination of All Forms of Racial Discrimination stipulates that affirmative action programmes may be required of countries that have ratified the convention, in order to rectify systematic discrimination. Such measures, however, "shall in no case entail as a consequence the maintenance of unequal or separate rights for different racial groups after the objectives for which they were taken have been achieved".

Multiple discrimination

Each one of us belongs to or identifies with several social groups. When dealing with any particular disadvantaged social group, it is important to be aware of the internal heterogeneity of the group and the potential for multiple grounds of discrimination. These multiple identifications not only mean more possibilities of discrimination, but can also come from several directions: for example, a lesbian Roma woman might be subject to multiple discrimination by heterosexual non-Roma; at the same time she can be subject to homophobia within the Roma community and subject to racism within the LGBT community. In most cases multiple discrimination occurs to so-called visible minorities, women and people with disabilities.

Majorities and minorities

Civilisation should be judged by its treatment of minorities.

Mahatma Gandhi

Discrimination is usually exerted by majorities upon minorities, even though discrimination from minorities also exists. Being in the majority is a static or a dynamic situation, depending on many factors. When we are on the winning side in a democratic election, we are in the majority as a result of our convictions, a decision, or, for example, the outcome of a vote. If our convictions change, or the party we support loses the next election, our majority status is no longer valid. There are more static positions of majority and minority, when one or several aspects of our identity (nationality, religion, sexual orientation, gender, lifestyle, disability) are representative of a group that constitutes less (usually much less) than 50% of the whole of the population of a given geographical unit.

Democracies are vulnerable to the "tyranny of majority": a situation in which the majority rule is so oppressive that it completely disregards the needs and wants of members of minorities. The human rights framework not only protects citizens from the oppression of an individual or a small group of individuals, but is also a means of protection for minorities against the majority.

? *Can you think of someone who may never experience discrimination?*

The role of stereotypes and prejudices

Give me a prejudice and I'll move the world.

Gabriel García Márquez

A stereotype is a generalised belief or opinion about a particular group of people, for example, that entrepreneurs are ambitious, public servants are humourless, or that women have long hair and wear skirts. The main function of stereotypes is to simplify reality. Stereotypes are usually based either on some kind of personal experience or on impressions that we have acquired during early childhood socialisation from adults surrounding us at home, in school or through mass media, which then become generalised to take in all the people who could possibly be linked.[3]

A prejudice is a judgment, usually negative, we make about another person or other people without really knowing them. Just like stereotypes, prejudices are learned as part of our socialisation process. One difference between a stereotype and a prejudice is that when enough information is available about an individual or a particular situation, we do away with our stereotypes. Prejudice rather works like a screen through which we perceive any given piece of reality: thus, information alone usually is not enough to get rid of a prejudice, as prejudices alter our perceptions of reality; we will process information that confirms our prejudice and fail to notice or "forget" anything that is in opposition. Prejudices are, therefore, very difficult to overcome; if contradicted by facts, we'd rather deny the facts than question the prejudice ("but he's not a real Christian"; "she is an exception").

All representation is misrepresentation in one form or the other.

Edward Said

Discrimination and intolerance are often based on or justified by prejudice and stereotyping of people and social groups, consciously or unconsciously; they are an expression of prejudice in practice. Structural discrimination is the result of perpetuated forms of prejudice.

Forms of intolerance and discrimination

Xenophobia

The Oxford English Dictionary defines xenophobia as "a morbid fear of foreigners or foreign countries". In other words, it means an irrational aversion to strangers or foreigners; it is irrational because it is not necessarily based on any direct concrete experiences of threat posed by foreigners. Xenophobia is a prejudice related to the false notion that people from other countries, groups, cultures, or speaking other languages are a threat.

Xenophobia is closely related to racism: the more "different" the other is perceived, the stronger the fears and negative feelings tend to be. Xenophobia is one of the most common forms of and grounds for discrimination and it is for this that it is a challenge to human rights.

? *Who are the targets of xenophobia in your society?*

Racism

Some prejudices may transform into ideologies and feed hatred. One such ideology is racism. Racism involves discriminatory or abusive behaviour towards people because of their imagined "inferiority". There has been wide-spread belief that there are human races within the human species, distinguishable on the basis of physical differences. Scientific research shows, however, that "human populations are not unambiguous, clearly demarcated, biologically distinct groups"[4], and that race is an imagined entity or social construct. All humans belong to the same species and, therefore, it makes no sense to talk of "races".

Prejudice squints when it looks, and lies when it talks.

Laure Junot, Duchess de Abrantès

The impact of racist ideologies has been devastating to humanity; it has justified slavery, colonialism, apartheid, forced sterilisations and annihilations of peoples. It has been the basis of the Nazi ideologies and of the programmes to exterminate Jews and other "inferior peoples".

Unfortunately, racism continues to be present in contemporary European societies and politics. Although race is no longer accepted as a biological category and only few people believe now in "superior races" with an inherent right to exercise power over those considered "inferior", the impact of racism lingers on and takes on different forms, such as cultural racism or ethnocentrism, the belief that some cultures, usually their own, are superior or that other cultures, traditions, customs and histories are incompatible with theirs.

International Day for the Elimination of Racial Discrimination

21 March commemorates the Sharpeville massacre in 1960, when the police opened fire and killed 69 people at a peaceful demonstration against the apartheid laws in Sharpeville, South Africa.
UNITED for Intercultural Action, a European network against nationalism, racism, fascism and in support of migrants and refugees, co-ordinates a European-wide action week around this date to promote tolerance and equal rights, and to celebrate diversity in Europe.[7]

Discrimination, xenophobia and racism are widespread in many parts of the world: there are around 160 million Dalits (Untouchables) in India suffering from the caste system. In the USA, race is a key factor in determining who is sentenced to death.[5] Hospitals in the Czech Republic, Slovakia and Hungary have practised involuntary sterilisation of Roma women into the 21st century.[6]

The widespread practices of deportation and unequal treatment of migrants, as well as the structural discrimination against certain ethnic minorities such as Roma by many governments, nourishes xenophobia and latent racist feelings. Hate-motivated crimes that are supported by racist ideology are regularly in the news in many of the Council of Europe member states.

? *Can you point out any recent cases of racist violence in your country?*

Antisemitism

Antisemitism can be defined as "hostility towards Jews as a religious or minority group often accompanied by social, economic, and political discrimination"[9]. Antisemitism has been widespread in European history up to the present. By the end of the 19th century, Jewish communities in Russia had regularly became victims of pogroms, which were organised systematic discriminatory acts of violence against Jewish communities by the local population, often with the passive consent or active participation of law enforcement, encouraged by the antisemitic policies of governments. Attacks on Jewish communities were also common in other European countries, including among others France and Austria.

The rise of Fascism in the first part of the 20th century brought further hardship for many Jews in Europe, as antisemitism became part of the racist ideologies in power. This is true for Fascist regimes and parties that collaborated directly or indirectly with the German Nazi regime during the Holocaust, but it had also an influence in other societies and systems that were influenced by racist ideologies.

During the Holocaust, perpetrated by Nazi Germany and its allies in the Second World War, known also as the Shoah (a Hebrew word meaning desolation), an estimated 6 million Jews were systematically exterminated for no other reason than that they were Jews.

With the success of the Bolshevik Revolution, pogroms ceased in the Soviet Union but antisemitism continued in different forms, including forced displacements, confiscation of property and show trials. Under communist regimes, antisemitism was often also disguised under official "anti-Zionist" policies.

Today, antisemitism remains widespread in Europe, even if in some cases it is harder for the public to identify or to admit. In recent years, Jewish cemeteries have been desecrated, Jews are regular targets of hate speech and they are sometimes physically attacked. Research regularly indicates ongoing high levels of antisemitism among mainstream European societies, accompanied by sporadic rises.

As the European Commission Against Racism and Intolerance (ECRI) pointed out, it is an alarming trend in Europe, that despite all efforts antisemitism "continues to be promoted, openly or in a coded manner, by certain political parties and leaders, including not only extremist parties, but also certain mainstream parties"[10], and in many cases there is tolerance or even acceptance of these agendas by certain segments of the population.

Racism has gained a new respect as a commonsense solution to pressing political problems. Of course we don't call it racism. We call it anti-terrorism or immigration policy.

Alana Lentini[8]

? *What happened to Jewish people in your country during the Second World War?*

Young people working against antisemitism

Movement against Intolerance (Spain)
High School students repainted parts of Picasso's "Guernica" and reassembled them on a big wall in a public action to show that the fatal realities of the past are present here and now. During this process the symbols used in the painting and its relation to the Holocaust and the "Kristallnacht Pogrom" were explained to the audience.

Holocaust Centre and Foundation (Russia): International contests "Holocaust lessons – a way to Tolerance"
Since 2002 this centre has run memorial programmes and international educational activities about tolerance and the Holocaust, including an annual contest for students and teachers from Russia, other European and CIS countries, Israel and the USA.

The Resolution 1563 (2007) of the Parliamentary Assembly of the Council of Europe urges the member states to criminalise and/or implement such legislation which condemns antisemitism, including, but not limited to Holocaust denial, whether it is committed by individuals, groups or even political parties.[11]

The Fundamental Rights Agency (FRA) of the European Union publishes overviews of the situation of antisemitism in its member states. In their 2010 update on antisemitism in the EU, the Agency noted that "most Member States do not have official or even unofficial data and statistics on antisemitic incidents". The Agency has recognised the importance of Holocaust education as a means of addressing antisemitism, and over the years has initiated and participated in several joint projects in this area.[12]

Discrimination against Roma people: Romaphobia and Antigypsyism

The name Roma or Romani is a collective title for a very diverse ethnic group of people who self-identify as members of various sub-groups based for example on current or past geographical location, dialect, and occupation. There are approximately 10 million Roma in Europe. A few groups live as travellers with no permanent home, but the majority is now living under sedentary conditions: there are urbanised Roma groups as well as many living in more or less segregated neighbourhoods or sections of smaller towns or villages. Roma are present in virtually all European countries.

Antigypsyism can be defined as a specific form of racism, an ideology of racial superiority, a form of dehumanisation and of institutionalised racism applied against Roma people. "It is based, on the one hand, on imagined fears, negative stereotypes and myths and, on the other, on denial or erasure from the public conscience of a long history of discrimination against Roma."[13]

Discrimination against Roma is deep rooted and a common reality all over Europe. As the Council of Europe Commissioner for Human Rights pointed out, there are alarming trends throughout Europe, strongly resembling Nazi ideology and reasoning in relation to Roma, such as fears for safety and public health. Rhetoric criminalising the whole Roma population is also very common throughout the member states.[14]

As Roma are more likely to be discriminated against, the Roma population is disproportionately vulnerable to armed conflicts, natural catastrophes or economic crises. In many countries, Roma have been victims of violent racist groups (in Bulgaria, Hungary, Italy, Romania, and so on), resulting in murders. Roma were caught in the crossfire of the armed conflicts in for-

mer Yugoslavia; Roma neighbourhoods and villages are often segregated and isolated.[15] Many young Roma grow up in hostile social environments where the only support and recognition they have is in their own community or family. They are denied many basic rights such as education or health, or have limited access to them.

What is the estimated proportion of Roma in the population of your country?

Deportations of Romanian and Bulgarian Roma in 2010

In 2010, the French government announced a crackdown on illegal camps of Roma who had recently migrated to France, and sent several thousand of their inhabitants back to Romania and Bulgaria, claiming that Roma settlements are major sources of crime and a public nuisance.
The UN Committee on the Elimination of Racial Discrimination sharply criticised France's crackdown and said that racism and xenophobia were undergoing a "significant resurgence". At the same time, opinion polls suggested that as many as 65% of French people backed the government's tough line.[16] The European Committee of Social Rights concluded unanimously that the forced evictions of Roma constituted a violation of rights provided for in the revised European Social Charter, including the freedom from discrimination and the right to housing.[17]

Porrajmos refers to the genocide of European Roma perpetrated by the Nazis and their allies between 1933 and 1945. The estimated number of victims varies, according to different sources, from between half a million to 2 million, leading to the loss of up to 70% of the pre-war Roma population.

What are the typical ways of presenting Roma in the news in your country?

A greater awareness and concern about the Roma is slowly emerging. The Decade of Roma Inclusion 2005–2015 stands as an unprecedented political commitment by European governments to improve the socio-economic status and social inclusion of Roma.[19] Actions and programmes by young people have also contributed to counteracting intolerance and prejudices towards Roma by deconstructing the stereotypes many of us have grown up with. The international campaign Typical Roma?, for instance, addressed stigmatisation and stereotypes as root causes of the social exclusion of Roma.[20]

Effects on young people [of Romaphobia] include passivity, frustration, marginalisation, as well as mutual stereotyping and fear to interact with others due to the segregation and the wrong perceptions of the "others" and the lack of possibilities to interact.[18]

The Council of Europe began working against the discrimination of Roma in 1969 by adopting the first official text on the "situation of Gypsies and other Travellers in Europe". In 2006, the Council of Europe launched the Roma campaign Dosta!, an awareness-raising effort that aims at bringing non-Roma closer to Roma people.

In 2010 the Strasbourg Declaration on Roma was adopted at a High Level Meeting; in the declaration the member states agreed on prioritising action for non-discrimination and social inclusion of Roma, including the active participation of Roma.

In 2012 the youth sector of the Council of Europe, together with European Roma networks and organisations, initiated a Roma Youth Action Plan in order to improve the participation of Roma youth in European policies on Roma and youth, and to counter effects of discrimination on young Roma.

ECRI also pays attention to the situation of Roma in Europe; its General Recommendation 13 (2011) on Combating Antigypsyism and Discrimination against Roma stresses that antigypsyism is an "especially persistent, violent, recurrent and commonplace form of racism" and urges governments to combat antigypsyism in the fields of education, employment, housing and health and combat racist violence and crimes against Roma.

The European Union is also increasingly acknowledging the need to counteract the effects of discrimination against Roma in its member states. In April 2011, the European Commission issued "An EU Framework for National Roma Integration Strategies up to 2020"[21], which stated that "In spite of some progress achieved both in the Member States and at EU level over the past years, little has changed in the day-to-day situation of most of the Roma".

Roma are the true Europeans.

Günter Grass

Intolerance based on religion

Freedom of religion and religious tolerance are basic values present in every European country, yet acts of discrimination based on religion have not yet disappeared. Religious intolerance is often linked with racism and xenophobia – particularly with Antisemitism and Islamophobia. Whereas in the past Europe was characterised by conflicts between, and discrimination of Protestant or Catholic Christians, Roman and Eastern Orthodox or "official" churches and dissenting groups, today the political differences among Christian denominations have become far less important. At the same time many religious communities in minority positions continue to thrive across Europe, including Baha'is, Buddhists, Christians, Hindus, Jews, Muslims and Rastafarians. This growing religious diversity is often ignored, as well as those millions of Europeans who are not religious.

Religious intolerance and discrimination are often linked with racism and xenophobia and, therefore, tend to involve multiple discrimination.

More detailed information about discrimination based on religion can be found in the section on Religion and Belief

? *What minority religions exist in your country?*

Discrimination based on gender identity, gender or sexual orientation

Gender-related discrimination includes the discrimination of women as opposed to men (this form is also called sexism or sex discrimination) and that of transgender or transsexual people, whose gender identity is inconsistent or not culturally associated with their assigned sex. Discrimination based on sexual orientation affects homosexual and bisexual people. As equality between women and men is discussed in detail in the section on Gender, here we only address the other forms of gender- or sex-related discrimination.

Homophobia is often defined as "an irrational fear of and aversion to homosexuality and of lesbian, gay, bisexual and transgender (LGBT[22]) people, based on prejudice, similar to racism, xenophobia, antisemitism and sexism"[23], as well as people who are perceived as being LGBT. If directed against transgender people, it is called "transphobia". Various totalitarian regimes of the 20th century made homophobia a part of their political ideology, such as Nazism in Germany, Stalinism in the Soviet Union or Fascism in Spain. Democratic regimes in Europe have, nonetheless, justified homophobic legislation, including pathologisation and criminalisation of homosexuality, and, with it, structural discrimination of LGBT people for a long time. Today, discrimination against LGBT people still occurs in all societies in Europe in spite of the fact that many states have adopted anti-discrimination legislation. Many LGBT people cannot fully enjoy their universal human rights, run the risk of becoming victims of hate crime and may not receive protection when attacked in the street by fellow citizens.

In many parts of the world, LGBT people are subjected to different forms of violence that range from verbal attacks to being murdered. In many countries in the world, the practice of homosexuality is still a crime and in some of them it is punishable by a prison sentence or the death penalty[24].

When I was in the military, they gave me a medal for killing two men and a discharge for loving one.

Epitaph on the grave of Leonard Matlovich, gay and war veteran

LGBT people are often denied their human rights, for example the right to work, as they get fired or are discriminated against by employers because of their sexual orientation or gen-

61% of young gay, lesbian, bisexual and transgender persons from 37 European countries claimed that they experienced prejudice and/or discrimination in school, and 51% in their family. 38% of respondents said they had experienced prejudice and/or discrimination in a community they belonged to and 30% did so in their circle of friends.[25]

der identity. The right to safety and security of a person is another which is very often violated when (young) people are bullied at school or harassed in the work place. Lesbian and gay couples in many countries of Europe feel discriminated in such areas as the right to marry, to constitute a family or to adopt children.

? *In what areas of life are LGBT persons discriminated against in your country?*

Council of Europe's work

The European Court of Human Rights has often had a pioneering role in sanctioning homophobia. In a series of cases the court found that discrimination in the criminal law regarding consenting relations between adults in private was contrary to the right to respect for private life in Article 8 of the ECHR (Dudgeon v. UK, 1981, Norris v. Ireland, 1988, Modinos v. Cyprus, 1993). The Court was in fact the first international body to find that sexual orientation criminal laws violate human rights and has had the longest and largest jurisprudence in addressing sexual orientation issues. There have also been several cases related to single-parent adoption.

In 2011, the Council of Europe Commissioner for Human Rights published his report on discrimination on grounds of sexual orientation and gender identity. The report welcomed the advances made in the field of LGBT rights in most member states, stating that "the pathologisation and criminalisation of homosexuality in Europe clearly belong to the past". At the same time the report noted that serious concerns remain in many areas of human rights of LGBT persons, and this is especially true of the rights of transgender persons.[26]
The Council of Europe set up a unit on LGBT Issues in order to to streamline work on LGBT matters. This was announced as the first-ever structure of its kind in an international intergovernmental institution and signals the importance of LGBT issues within the framework of human rights in Europe.

www.iglyo.com
www.ansoblog.wordpress.com

Education, both formal and non-formal, play a central role in reducing and eradicating prejudice against LGBT people. It is only through education that prejudices can be addressed and challenged. The programmes of the European Youth Centres and of the European Youth Foundation regularly feature human rights education and training activities for multipliers and activists against homophobia. These include study sessions organised in co-operation with youth organisations such as the International Lesbian, Gay, Bisexual, Transgender, Queer Youth and Student Organization (IGLYO) and the Association of Nordic and Pol-Balt LGBTQ Student Organizations (ANSO).

Counteracting Discrimination

Education

There are several approaches to anti-discrimination and anti-racist activities including:

- legal action to enforce the right to non-discrimination
- educational programmes that raise awareness about the mechanisms of prejudice and intolerance and how they contribute to discriminate and oppress people, and on the appreciation of diversity and promoting tolerance
- activism by civil society to denounce discrimination and prejudice, to counteract hate crimes and hate speech, to support victims of discrimination or to promote changes in legislation.

Gender Matters
In 2007 the Council of Europe's youth sector published Gender Matters, a manual to assist educators and youth leaders work on issues of gender and gender-based violence with young people.

Educators recognise the need to develop in every person a tolerant, non-discriminatory attitude and create a learning environment that acknowledges and benefits from diversity instead of ignoring or excluding it. As part of this development, those who work with children or youth, as well as children and young people themselves, should become aware of their own and others' discriminatory behaviours. For instance, human rights educational activities can help participants

to develop awareness and empathy on the one hand, and resilience and assertiveness on the other hand so that people can avoid, prevent or stand up against discrimination.

Intercultural learning is the process of learning about diversity and has been a central approach in European youth work. In the youth field of the Council of Europe, intercultural learning is presented as "a process of social education aimed at promoting a positive relationship between people and groups from different cultural backgrounds"[27] and promotes mutual respect and solidarity.

The **Education Pack "All Different – All Equal"** was developed by the Council of Europe to promote awareness and action against racism, antisemitism, xenophobia and intolerance.
www.coe.int/compass

International human rights framework

United Nations

One of the primary tools of fighting discrimination within the UN system is the International Convention on the Elimination of All Forms of Racial Discrimination, which commits the signatory states to the elimination of racial discrimination. The Convention includes an individual complaints' mechanism and is monitored by the Committee on the Elimination of Racial Discrimination (CERD), a body of independent experts. All states parties are obliged to submit regular reports to the Committee, which in turn addresses its concerns and recommendations to the state party in the form of "concluding observations". The Committee has three other mechanisms for its monitoring functions: the early-warning procedure, the examination of inter-state complaints and the examination of individual complaints.

Other conventions of the UN address discrimination against specific groups, such as the Convention on the Elimination of Discrimination Against Women or the Convention on the Rights of Persons with Disabilities.

The Organisation for Security and Co-operation in Europe (OSCE)

OSCE is a regional security organisation with 56 member states from three continents (including all the Council of Europe member states). The OSCE also participates in combating all forms of racism, xenophobia and discrimination, including antisemitism, and discrimination against Christians and Muslims. One of its institutions is the Warsaw-based Office for Democratic Institutions and Human Rights (ODIHR) which:

- Collects and distributes information and statistics on hate crimes
- Promotes best practices in the fight against intolerance and discrimination
- Provides assistance to participating states in drafting and reviewing legislation on crimes fuelled by intolerance and discrimination.

The OSCE has a High Commissioner on National Minorities whose mandate includes identifying and seeking the early resolution of tensions involving national minority issues.

The European Union anti-discrimination policies

According to Article 21.1 of the Charter of Fundamental Rights of the European Union, "any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation, shall be prohibited".

The EU has several anti-discrimination Directives. The Racial Equality Directive ensures equal treatment between people, irrespective of racial or ethnic origin. The Employment Equality Framework Directive prohibits discrimination in the workplace on grounds of disability, sexual orientation, religion or belief, and age. The equality of men and women are provided for in two Directives, one in matters of employment and occupation the other in the access to and supply of goods and services[29].

The EU legislation also requires that each member state has a designated national equality body which can be contacted for advice and support.

We … acknowledge that slavery and the slave trade are a crime against humanity … and are among the major sources and manifestations of racism, racial discrimination, xenophobia and related intolerance.

From the Durban Declaration and Programme of Action[28]

Questions around the denial of asylum to refugees, deaths of many migrants on the EU borders, Islamophobia, and the deportation of Roma continue to divide the European Union members and tarnish its record of anti-discrimination efforts. A threat to human rights also comes from political parties which in power pass de facto discriminative legislation. These problems can be remedied only by a comprehensive policy, including youth policy in the sphere of non-discrimination, combating racism and intolerance.

The Council of Europe

www.coe.int/ecri

Combating racism and intolerance was at the heart of the creation of the Council of Europe in 1949, and remains one of its priorities today. In addition to the European Convention of Human Rights and other conventions, the Council has set up specific instruments addressing racism, discrimination and intolerance. In 1993, the ECRI was created as an independent human rights body to monitor the situation with regard to racism, racial discrimination, xenophobia, antisemitism and intolerance in each member state, and to make specific recommendations to their governments and general recommendations addressed to all member states.

While the ECRI is the Council of Europe's principal body in combating racism and intolerance, other bodies and departments of the Organisation such as the Committee of Ministers, the Parliamentary Assembly, the Commissioner for Human Rights, the Advisory Committee on the Framework Convention for the Protection of National Minorities and the European Court on Human Rights also contribute to this objective.

The Framework Convention on the Protection of National Minorities recognises that "[the] protection of national minorities and of the rights and freedoms of persons belonging to those minorities forms an integral part of the international protection of human rights" (Article 1). State parties to the convention are committed to guarantee to national minorities the right of equality before the law as well as in all areas of economic, social, political and cultural life; ensuring their right to freedom of peaceful assembly, association, expression, thought, conscience and religion; and enabling national minority members to maintain, develop and preserve their culture. It also prohibits forced assimilation.[30]

Segregation of Roma children the Czech Republic condemned by the ECHR[31]

"The applicants were schoolchildren of Roma origin who were placed in "special schools" intended for pupils with learning disabilities. They submitted that they had been treated differently in the education sphere to children who were not of Roma origin in that, by being placed in special schools without justification, they received a substantially inferior education to that provided in ordinary primary schools, with the result that they were denied access to secondary education other than in vocational training centres." The Court found a violation of Article 14 (prohibition of discrimination) read in conjunction with Article 2 of Protocol No. 1 (right to education).[32]

? *Which public authorities have the responsibility to combat discrimination in your country?*

European youth policies have traditionally included a strong dimension of intercultural learning and combating racism and prejudice. Agenda 2020, the main youth policy document of the Council of Europe, puts a special emphasis on "preventing and counteracting all forms of racism and discrimination on any ground" and recognises intercultural learning as a non-formal educational method "particularly relevant for promoting intercultural dialogue and combating racism and intolerance"[33]. One of major actions of youth work and youth policy against discrimination have been the European youth campaigns All Different – All Equal, which mobilised young people against racism, antisemitism, xenophobia and intolerance and for diversity, human rights and participation. Thousands of young people took part in the various activities of the campaign throughout Europe.

The White Paper on Intercultural Dialogue "Living Together as Equals in Dignity" was adopted by the Council of Europe in 2008 and provides guidelines and analytical and methodological tools for the promotion of intercultural dialogue by policymakers and practitioners. It promotes intercultural approaches for managing cultural diversity, based on human dignity and embracing "our common humanity and common destiny".

Despite the wide spectrum of existing instruments and approaches to combat racism, xenophobia and discrimination, hostility against foreigners, violation of the rights of minorities, high levels of aggressive nationalism and banal forms of discrimination are still a daily reality in most societies across Europe. That is why it is so important today to be active and creative in promoting diversity, equality, non-discrimination and human rights.

Endnotes

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15 Dosta! Campaign background information. www.dosta.org/en/node/55

16 Q&A: France Roma expulsions, BBC article www.bbc.co.uk/news/world-europe-11027288

17 Resolution CM/ResChS(2011)9 Collective Complaint No. 63/2010 https://wcd.coe.int

18 Ingrid Ramberg, "Committed to Making a Difference. Racism, antisemitism, xenophobia, and intolerance and their impact on young people in Europe" (symposium report), 2006

19 Learn more at www.romadecade.org

20 Learn more at www.typicalroma.eu

21 http://ec.europa.eu/justice/policies/discrimination/docs/com_2011_173_en.pdf

22 Intersex people (variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male) and the ones who identify themselves as "queer" may associate themselves with the LGBT community, which is then collectively referred as LGBTIQ.

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Related activities:
Children's rights
Education for all?
How much do we need?
Let every voice be heard
My life is not a show
Path to Equality-land
Soon to be outdated

Education

Education is the process by which society transmits its accumulated knowledge, skills and values from one generation to another. In the broadest sense, education may include any act or experience that has a formative effect on the mind, character, or physical ability of a person. It has a fundamental influence on the capabilities and potentials of individuals and communities to achieve development as well as social and economic success. It is one of the key factors for development as well as for empowering people. Education provides people with knowledge and information and also contributes to building a sense of self-esteem and self-confidence, and towards the realisation of one's potential.

Education is both a human right in itself and an indispensable means of realizing other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has a vital role in empowering women, safeguarding children from exploitative and hazardous labour and sexual exploitation, promoting human rights and democracy, protecting the environment, and controlling population growth.

General Comment 13 on the right to education on Article 13 of the International Covenant on Economic, Social and Cultural Rights[1]

? *How has education influenced the way you think, feel and act today?*

Education around the world

The Millennium Development Goals were adopted by the United Nations in 2000 in order to encourage development by improving social and economic conditions in the world's poorest countries. Goal 2 of the MDGs is to ensure that by 2015 children everywhere, boys and girls alike, complete a full course of primary schooling. Goal 3 of the MDGs is to promote gender equality and empower women by eliminating gender disparity in education. Each year, a report is produced presenting the most comprehensive global assessment of progress to date.

According to the MDG Report 2010[2]:

- Enrolment in primary education has continued to rise, reaching 89% in the developing world and 96% in developed regions.
- The number of children of primary school age who were out of school fell from 106 million in 1999 to 69 million in 2008.
- The gender gap in the out-of-school population has narrowed: the share of girls in this group decreased from 57% to 53% globally between 1999 and 2008.
- Household data from 42 countries show that rural children are twice as likely to be out of school as children living in urban areas.
- Children with disabilities across the world face far more limited opportunities than their non-disabled peers. Even in some countries that are closer to achieving the goal of universal primary education, children with disabilities represent the majority of those who are excluded.

"Free the child's potential, and you will transform him into the world."

Maria Montessori

One of the most important aims of education is to teach people to read and write. As a component of basic education and a foundation for learning, literacy contributes to the enhancement of human capabilities and provides benefits not only for the individual, but also for the family, community and society. Literacy helps eliminate poverty and broaden participation in society. The UNESCO Institute for Statistics (UIS) monitors literacy targets related to the Millennium Development Goals. According to the UIS report "Adult and Youth Literacy: Global Trends in Gender Parity"[3], 796 million adults (aged 15 years and older) worldwide were not able to read and write in 2008. Southern Asia and sub-Saharan Africa accounted for approximately three-quarters of adults unable to read and write worldwide. The global adult literacy rate was 83%, as opposed to 76% in 1990. Progress was strong in Northern Africa and in Eastern and Southern Asia, with an increase of 20% and 15% respectively.

Education and women

September 8 was proclaimed International Literacy Day by UNESCO on 17 November 1965. Literacy and women's empowerment was the theme of International Literacy Day 2010. Girls still account for more than half of the 67.4 million out-of-school children in the world, and two-thirds of the 796 million adult illiterates are female. "Investing in women's literacy carries very high returns: it improves livelihoods, leads to better child and maternal health, and favours girls' access to education. In short newly literate women have a positive ripple effect on all development indicators." UNESCO's Director-General, Irina Bokova, in her message for the International Literacy Day 2010

? *Why do you think there are twice as many women than men among illiterate people?*

Education as a human right

The right to education is core to the very idea of human rights. In 1948, the Universal Declaration of Human Rights proclaimed free and compulsory elementary education to be a basic human right. Education is seen not only as a right, however, but also as a means to the full and effective realisation of other human rights. The International Covenant on Economic, Social and Cultural Rights, which entered into force in 1976 and was ratified by 160 countries[4], reaffirmed the right to education as a legally binding obligation. Article 13 is the longest provision in the Covenant and the most wide-ranging and comprehensive article on the right to education in international human rights law.

If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a life-time, educate people.

Chinese proverb

Article 13

1. The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.
2. The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right:

(a) Primary education shall be compulsory and available free to all;

(b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;

(c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;

(d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;

(e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.

3. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.
4. No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

"He who opens a school door, closes a prison."

Victor Hugo.

The right to education is upheld in numerous other human rights instruments too, including the Convention on the Rights of the Child, and various regional treaties (for example, the European Social Charter, or the African Charter on Human Rights and Peoples' Rights, or the revised Arab Charter) and conventions focused on particular groups of people (such as the Convention on the Rights of Persons with Disabilities, or the Convention on the Elimination of All Forms of Discrimination against Women).

All human rights instruments rely largely on knowledge and education about their standards and objectives. The preamble of the Universal Declaration of Human Rights recognised this when observing that "a common understanding of these rights and freedoms is of greatest importance for the full realization of this pledge" to promote universal respect for and observance of human rights. It entails that education about human rights is essential to creating a world where human rights are respected.

Education should be available, accessible, acceptable and adaptable. The concept of these four As was developed by Katarina Tomaševski, a former UN Special Rapporteur on the Right to Education.

- **Availability:** education is free and paid for by the government; there are appropriate infrastructures, including trained teachers.
- **Accessibility:** the system is non-discriminatory and accessible to all, and positive action is taken to include marginalised people.
- **Acceptability:** the content of education is relevant, non-discriminatory and culturally appropriate, and quality is guaranteed.
- **Adaptability:** education can evolve with the changing needs of society, and the system can be adapted to the local contexts.

Governments have to respect, protect and fulfil the right to education by making education available, accessible, acceptable and adaptable. However, there are other duty-bearing actors in the education process as well, including the child, who benefit from the right to education and are supposed to comply with compulsory education requirements the child's parents who are the "first educators" and are responsible for providing guidance to the child; and education professionals.

KEY DATES

September 8
International Literacy Day
5 October
World Teachers' Day

? *Is education available and accessible to everybody in your country?*

Education and discrimination

The principle of non-discrimination with respect to education relates to a number of issues.

1. The first is that education, at all levels, should be accessible and available to all without discrimination.
2. The second is that the provision, quality and content of education should uphold non-discrimination.
3. The third is that education itself is aimed at the nurturing of respect and tolerance.

"If discrimination is not fully exposed, it cannot be effectively opposed."

Katarina Tomaševski

Regarding the first issue, the UDHR sets as an objective that elementary education should be free and compulsory. Technical and professional education should be generally available and higher education should be equally accessible to all on the basis of merit. The UN Committee on Economic, Social and Cultural Rights has confirmed that the obligation of non-discrimination in relation to education extends to all persons living in the territory of a state party, including non-nationals, and stated that "the enjoyment of the right to fundamental education is not limited by age or gender; it extends to children, youth and adults, including older persons"[5]. The Committee has recognised the right of access to public education on a non-discriminatory basis as a minimum core obligation of states in relation to the right to education. Ensuring non-discrimination in terms of access to education requires that stereotypical perspectives, for example those impeding the right of girls or disadvantaged groups to access education, should be overcome.

The second issue is related to the idea that education itself should work in a non-discriminatory manner. The Committee on Economic, Social and Cultural Rights highlights "acceptability" as an essential aspect of enjoyment of the right to receive an education. It is important that the quality of education should be equivalent in all public educational institutions of the same level. If separate educational institutions are maintained for particular groups of people, such as the two sexes, or religious or ethnic groups, the quality of teaching staff as well as school premises and equipment must be equivalent.

? *Are boys and girls treated equally in educational institutions in your country? If not, in what ways are they treated differently?*

"Why should society feel responsible only for the education of children, and not for the education of all adults of every age?"

Erich Fromm

The question of integrated versus segregated education has been hotly debated in recent years. The right to inclusive education is recognised in international human rights law. The UN Convention on the Rights of Persons with Disabilities explicitly states that education for disabled children should be inclusive. However, inclusive education should not be limited to learners with disabilities

If you think education is expensive, try ignorance.

Anonymous

or special needs, but to all marginalised, left-out, stereotyped people, including ethnic minorities. A learning environment with all kinds of people is beneficial to the more privileged as well, as it helps develop sensitivity to the needs of others, thereby enhancing social integration and tolerance.

? *Are there any segregated schools in your community? For whom?*

With respect to the third issue, the UDHR stipulates that education be directed to the full development of the human personality, human rights and peace, and the Convention on the Rights of the Child adds respect for the natural environment. Literacy and numeracy, as components of basic education and a foundation for lifelong learning, are the key to enhancing human capabilities; however, the right to education encompasses much more. Education is to prepare one for "responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin"[6]. Its crucial role in dealing with extremism and radicalisation, and promoting social cohesion overcoming gender and other stereotypes, developing a respect for pluralism, and strengthening the ability of people to participate effectively in democratic and pluralistic societies, is increasingly being recognised.

We all have the right to an education that is aimed at building and maintaining a human rights culture. We should be able to learn about human rights and study in an environment where human rights are respected. This is exactly what human rights education is about. So we can conclude that the right to education includes the right to human rights education as well.

The right to education includes the right to human rights education

As discussed above, human rights instruments guarantee the right to education to all, but it is not feasible without also ensuring equality of opportunity. In addition to making education accessible and available to all without discrimination, the adoption of temporary special measures might be required as well in order to support vulnerable groups or individuals in enjoying equal opportunity. For example, extra help may be needed by people with mental or physical disabilities, or simply learning difficulties, as well as by members of socially disadvantaged or marginalised groups, or by ethnic minorities facing linguistic and cultural barriers.

Education and vulnerability in Europe

Although many human rights instruments with binding force prescribe the right of everyone to education without any discrimination, the reality is that not everybody can enjoy this right to the same extent. There are some social groups whose right to education is violated more often than other people's. Experts from the Council of Europe have highlighted three main groups of young people who are particularly vulnerable within education systems:

1. those who come from economically disadvantaged families
2. those whose parents have limited educational experience
3. ethnic minorities, immigrants and people with no fixed home (the so-called "travellers").

In Europe, the education dropout rate among young people aged between 18 and 24 was 14.4% in 2009, according to the official statistics published by Eurostat.[8] This means that more than six million people, or one in seven young people, leave school with only lower secondary education or less. In 14 member states, however, that indicator exceeds the European average. The highest education dropout rates are in Malta (36.8%), Portugal (31.2%), and Spain (31.2%). As the largest ethnic minority in Europe, the Roma are especially vulnerable to human rights violations regarding education. Social marginalisation, poverty, language difficulties and cultural differences may prevent them from taking full advantage of education legally available to all. In some countries, Roma children are often placed in "special" classes or schools, despite not having any mental or learning disabilities, or are segregated into Roma-only schools. An estimated 50% of Roma children fail to complete primary education, according to a UNESCO

report[9]. Primary education is compulsory, pursuant to international human rights law, so stakeholders should make all efforts to enforce it.

? *Can you identify any other groups, not mentioned in this list, that are particularly vulnerable in your community?*

Present educational challenges

In 1996, a UNESCO commission provided an outline of the seven main tensions facing the world and affecting education in the 21st century[10]:

1. The tension between the global and the local
2. The tension between the universal and the individual
3. The tension between tradition and modernity
4. The tension between the spiritual and the material
5. The tension between long-term and short-term considerations
6. The tension between competition and equality of opportunity
7. The tension between the extraordinary expansion of knowledge and the capacity of human beings to assimilate it.

As a strategy that could help address these challenges, UNESCO has highlighted "four pillars" of learning:

1. **Learning to live together:** Specifically, this means that education should strengthen in students the skills and abilities necessary for them to accept their interdependence with other people; to manage conflict; to work and plan with others for common objectives and a common future; to respect pluralism and diversity (for example in gender, ethnicity, religion and culture); and to participate actively in the life of the community.
2. **Learning to know:** This means that education should help students to acquire the instruments of knowledge: the essential learning tools of communication and oral expression, literacy, numeracy and problem-solving; to gain both a broad general knowledge and an in-depth knowledge of a few areas; to understand rights and responsibilities; and most importantly, to learn how to learn.
3. **Learning to do:** Education should help students to acquire occupational skills and social and psychological competencies that will enable them to make informed decisions about diverse life situations, to function in social and work relationships, to participate in local and global markets, to use technological tools, to meet basic needs, and to improve the quality of their own and others' lives.
4. **Learning to be:** Education should contribute to developing the personality and to enabling people to act with greater autonomy, judgement, critical thinking and personal responsibility. It should aim to develop all aspects of potential: these include memory, reasoning, an aesthetic sense, spiritual values, physical capacities and communication skills; a healthy lifestyle, and enjoyment of sports and recreation; an appreciation of one's own culture; possession of an ethical and moral code; an ability to speak for and defend oneself; resilience.

What if we discover that our present way of life is irreconcilable with our vocation to become fully human?

Paulo Freire

The complementary roles of formal and non-formal education

As our world changes ever more rapidly, the acquisition of new skills and competencies becomes highly important, as they allow us to respond better to new challenges. There are two key concepts that are being integrated into European educational policies: "lifelong learning" and "learning society". The idea is of a community where people are offered opportunities to develop their competencies throughout their lives. On the one hand, formal systems of education should become more open and flexible to meet this demand. On the other hand, non-formal education,

with its wide range of methodologies and flexible approaches, may be able to adapt more quickly and easily to the ever-changing needs of societies and individual learners.

? *How is non-formal education present in your own community?*

However, non-formal education is rarely recognised at the same level as formal schooling, either in administrative terms or in people's perceptions. Two key challenges of non-formal education are quality assurance and validation of competencies. Recognition and validation of non-formal learning has become an issue in European policy initiatives as well. Nowadays, there is increased recognition not only of the role of formal education but also of the opportunities offered by non-formal education, that is, the programmes outside the formal education system. Such programmes are often managed by non-governmental organisations, including youth organisations.

In 1998, the Conference of European Ministers responsible for youth identified non-formal education as a priority of the Council of Europe, and highlighted the importance of recognition and valorisation of the competencies acquired through non-formal learning. The partnership between the European Commission and the Council of Europe in the field of youth has coordinated the strategies of the two organisations and their partners for recognition of non-formal learning, notably through the common paper "pathways for Recognition"[11].

Experts in education speak of the importance of "crossing boundaries" between formal and non-formal education, promoting communication and co-operation that will help with synchronising educational activities, and creating learning environments that provide learners with a coherent set of opportunities.

The role of the Council of Europe

The Council of Europe supports co-operation among its 47 member states in many areas, including education. The overall aim is to develop a coherent vision of the role of education, with particular emphasis on protecting and promoting human rights, democracy and rule of law, and the ability of our societies to engage in intercultural dialogue. The programme is based on a broad vision of education that encompasses both values and competencies. Common challenges are identified, solutions are proposed, and examples of good practice are shared.

The Council of Europe Pestalozzi programme offers opportunities for professional development, exchange and co-operation for teachers, school administrators and representatives of civil society organisations.

The member states have adoped several important texts, which provide a focus and spur for action at national level and a way of disseminating good practice and raising standards throughout Europe. These include the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (CM/Rec(2010)7), Recommendation on the promotion and recognition of non-formal education / learning of young people (CM/ Rec(2003)8), Recommendation of the Committee of Ministers to member states on the education of Roma and Travellers in Europe (CM/Rec(2009)4), Recommendation on the public responsibility for higher education and research (CM/Rec(2007)6) and Recommendation on intercultural dialogue and the image of the other in history teaching (CM/Rec(2011)6E).

Another area of co-operation is the right to quality education, developing policy and practice regarding the right to education for every human being as an enabling right which makes quality education a precondition for fully enjoying other human rights. This work includes defining public responsibility with regard to the right to quality education and recognising, protecting and promoting diversity through the exercise of the right to quality education.

The role of non-governmental organizations

The role of NGOs is crucial in promoting the right to education and other rights associated with it. Among them, trade unions, students' unions, teachers and parents associations have irreplaceable functions, especially at local and national level.

At European level, youth organisations have found ways of making their voice heard on educational issues. So too have student organisations such as AEGEE - European Students' Forum, the European Students' Union (ESIB) and the Organising Bureau of European School Student Unions (OBESSU), which is a European platform of national school student organisations and unions active in general secondary and secondary vocational education. These organisations work to facilitate the exchange of information, experience and knowledge between student organisations, and they play an important role in representing the views of students in Europe. Like other youth and student organisations, they work directly to end discrimination in European educational systems, to promote improvements in the quality and accessibility of education provision in Europe, and to address educational equality and access.

http://www.obessu.org/
http://www.esib.org/
http://wwww.aegee.org
http://youthforum.org
http://www.dare-network.eu/
http://www.hrea.org

The European Youth Forum, the main platform of youth organisations in Europe, takes education as a strategic priority for youth policy. It calls for holistic approaches to education which recognise and support quality formal education, non-formal education and informal learning. The main focus of the forum is "building a real life-long and life-wide learning society, in which all learning is valued, where young people can take ownership over their own educational paths and where youth organisations are recognised as the most important providers of quality non-formal education for young people"[12].

The DARE network - Democracy and Human Rights Education in Europe - is a Europe-wide network of NGOs and other organisations devoted to raising the profile of Education for Democratic Citizenship and Human Rights Education, promoting transcultural and transnational co-operation, and enhancing the quality of education within these fields. One of their initiatives is Synchronised Action Days (SynAct), which take place every year around Human Rights Day (10 December).

www.dare-network.eu

The Human Rights Education Associates (HREA) is an international non-governmental organisation that supports human rights learning, the training of activists and professionals, the development of educational materials and programming, and community-building through online technologies (such as the HREA mailing list).

www.hrea.org

Endnotes

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10 Learning: The Treasure Within, UNESCO, Paris, 1996. www.see-educoop.net/education_in/pdf/15_62.pdf

11 http://youth-partnership-eu.coe.int

12 www.youthforum.org

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Makah whaling
Our futures
Tale of two cities
Web of life

Environment

Human Rights and the Environment

The salvation of the world lies in the human heart, in the human power to reflect, in human meekness and in human responsibility. We are still under the sway of the destructive and vain belief that man is the pinnacle of creation and not just a part of it… We still don't know how to put morality ahead of politics, science and economics. We are still incapable of understanding that the only genuine backbone of all our actions – if they are to be moral – is responsibility. Responsibility is something higher than my family, my country, my firm, my success.

Vaclav Havel

When asked to talk about "the environment", what do you think of first? Eurobarometer reported answers that included climate change, pollution in towns and cities, protecting nature, disasters caused by humans such as oil spills, industrial accidents, earthquakes, floods and other natural disasters, and using up natural resources. It is no surprise that the issue of most concern varied between countries, for instance water pollution in the Baltic Sea for citizens of the Baltic states, while in Malta and Bulgaria it was air pollution.

Dioxin, a persistent bioaccumulative toxin (PBT) created in the production of PVC and vinyl, does not breakdown rapidly and travels around the globe, accumulating in fatty tissue and concentrating as it goes up the food chain. Dioxins are even found in hazardous concentrations in the tissues of polar bears and in Inuit mother's breast milk.[1]

This widespread concern for the state of the environment is very recent. In different cultures and throughout history there have been numerous religious and philosophical traditions regarding the relationship between human beings and the rest of nature. In the so-called "developed" world the general attitude has, until recently, been one of domination and exploitation. The wider public began to take serious notice of the extent of our destruction of the natural environment only in the early 1960s.

People realise that we cannot dump our wastes and expect them to disappear. It is obvious that what happens in one place impacts on another and that whatever we do – mine, log, build or farm – our actions have consequences both locally and globally, now and in the future. Thus our concerns about the environment cannot be separated from concerns about humanity and

must be grounded in principles of equity, rights and responsibility. Here follow a few examples of how impacts on the environment are related to human rights:

Air

The air we breathe can be contaminated, for example, by particle emissions from motor vehicles and industry as well as from household fuels and tobacco smoke. Other pollutants include low-level ozone and micro-organisms associated with damp. In the WHO European Region[2], exposure to particulate matter decreases the life expectancy of every person by an average of almost 1 year. Decreased air quality violates of the right to life and to the highest attainable standard of physical and mental health.

Water

The world's resources of fresh water are being depleted to meet the demands of the growing population not only for drinking and sanitation but also for increased food production, industrial processes and recreational activities.[3]

In 2011, 1.1 billion people – one in seven of the population – did not have access to a safe and adequate water supply, an obvious violation of the human right to life and to health. According to the WHO, 1.8 million people – mostly children under 5 living in developing countries – die every year from diarrhoeal diseases caused by unsafe water.

As water becomes scarce, issues of human security arise. Disputes can be internal to a country, for instance as happened in 2010 in New Delhi, India, where erratic water supply, and an eventual complete cut-off of water, led to violent protests and several injuries. Disputes may also be between countries that release or withhold water from a downstream neighbour as a political tool, acts of aggression or terrorism.[4]

Land

Nearly one-third of the world's land surface is now in use for agriculture, and millions of acres of natural ecosystems are converted each year.[6]

The FAO Global Forest Resources Assessment 2010 estimated that the net loss of the world's forests is 7.3 million hectares (18 million acres) per year. Many agricultural practices are highly polluting and unsustainable. Modern farming methods need less labour, and people are forced to migrate to cities to find work. In 2007, for the first time in history, more than half the human population lived in urban areas[7]. Land is also taken for mining and other industries, while transport systems fragment the landscape with consequences for the movement of wildlife. In relation to human rights, all these changes may lead to violations of rights to own property, to have desirable work, rights to food and to participate in cultural life, to name but a few.

? *In what ways are the air, water and land polluted in the environment where you live?*

We live on a finite globe where everything is connected to everything else, for example through food chains and the water and rock cycles. There is some natural resilience, but serious disruption of these cycles, for example by pollution, unsuitable farming practices, irrigation projects or over-fishing, destabilises the natural balance. The nuclear disasters of Chernobyl and Fukushima, the death of the trees in the Black Forest in Germany from acid rain, desertification in southern Spain, the drying up of the Aral Sea in Uzbekistan, and the Ilisu dam project in Turkey are all examples of how humans in the process of development are damaging the environmental base for all economic activity and life itself.

KEY DATES

22 March
World Day for Water
23 March
World Meteorological Day
21 May
World Day for Cultural Diversity for Dialogue and Development
22 May
International Day for Biological Diversity
5 June
World Environment Day
17 June
World Day to Combat Desertification and Drought
11 July
World Population Day
Second Wednesday in October
International Day for Natural Disaster Reduction
16 October
World Food Day
6 November
International Day for Preventing the Exploitation of the Environment in War and Armed Conflict

The world is not ours, the earth is not ours. It's a treasure we hold in trust for future generations.

African proverb

Climate change

For examples of human rights violations related to the environment, visit: www.righttoenvironment.org

"The declining environmental quality of planet Earth and the apparent increase in strength and frequency of natural hazards such as cyclones, floods and droughts, are intensifying peoples' vulnerability to food insecurity, ill health and unsustainable livelihoods."

United Nations Environment Programme (UNEP).

According to the Fourth Assessment Report[8] of the Intergovernmental Panel on Climate Change (IPCC), "In the last few years, scientific research and knowledge on climate change have progressed substantially, confirming that the current warming of the Earth's climate is very likely to be due to human activities such as the burning of fossil fuels. The Earth's warming is already having measurable consequences and future impacts are expected to be wide-ranging and costly". The report puts the level of likeliness at 90%.

In the Danube River Basin District, all countries have been working on national management plans and co-operating at the international level through the International Council for the Protection of the Danube River, with the aim of meeting the environmental objectives of the EU Water Framework Directive by 2015.[5]

Burning fossil fuels is the main human activity that contributes to climate change. As fuels burn they release carbon dioxide, water vapour, methane and nitrous oxide into the Earth's atmosphere where these gases trap the energy from the sun and cause global warming. The process is sometimes called the "greenhouse effect". Carbon dioxide is the most important greenhouse gas because it stays in the atmosphere for a long time. Current atmospheric levels far exceed the natural range for carbon dioxide over the past 650,000 years. The effect is serious; 11 of the 12 years from 1995 to 2006 were among the 12 warmest years of global surface temperatures on record since 1850 (the onset of industrialisation).[9] Some of the current and expected consequences of global warming include:

Changing sea levels. Rising sea levels will swamp some small, low-lying island states and put millions of people in all low-lying areas at risk of flooding. Salt-water intrusion will affect low-lying farmland. The impact is already being felt in various regions of the world, especially in the South East Pacific islands and Southeast Asia.

Extreme weather. Floods, droughts and storms will become more frequent and more violent.

Extinctions. If global temperatures rise by two degrees Celsius, it is estimated that 30% of all land-living species will be threatened by an increased risk of extinction.[10]

Food shortages. As temperatures increase and rainfall patterns change, crop yields will drop significantly in Africa, the Middle East and India.

Water shortages. Changing rainfall patterns will result in droughts or flooding. Less water will be available.

Disease. With rising temperatures, diseases such as malaria, West Nile disease, dengue fever and river blindness will shift to different areas.

Destruction of vulnerable areas. Damaged areas, such as overgrazed rangeland, deforested mountainsides, and denuded agricultural soils, will be more vulnerable than previously to changes in climate.[11]

Environmental refugees. Climate change, together with other environmental problems, is contributing to high increases in the numbers of people forced to migrate or seek refuge from changes in their environment.

? *Can you identify any consequences of climate change that have already affected your country?*

The equity issue

The effects of climate change are being felt unevenly throughout the world. According to the IPCC the world's poorest people are likely to suffer the most. The developing nations, because of their geographical location, low incomes, weak institutions, and greater reliance on climate-sensitive sectors such as agriculture, do not have the resources to adapt (for instance by growing different crops that are more suited to wetter or drier conditions).

The other aspect of the equity issue is how to share the costs of mitigation, for example paying for switching to modern technologies that burn fuels more efficiently, or to renewables such as wind, water or solar power. How to divide the responsibilities was the main stumbling block at the 17th Conference of the Parties to the United Nations Framework Convention on Climate Change in Durban, 2011, and it remains a challenge for negotiators.

The issues about equity are bound up with concepts of justice, and many people talk about a concept of climate justice meaning a "vision to dissolve and alleviate the unequal burdens created by climate change. Climate justice is the fair treatment of all people and freedom from discrimination with the creation of policies and projects that address climate change and the systems that create climate change and perpetuate discrimination".[12]

Beginning from the stroke of New Year, as they sit down to their evening meal on 2 January, a US family will already have used, per person, the equivalent in fossil fuels that a family in Tanzania will depend on for the whole year.

Andrew Simms

Climate change may be the greatest threat to long-term human well-being, and undoubtedly needs to be addressed urgently. However, the focus on climate change can have unfortunate consequences: either other environmental problems such as pollution, over-fishing or urban development are not given sufficient attention, or the impacts of these pressures are attributed to climate change when in fact there are other causes that should be addressed. Threats to coral reefs are a good example. Warmer sea temperatures, rising sea levels and the acidification of the oceans due to climate change are certainly a potential threat to coral reefs and thus to the rights of those people who gain their livelihoods or enjoy leisure activities on them. However, the immediate threats of pollution, sedimentation due to excess run-off as a result of changes in agricultural practices, over fishing of reef fish for food, the collection of fish, snails and coral itself for hobby aquarists, and mining the coral for making cement and road-fill are a few of the immediate dangers that may destroy the reefs long before the effects of climate change take effect in 70 years.[13]

Climate change is a real threat to international peace and security.

Ban Ki-moon

Population growth

In 1804, there were 1 billion people in the world; in 1927, 2 billion; in 1959, three billion; in 1974, four billion; 1987, five billion; six billion in 1998; seven billion in 2011. The rapid increase is due to a combination of positive changes, for instance improved sanitation, nutrition and health care, which enable people to live longer and to produce more children who survive to adulthood. However, we live on a finite globe and the increasing population is putting extreme pressure on the environment to provide even the basics of shelter, food and water.

Climate change should not mutate from an inconvenient truth into a convenient scapegoat for other human pressures.

Keith Brander and others[14]

When considering pressure on the environment, not only sheer numbers but also lifestyles and patterns of consumption have to be put into the equation. Wealthy nations, like most in Europe, constitute only 20% of the world's population, yet their high standards of living mean they use more than 70% of its resources. Thus population is also an equity issue.

If we cannot stabilize climate and we cannot stabilize population, there is not an ecosystem on Earth that we can save.

Worldwatch Institute

? *China reduced its birth rate by enforcing a one-child policy. Do you think the Chinese government was justified in doing this? Have you heard of other methods to reduce birth rates?*

Addressing the problems

Humans aren't the only species on Earth, they just act like it.

Anonymous

Since all human activity affects the environment, the question is how we should best protect the environment that sustains us.

One approach is through international agreements about specific issues. The UN has agreed a number of treaties and declarations on protecting the environment, for instance on air pollution, biodiversity, biosafety, desertification, endangered species, ship pollution, tropical timber, wetlands, and whaling.[15]

The international action to protect the ozone layer by phasing out the production of chlorofluorocarbons (CFCs) and other ozone-depleting chemicals has been swift and very effective. The Montreal Protocol on Substances that Deplete the Ozone Layer entered into force in 1989; as a result, the ozone layer should eventually recover.[16]

Perhaps the single most successful international agreement to date has been the Montreal Protocol.

Kofi Annan

Another example is the Kyoto Protocol (adopted in 1997, entered into force in 2005 and due to end in 2012), under which countries made specific commitments to reduce their emissions of greenhouse gasses. The Kyoto protocol is significant because it is based on principles of justice and equality and the premise of "common but differentiated responsibilities". In other words, the industrialised countries should pay more because their per-capita emissions are typically as much as 10 times the average of those in developing countries.

Expiring in 2012, the protocol needs a new international framework - negotiated and ratified - that can deliver continuity and eventually improvement in reducing the greenhouse gas emissions. For that, a renewed political commitment is needed from both signatory and non-signatory parties of the protocol.

The Intergovernmental Panel on Climate Change (IPCC)

IPCC is the leading international body for the assessment of climate change. It was established by the United Nations Environment Programme (UNEP) and the World Meteorological Organization (WMO) to provide the world with a clear scientific view on the current state of knowledge on climate change and its potential environmental and socio-economic impacts.
The IPCC is an intergovernmental and scientific body. Currently 194 UN and WMO countries are members of the IPCC, which reviews and assesses the most recent scientific, technical and socio-economic information produced worldwide relevant to the understanding of climate change. Because of its scientific and intergovernmental nature, the IPCC embodies a unique opportunity to provide rigorous and balanced scientific information to decision makers. The work of the organisation is therefore policy-relevant and yet policy-neutral, never policy-prescriptive.

The IPCC does not conduct any research, nor does it monitor climate related data or parameters. Thousands of scientists from all over the world contribute to the work of the IPCC on a voluntary basis.

Rights and responsibilities

The 1972 Stockholm Declaration on the United Nations Conference on the Human Environment[17] can be seen as the starting point of a rights-based approach to environmental protection. It formulated the principle that "Man [should] have the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well-being, and he bears a solemn responsibility to protect and improve the environment for present and future generations".

Is it possible for everyone in the world to live a life with dignity and in adequate conditions of life without devastating consequences for the environment? If yes, how? Environmental damage can be as much the result of underdevelopment as it is of development. For example, underdevelopment and consequent poverty leads to deforestation as the affected population forages for firewood to be used for cooking and warmth. Given the lack of pastures, overgrazing at the periphery of agricultural land leads to desertification. Inadequate sewage treatment and garbage collection results in a lack of potable water. Inadequate education cripples the national pursuit of a cleaner environment. Development, on the other hand, attacks the environ-

ment in another way. Economic gains motivate the destruction of forests and the displacement of tribal communities, and the maximal exploitation of natural resources. Industrialisation pollutes the air, water and atmosphere through toxic and chemical discharges during production and consumption, all in the name of development.[18]

In 1989, the Brundtland Report sought to dissolve the inherent contradictions between environment and development through the principle of sustainable development, which it defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". The report was the background for the 1992 UN Conference on Environment and Development (also known as the Earth Summit), which produced the Rio Declaration on Environment and Development. The declaration (also called Agenda 21) was a plan of action to be taken on globally, nationally and locally by governments, organisations and individuals in every area in which human beings impact on the environment. Another outcome of the Rio meeting was the United Nations Framework Convention on Climate Change (UNFCCC). The UNFCCC provides an overall framework for intergovernmental efforts to tackle the challenges of climate change.

The major distinction between the UNFCCC and the Kyoto Protocol is that while the Convention encouraged industrialised countries to stabilise greenhouse gas emissions, the Protocol commits them to do so.

The Århus Convention

The Århus Convention on Access to Information, Public Participation in Decision-Making and Access to Justice in Environmental Matters was agreed by the UN Economic Commission for Europe in 1998. The convention has been ratified by 40 countries and also by the European Union. It is the first international treaty to recognise "the right of every person of present and future generations to live in an environment adequate to his or her health and being". It also recognises the right to public information on environmental issues, to participation on environmental decision making and access to independent courts in relation to environmental decisions. Despite having been ratified mostly by European and Central Asian countries only and having a very weak monitoring mechanism, the convention is of global relevance by its combination of environmental and human rights.[19]

The human rights approach based on equity and justice, rights and responsibilities is seen by many as the way forward to protecting the environment. However, for many years activists and others in the environmental movement have argued that this premise is not enough. Their point is that if human life and health are the aims of environmental protection, then the environment will only be protected as a consequence of, and to the extent needed to protect, human well-being. In 2009 at the end of the World People's Conference on Climate Change and the Rights of Mother Earth in Bolivia, the Universal Declaration of Mother Earth (2010) was sent to the UN for consideration. Article 2 states that "Mother Earth has the right to exist, to persist and to continue the vital cycles, structures, functions and processes that sustain all beings".

The environmental movement can only survive if it becomes a justice movement. As a pure environmental movement, it will either die or it will survive as a corporate "greenwash". Anyone who's a sincere environmentalist can't stand that role. But it has limitless possibilities as both an ecological and justice-based movement.

Vandana Shiva

The crime of ecocide

Environmental disasters such as Seveso in 1976, Bhopal in 1984, Chernobyl in 1986, Spanish wastewater spill in 1998, and Deep Water Horizon in 2010 do result in extensive litigation. However, neither the future generations nor the environment per se are ever represented in court cases.

A compelling case can also be made to put businesses that cause extensive ecological damage on trial. The term "ecocide", which refers to any large-scale destruction of the natural environment, was coined after the herbicide disaster in Southeast Asia during the Vietnam War. In April 2010, UK Lawyer, Polly Higgins proposed to the United Nations that ecocide be recognised as an international Crime Against Peace alongside Genocide, Crimes of Humanity, War Crimes and Crimes of Aggression, to be brought before the International Criminal Court.

[T]he creation of [the crime of] ecocide is necessary, as homicide exists for those who take a person's life, it must exist also against those who kill nature.

Jaime David Fernandez Mirabal, Environment Minister, Dominican Republic

The role of the Council of Europe

The Council of Europe puts sustainable development at the top of its agenda. Its policy is that economic progress must not compromise the key assets of humanity: the quality of the envi-

It took Britain half the resources of this planet to achieve its prosperity. How many planets will India require for development?

Mahatma Gandhi

ronment and landscapes, human rights and social equity, cultural diversity and democracy. The Council of Europe views climate change as the most serious environmental problem that the world faces today, recognises the implications for human rights and is active on two fronts: preserving natural resources and biodiversity, but also protecting the diversity and vitality of the world's many cultures. The cultural pillar of sustainable development therefore requires parallel efforts to develop a culture of sustainability and to protect cultural diversity.

By its actions, the Council of Europe has helped to shape an adequate legal environment in Europe in favour of biodiversity, spatial planning and landscape management, and sustainable territorial development based on the integrated use of cultural and natural resources. The Council of Europe environment programme launched in 1961 has produced the European Landscape Convention, Convention on the Conservation of European Wildlife and Natural Habitats, and the Framework Convention on the value of Cultural Heritage for Society. The Council of Europe also runs The European Diploma of Protected Areas. Created in 1965, it is awarded to protected areas because of their outstanding scientific, cultural or aesthetic qualities; they must also be the subject of a suitable conservation scheme which may be combined with a sustainable development programme.

The **Council of Europe Manual on Human Rights and the Environment** provides information about the case-law of the European Court of Human Rights and on the impact of the European Social Charter in relation to environmental protection.

There have been several efforts to add the right to a healthy environment to the European Convention on Human Rights, through an additional protocol but they have not succeeded. The counter-view was that the European Court of Human Rights can deal with the most gross environmental violations under Article 8 (private and family life) of the ECHR.

? *Should the right to a healthy environment be added to the European Convention on Human Rights?*

European Court of Human Rights

Several individuals have successfully brought environment-related cases to the Court on the grounds that adverse environmental factors were the cause of breaches of one of their human rights protected by the European Convention of Human Rights. The case-law of the Court includes interferences in the right to life, the right to respect for private and family life as well as the home, the right to a fair trial and to have access to a court, the right to receive and impart information and ideas, the right to an effective remedy and the right to the peaceful enjoyment of one's possessions.

Hamer v. Belgium

Judgment by the European Court of Human Rights of 27 November, 2007

The applicant owned a house built by her parents on forest land where building was not permitted. Proceedings were brought against her for having a house built in breach of the relevant forest legislation and the courts found she had to restitute the land to its previous state. The house was forcefully demolished. The applicant complained that her right to private life had been breached.

The Court held for the first time that, while not explicitly protected in the Convention, the environment is of value in itself in which both society and the public authorities take keen interest. Economic considerations, and even the right to property, should not have priority in the face of environmental concerns, in particular when the State has legislated in the field. Public authorities had therefore a responsibility to act in order to protect the environment.[20]

Participation by young people

In Chapter 1 we described the "about, through and for" dimensions of human rights education and stated that the knowledge, skills and attitudes to defend human rights can only be learned through experience. "Start from where young people are" is the youth worker's mantra, and

what better place to start than by getting involved in action for the environment? For example the starting point may be concerns that a local group of young people have about a local road or building development that will deprive them of a playing field, or they may want to find out how they can reduce their carbon footprint or make their homes, schools and colleges or youth clubs more environmentally-friendly. At the regional and national level, they can influence public discussion and political debate by, for example, writing letters, presenting plays and demonstrating.

Because youth have a stronger awareness of the issues and a greater stake in long-term sustainability, the environment is one area in which they ought to take the lead.

World Youth Report 2003[21]

Environmental protection and awareness is an important concern for many youth organisations across Europe, even if not all of them rate it as their first priority. There are several European youth organisations and movements which base their work on environment and human rights protection reflecting also the awareness that environmental education and action know no borders. In the programme of the European Youth Centres, related activities cover matters as far apart – yet very closely inter-linked – as food security, environmental justice, sustainable development and climate change.

Opportunities also exist at international level. The UNFCCC recognises the importance of youth participation and has extended the provisional constituency status to young people. This extended status allows young people to receive official information, to participate in meetings and to request speaking slots. The 16th such meeting, held in Cancun, Mexico was attended by around 500 youth delegates, youth activists and representatives of youth organisations from all over the world.

Caring for the future? Caring for the forest!

It was an initiative of Youth and Environment Europe (YEE) that ran in 2011 involving young people from Albania, the Czech Republic, Finland, Portugal, Russia and the United Kingdom who organised a campaign to encourage young people to mobilise to protect forests worldwide. The campaign aimed to raise awareness of threats to forests worldwide, to encourage young people to take action, to help them to discover their local forests and to empower them to care for their local forests. http://www.yeenet.eu

Useful organisations and links

The **Earth Charter** is a declaration of fundamental ethical principles for building a just, sustainable and peaceful global society in the 21st century: www.earthcharterinaction.org

Just over half (53%) of EU citizens say they took some kind of action to combat climate change over the last six months; separating and recycling waste is the most common action undertaken, buying fewer disposable items and purchasing local and seasonal produce come next.[22]

Worldwatch, research on global environment issues: www.worldwatch.org

UNite to Combat Climate Change is a UN campaign to encourage communities around the world to unite and act now to combat climate change: www.unep.org/unite/

Real time world statistics: www.worldometers.info

Calculate your carbon footprint. The online tools in several languages are free and easy to use: www.carbonfootprint.com

Climate justice: A network of organisations and movements from across the globe committed to the fight for social, ecological and gender justice: www.climate-justice-now.org

A massive central data source and a handy way to compare national statistics: www.nationmaster.com

The relation between youth and climate change is very well elaborated in the United Nations' **World Youth Report of 2010.**

Friends of the Earth International is one of the world's largest grassroots environmental network. They campaign on today's most urgent environmental and social issues: www.foei.org

350.org is a global grassroots movement working to solve the climate crisis: www.350.org
Wikipedia has a list of the more notable environmental organizations by organisation type (intergovernmental, governmental or non-governmental) and further subdivided by country: www.wikipedia.org

Endnotes

1 www.healthybuilding.net/pvc/facts.html

2 The WHO European region comprises 53 member states. For a complete list, consult page 8 of the WHO/Europe brochure: www.euro.who.int/__data/assets/pdf_file/0017/122912/who_office_brochure-UK-www.pdf

3 www.unwater.org

4 For details see www.worldwater.org

5 www.icpdr.org/icpdr-pages/river_basin_management.htm

6 "World Land Use Seen As Top Environmental Issue", Science Daily, www.sciencedaily.com/releases/2005/08/050808065021.htm

7 www.unfpa.org

8 www.greenfacts.org/en/climate-change-ar4

9 IPCC, "Atmospheric Carbon Dioxide", IPCC Fourth Assessment Report: Climate Change 2007, www.ipcc.ch/publications_and_data/ar4/wg1/en/ch2s2-3.html#2-3-1

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13 L.M. Brander, et al, "The Economic Impact of Ocean Acidification on Coral Reefs", Economic and Social Research Institute, working paper no. 282, February 2009.

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15 For more information see:
www.unescobkk.org/rushsap/resources/shs-resources/environmental-ethics-resources/environmental-treaties

16 http://science.nasa.gov/science-news/science-at-nasa/2006/26may_ozone/

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19 www.coastalwiki.org; www.unece.org

20 www.echr.coe.int/NR/rdonlyres/0C818E19-C40B-412E-9856-44126D49BDE6/0/FICHES_Environnement_EN.pdf

21 www.un.org/esa/socdev/unyin/documents/ch05.pdf

22 http://ec.europa.eu/public_opinion/archives/ebs/ebs_372_en.pdf

Gender

Related activities:
Different wages
Domestic affairs
Heroines and heroes
Let's talk about sex
Path to Equality-land
Who are I?
Work and babies

Some key concepts

Gender affects everyone in complex, subtle and overt ways. Our sexuality and gender identity are integral aspects of human nature. The terms sex, gender, gender identity and sexuality have different meanings, but are often confused.

Millions of people in Europe are discriminated, stigmatised and even victims of violence because of their actual or perceived sexual orientation or gender identity.

Thomas Hammarberg, Council of Europe Commissioner for Human Rights[1]

Sex refers to the biological and physiological characteristics that differentiate men and women. We are defined as male or female at birth, which becomes a social and legal fact from that point on. Some people are born with atypical combinations of physical features (body characteristics) that usually distinguish boys from girls at the time of birth. These persons may be referred to as "intersex". Often, doctors would automatically perform immediate surgery on the person (or soon after birth) to "correct" the body, often without the consent of the person affected or the parents. This is increasingly criticised by intersex activists. They refer to Principle 18 of the Yogyakarta Principles (a document developed by a group of international human rights experts), which called on states to: "Take all necessary legislative, administrative and other measures to ensure that no child's body is irreversibly altered by medical procedures in an attempt to impose a gender identity without the full, free and informed consent of the child in accordance with the age and maturity of the child and guided by the principle that in all actions concerning children, the best interests of the child shall be a primary consideration."

Gender refers to the socially-constructed set of expectations, behaviours and activities of women and men which are attributed to them on the basis of their sex. Social expectations regarding any given set of gender roles depend on a particular socio-economic, political and cultural context and are affected by other factors including race, ethnicity, class, sexual orientation and age. Gender roles are learned and vary widely within and between different human societies, and change over time.

We are socialised from the moment we are born. We develop, grow and learn about how to behave according to the expected norms of the society we live in, influenced greatly by our family, school, workplace, media, new information technologies and popular culture. Socialisation is an important process for becoming functional members of a group of people. However, not every message that we receive as part of our socialisation can be considered to be of benefit to ourselves, or to society. Gender socialisation may limit boys and girls in exploring their talents and interests to their full potential. Furthermore, the often unrealistic and contradicting expectations can cause internal conflicts, psychological problems, and not wanting or not being able to meet those expectations can lead to certain forms of punishments by others.

Gender identity refers to the gender to which persons feel they belong, which may or may not be the same as the sex they were assigned at birth. It refers to each person's deeply felt internal and individual experience of gender and includes the personal sense of body and other expressions, such as dress, speech and mannerisms.

Transgender is an umbrella term which is often used to describe a wide range of identities and experiences; it usually refers to persons who have a gender identity which is different from the gender assigned to them at birth and those people who wish to portray their gender identity in a different way from the gender assigned at birth. Transgender people are individuals whose gender expression and/or gender identity differs from conventional expectations based on the physical sex they were born into and which was legally registered for them at birth.

Sexual orientation describes a pattern of emotional and sexual attraction to males, females, both or neither. Sexual orientation is not linked to gender identity; for example, a transgender man may be heterosexual or gay in the same way that another man may be heterosexual or gay. However, these two aspects of identity are often linked by people and affect how lesbian, gay, bisexual and transgender (LGBT) individuals are treated and perceived.

Couple raise a "genderless" child

In Sweden, a couple decided to bring up their two-year-old child "genderless". They did not tell anyone whether Pop was a boy or girl except for a few people who had changed Pop's nappy. They wanted the child to be able to grow up freely and without being forced into specific gender moulds.[2]

? *What do you think of the couple's decision to keep the sex of Pop a secret?*

Human rights issues relating to gender and sexuality

Gender equality is a fundamental human right. However, people often have their human rights violated on the basis of their gender identity or sexual orientation. Some of the key issues relate to participation, gender-based violence, armed conflicts, and poverty, as well as sexual and reproductive rights.

Participation

Discrimination based on sex, gender identity and sexual orientation is widespread across the world. It especially limits the extent to which women and LGBT people are able to participate in society. Significant barriers to full and equal participation exist in education, employment and political and public decision making.

Worldwide, girls have less access to education than boys; 60% of countries have fewer girls than boys in primary and secondary education.[3] Although in most European countries there are equal numbers of boys and girls in education – and in fact often more women in tertiary education – gender parity is only one step towards full gender equality. There are often other barriers to the full participation of girls. Girls may be encouraged to study certain subjects (for example the arts and humanities over science and engineering) seen as more fitting to dominant gender stereotypes. It is very likely that this leads to differences in attainment. For example, across Europe girls achieve lower grades in science and technology and boys underachieve in reading ability.[4] Sexual bullying and harassment in schools is widespread.

Although great progress has been made over recent decades in legislation promoting gender equality in employment, particularly in Europe, in practice we still have a long way to go in stamping out discrimination in the workplace. Women are often discriminated against in terms of what jobs they can access, how much they are paid, and whether they are promoted to leadership roles. For example, in the European Union men, on average, earn 17.5% more than women for the same job.[5] Women may also experience sexual harassment and bullying in the office or have to put up with sexist jokes and attitudes from colleagues. Some women are passed over for promotion or not recruited because of pregnancy or maternity. Family responsibilities are not shared equally between men and women, and as a result women have more career breaks and work part-time more frequently then men. This can affect their pension rights at retirement.

? *In what ways are girls/boys or women/men treated differently in your community?*

Women are significantly underrepresented in the political process. Despite making up approximately half of the world's population, only 18.4% of national parliamentarians and 17 heads of state or government worldwide are women.[6] In February 2011 there were only two female heads of state and two female heads of government in the European Union, and the gender balance in national parliaments was 24% women and 76% men[7]. Women make up only 3% of presidents of Europe's largest companies.[8]

> Only when women participate fully in policy-making and institution building will their perspective be truly integrated. The concept of democracy is only truly realised when political decision-making is shared by women and men, and women's full participation in institutional re-building is guaranteed.
>
> *Navi Pillay, UN High Commissioner for Human Rights*[9]

LGBT people experience discrimination and are stigmatised because of their actual or perceived sexual orientation or gender identity. Homophobic and transphobic attitudes are common and LGBT people are often bullied in schools, discriminated against in the workplace and invisible in public and political decision making. LGBT people may also be portrayed as harmful to national identity, the family or religion by national media or local and national community leaders. LGBT groups and organisations are sometimes prohibited or prevented from organising, expressing their views or demonstrating. Transgender people experience significant obstacles in having their preferred gender officially recognised.[10]

"X" is now a gender option in Australian passports

Australian passports will now have three gender options – male, female and indeterminate – under new guidelines to remove discrimination against transgender and intersex people, … Intersex people, who have ambiguous biological characteristics, will be able to list their gender on passports as "X". Transgender people, whose perception of their own gender is at odds with their biology, will be able to pick whether they are male or female if their choice is supported by a doctor's statement. Transgender people cannot pick "X."[11]

KEY DATES

8 March
International Women's Day
17 May
International Day Against Homophobia and Transphobia
19 November
International Men's Day
25 November
International Day for the Elimination of Violence against Women

What is your opinion of the Australian passports allowing putting "X" as your gender?

European countries provide varying degrees of marriage equality. Some states stopped the preferential treatment of heterosexual couples, whereas others only provide limited or no possibility for marriage-like arrangements for same-sex couples or couples where one or both persons are transgender so they can be considered of the same sex. Adopting the partner's biological child as a second parent, or adopting as a gay parent continues to have obstacles, even though the European Court of Human Rights ruled in 2008 against France in the case of E.B. v. France, where the Court found that France had violated the European Convention on Human Rights by failing to assess adoption by a lesbian in the same way it would a single heterosexual[12]. It is common practice to consider a non-heterosexual adoptive parent to be automatically unfit.

If gender discrimination in places like schools and work is illegal, why does it persist?

Gender-based violence

"Violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

UN Declaration on the Elimination of Violence against Women

Gender-based violence includes, but is not limited to, violence against women and girls. Violence against women is one of the most serious forms of gender-based violence in Europe. Women and girls experience many different forms of violence, including domestic violence, rape and sexual violence, female genital mutilation (FGM), "honour"-based killings, trafficking, female infanticide and sex-selective abortions. Violence against women and girls persists in all societies in the world and affects all social groups. Transgender persons are extremely exposed to gender-based violence due to their looks, clothes, and other characteristics which are often non-conforming to society's expectations of men and women.

Domestic violence, which may take the form of emotional, physical or sexual abuse, is particularly common and affects not only the women and men involved, but also the children in the family who witness it or themselves become primary victims through mistake, revenge of the abuser or because they try to protect their mother.

Sobering statistics

- At least one out of every three women around the world has been beaten, coerced into sex, or otherwise abused in her lifetime, with the abuser usually someone known to her.[14]
- Depending on the European country concerned, between 20% and 50% of women are victims of domestic violence.
- An estimated 100 to 150 million girls and women worldwide are currently living with the consequences of FGM, a practice involving the partial or full removal of female genitalia for non-medical reasons. It has many harmful health consequences and is internationally recognised as a violation of women's and girls' human rights.[15]

A large portion of gender-based violence is still considered a "private matter". How does this attitude affect targets, perpetrators and witnesses of violence?

Violence in teenage relationships is a serious concern across Europe; for example, recent research in the UK indicated that 25% of girls and 18% of boys between 13 and 17 had experienced some form of physical violence in a relationship.[13]

Prostitution continues to be a controversial issue even within the women's rights movements. It is considered as a form of violence by many, whereas others lobby for prostitution to be fully acknowledged as a profession with all legal consequences. A similar split exists in policy level. Some countries, such as Sweden, outlawed prostitution as a crime, with the prostitute considered a victim, and the buyer, as well as others who benefit financially, to be the perpetrators. In several other countries, prostitution is listed as a service and it can be practised under certain legal limitations.

Spotlight on human trafficking

Every year, millions of people are victims of trafficking worldwide, a modern form of slave trade. The majority of victims are young women and children who are trafficked for the purpose of sexual exploitation. It is a major problem in Europe. There has been an increase in the number of women and children trafficked into the European Union from central and eastern European countries. At any given time more than 140,000 victims are trapped in human trafficking in Europe, with no sign of that figure decreasing.[16]

The Council of Europe's Convention on Action Against Trafficking in Human Beings came into force in February 2008. By September 2011, the Convention had been signed by 43 member states. The Convention established a Group of Experts on Action against Trafficking in Human Beings (GRETA), which monitors the implementation of the Convention through general and country specific reports.

Due to its mostly hidden nature, research on prostitution is still relatively scarce. Studies, however, have established that over 90% of prostitutes have answered that they would immediately quit prostitution if they could – clearly establishing strong external pressure to stay on this "job". Also, in the majority of cases, going into prostitution is not an adult's informed decision: over 90% of women in prostitution have been sexually and/or physically abused as children, and the average age for getting into prostitution is 14 years.

Violence against LGBT people is also prevalent. Women may be raped to "cure" their lesbianism; individuals are beaten by police or become victims of violent attacks on the street, which the authorities fail to prevent or punish. Violence is also directed at people who are perceived to be other than heterosexual.

A whole generation of young men had no idea who they were without a gun in their hands. Several generations of women were widowed, had been raped, seen their daughters and mothers raped, and their children kill and be killed.

Leymah Gbowee[19]

? *What are the impacts of gender-based violence on the targeted individuals?*

Armed conflicts

In today's armed conflicts around 90% of casualties are civilians, most of whom are women and children. In addition, women face particular forms of human rights abuse during conflict, including specific and devastating forms of sexual violence (including war prostitution and forced pregnancies), often deployed as part of the political or military strategy.

A Nobel prize for non-violence and the safety of women

Leymah Gbowee, a peace activist from Liberia, was awarded the 2011 Nobel Peace Prize for her role in mobilising women across ethnic and religious dividing lines to bring an end to the civil war in Liberia. She led women in protests against war and violence and organised a sex strike that lasted for some months in a bid to bring the warring men to their senses, and to put an end to the armed conflict.

The Nobel Peace prize was shared with Tawakkul Karman, a journalist and activist from Yemen, for her leading role in the struggle for women's rights, and for democracy and peace in Yemen, and also shared with Liberian President Ellen Johnson Sirleaf, also for her role in peace building and promoting women's rights.

The Nobel Committee cited UN Security Council Resolution 1325, adopted in 2000, which states that women and children suffer great harm from war and political instability and that women must have a larger influence and role in peace-making activities.

Gender-based violence in armed conflicts is often targeted at entire communities as it aims to humiliate, dominate and instil fear in all members of a certain group. Although women and girls are the majority of victims of such gender-based violence, men are also specifically targeted. For example over 8,000 Bosnian Muslim men and boys were killed in the Srebrenica genocide in 1995.[18] Armed conflicts compound gender stereotypes in societies, reducing masculinity to "defender", "protector" or "aggressor" and femininity to "victim" and "vulnerable."

Wartime sexual violence has been one of history's greatest silences.

Elisabeth Rehn and Ellen Johnson Sirleaf, authors of the UN report "Women, War, Peace"

? *Why do you think gender-based violence is so common in armed conflict?*

Poverty

Women perform 66% of the world's work, produce 50% of the food, but earn 10% of the income and own 1% of the property.

UNICEF[20]

Economic equality is crucial to achieving real gender equality. However, according to some estimates, women make up over 70% of the world's poor. Women tend to do lower paid jobs and often work in insecure jobs in the informal economy with few rights and low income. Lack of equal access and quality of education means they tend to have few qualifications and skills, which affects the type of work they can secure. Economic dependency can also play a key role in relationships and can be related to domestic violence. In households of couples or families, more or all of the unpaid household chores are the responsibility of the adult women and the older girl children. In fact, married men are considered to be the most reliable workforce, which has to do to a large degree with the fact that employers assume that married men have practically no household or family duties, because their wives are responsible for those. Through higher salaries and better career options, it is the men who are financially rewarded for the unpaid household work of their female partners.

? *What could be the reasons for poverty having a disproportionate effect on women?*

Sexual and reproductive rights

Reproduction is used, consciously or not, as a means to control women, to limit their options and to make them subordinate to men.

Dr. Nafis Sadik, UN Population Fund

Securing sexual and reproductive rights is essential to realising gender equality. Too often women have little or no control over their sexual and reproductive health. Male control over women's bodies is fought for in all societies and is a key way in which male social, political and cultural dominance is achieved and maintained.

Lack of control over these rights results in grave human rights violations, for example forced marriage, being forced to keep pregnancies, or forced abortions and sterilisations. Transgender persons are also forced to get sterilised in order to have their new legal gender recognized by states when they transition from one gender to another. Women are also often denied access to reproductive health services, including abortion services for women who have become pregnant as a result of rape or incest, or where the pregnancy poses a grave risk to their health or life. Access to safe, affordable maternal health care and information about sexual and reproductive health are essential to paving the way for real gender equality.

Gender and youth work

Gender Matters
Gender Matters is a manual addressing gender-based violence with young people, published by the Council of Europe. The experience of using the manual shows that human rights education is an effective tool in addressing issues of gender equality, and more specifically gender-based violence.

Youth-work settings often provide a unique and crucial safe space for young men and women to discuss and share their thoughts and experiences on gender and sexuality. Young people are often not able to ask questions frankly and debate such sensitive topics with their families, and may not be encouraged to in formal education settings. Open and aware youth-work settings may provide a supportive learning environment to empower and challenge attitudes.

It is essential to be aware of gender issues that will almost certainly exist in any youth group. For example, someone may have direct or indirect experience of domestic violence, or another may be confused about their sexuality or bullied because their actual or perceived gender identity does not fit the accepted social norms. Having to hand a list of organisations and sources of advice on these issues is important. So is being prepared to challenge discriminatory attitudes towards women or LGBT people exhibited by young people in sessions. It is also important to use gender mainstreaming as a tool when making decisions on the topics, participants, and methods to be used.[21]

A very important step is moving from rights recognition to rights empowerment. Human rights educators need to honour the differences amongst individual women's needs and responses. Without such sensitivity, human rights education could become just another form of

manipulation or oppression of women. Education is a key target for gender equality, since it involves the ways in which societies transfer norms, knowledge and skills.

Many international youth organisations in Europe have organised study sessions in co-operation with the European Youth Centres that have focused on various aspects of gender and gender equality. Study sessions allow young people to explore issues in depth and gain useful competences in order to work effectively on the issues further within and outside of the organisation they represent.[22]

16 Days of Activism Against Gender Violence

If you want to do something against gender-based violence, you can start by joining the international campaign, 16 Days Against Gender Violence, launched in 1991. Participants chose the dates 25 November – International Day Against Violence Against Women – and 10 December – International Human Rights Day – in order to symbolically link violence against women and human rights, and to emphasise that such violence is a violation of human rights. Over 3,700 organisations in approximately 164 countries have participated in the 16 Days Campaign since 1991.[23]

? *How would you address discriminatory attitudes based on gender or sexuality in your group?*

Protecting human rights related to gender

All international human rights treaties apply equally to men and women. However, recognising that women and girls are particularly vulnerable to human rights abuses, the Convention on the Elimination of Discrimination against Women (CEDAW) was adopted by the UN General Assembly in 1979. CEDAW defines discrimination against women and sets out what should be done by national governments to combat it. 187 countries in the world have signed up to this treaty, including all European countries.

Homophobic hate crimes and incidents often show a high degree of cruelty and brutality. … They are also very likely to result in death. Transgender people seem to be even more vulnerable within this category.

OSCE Report[17]

UN Women is the United Nations entity for gender equality and the empowerment of women. It supports intergovernmental bodies and governments in developing gender-responsive policies and standards and implementing them in practice. UN Women prioritises five issues on the basis that these are fundamental to gender equality, and progress in these areas can unlock progress across the board. These areas are violence against women, peace and security, leadership and participation, economic empowerment, and national planning and budgeting.

The UN is becoming increasingly vocal in support of LGBT human rights. There is no legally binding international treaty on LGBT rights. However, in 2006 a group of international human rights experts produced a set of principles on sexual orientation and gender identity. The Yogyakarta Principles address a broad range of international human rights standards and set out how they apply to issues of sexual orientation and gender identity.

Gender equality and combating discrimination on the grounds of gender identity and sexuality are central to the Council of Europe and the EU. The Council of Europe took a significant step in opening for signature the Convention on Preventing and Combating Violence against Women and Domestic Violence[24] in May 2011. This Convention is the first legally binding instrument in the world creating a comprehensive legal framework to prevent violence, protect victims and end the impunity of perpetrators. It defines and criminalises various forms of violence against women, including forced marriage, female genital mutilation, stalking, physical and psychological violence and sexual violence. It also foresees the establishment of an international group of independent experts to monitor its implementation at national level.

Non-governmental organisations also take an active role in protecting women's rights and LGBT rights, both at international and national level. Women Against Violence Europe (WAVE) is a European umbrella organisation with members from most countries in geographical Europe. It maintains a European online database of NGOs, which can be searched by geographical location, area of expertise and field of activities. The European Women's Lobby (EWL), another umbrella organisation, is also a good starting point for finding relevant information, research results or contacts to regional, national or local NGOs working on different areas of women's rights or gender issues related to women.

Co-operation of civil, state and private partners to reduce domestic violence

Within the framework of its community responsibility programme, Vodafone Hungary, in co-operation with NANE Women's Rights Association, the local Police, and two other private companies providing technical support, launched a programme to prevent acts of domestic violence. The pilot programme, starting in 2011, will make use of 30 devices that will send an emergency signal and the exact position of the woman in danger at the push of a button through Vodafone's network. As a result, women affected by some form of intimate relationship violence can expect swifter police response.

LGBT-related organisations include social and support groups as well as professional organisations and advocacy groups within mainstream religious organisations or political parties. The International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organisation (IGLYO) is a peer-led membership-based network with more than 50 member organisations. It works to promote values of acceptance and non-discrimination, and to increase participation of young LGBT and queer people in democratic decision making, and co-operates with other youth organisations, such as national youth councils, European student organisations and European political youth organisations. IGLYO organises study sessions and conferences, but is also active in lobbying at the political level.

Endnotes

1 Discrimination on grounds of sexual orientation and gender identity in Europe, CoE, June 2011; http://www.coe.int/t/Commissioner/Source/LGBT/LGBTStudy2011_en.pdf

2 Read more: http://www.thelocal.se/20232/20090623/

3 Global Education Digest 2010 http://www.uis.unesco.org/Library/Documents/GED_2010_EN.pdf

4 Gender Differences in Educational Outcomes: Study Taken on the Current Situation and Measures Taken in Europe 2009 http://eacea.ec.europa.eu/education/eurydice/documents/thematic_reports/120EN.pdf

5 European Commission http://ec.europa.eu/social/main.jsp?catId=681&langId=en

6 UN Women http://www.unifem.org/gender_issues/democratic_governance/facts_figures.php (statistics as of 2008).

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8 European Women's Lobby http://www.womenlobby.org/spip.php?rubrique36&lang=en

9 Speech to mark International Women's Day 2011; http://www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=10810&LangID=E

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11 "X" now a gender option in Australian passports, 15 September 2011; http://www.msnbc.msn.com/id/44532536/ns/travel-news/t/x-now-gender-option-australian-passports/

12 More information: http://www.time.com/time/world/article/0,8599,1706514,00.html

13 http://www.empowering-youth.de/downloads/speech_barter.pdf

14 UN Women http://www.unifem.org/gender_issues/violence_against_women/facts_figures.php

15 World Health Organisation http://www.who.int/mediacentre/factsheets/fs241/en/index.html

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17 Hate Crimes in the OSCE Region – Incidents and Responses, Annual Report for 2006, Organization for Security and Co-operation in Europe, 2007; http://www.osce.org/odihr/26759

18 http://www.gendercide.org/case_srebrenica.html

19 Leymah Gbowee, Mighty Be Our Powers (New York: Beast Books, 2011), written with Carol Mithers, p. 168.

20 Gender Equality – The Big Picture, UNICEF, 2007.

21 A resource on gender mainstreaming: Gender Equality and Education, Ulrika Eklund in Coyote, Issue No. 2., May 2000

22 Reports on these study sessions are available here: http://www.coe.int/t/dg4/youth/Training/Study_sessions/Study_sessions_reports_en.asp

23 Read more at http://16dayscwgl.rutgers.edu/

24 For the full text of the convention see http://conventions.coe.int/Treaty/EN/Treaties/HTML/DomesticViolence.htm

Globalisation

Related activities:
Access to medicaments
All equal all different
Ashique's story
Beware we are watching
Fingers and thumbs
Front page
How much do we need?
Makah whaling
Scramble for wealth
Soon to be outdated
Terrorism
Web of life
When tomorrow comes

Even if most of us have a sense of what globalisation is, the concept is complex and its links with human rights are multiple.

The term "globalisation" is used to describe a variety of economic, cultural, social, and political changes that have shaped the world over the past 50-odd years, from the much celebrated revolution in information technology to the diminishing of national and geo-political boundaries in an ever-expanding, transnational movement of goods, services, and capital. The increasing homogenisation of consumer tastes, the consolidation and expansion of corporate power, sharp increases in wealth and poverty, the "McDonaldisation" of food and culture, and the growing ubiquity of liberal democratic ideas are all, in one way or another, attributed to globalisation[1].

Shalmali Guttal

Globalisation may be described as the ever closer economic integration of all the countries of the world resulting from the liberalisation and consequent increase in both the volume and the variety of international trade in goods and services, the falling cost of transport, the growing intensity of the international penetration of capital, the immense growth in the global labour force, and the accelerated worldwide diffusion of technology, particularly communications.

Parliamentary Assembly of the Council of Europe

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

UDHR, article 28

No matter which definition we choose to adopt, globalisation today has an influence in practically all the major areas of life and social organisation. Globalisation is everywhere; it has both negative and positive aspects.

Globalisation is allegedly responsible for human rights violations on the one hand, but allows human rights movements to counter its excesses and negative effects on the other hand. Globalisation results in lower prices paid to farmers for their crops, and increases the incentive to create abusive workplace conditions including the employment of child labourers.

We know that the human condition is universal, that we share similar passions, fears, needs and dreams, but this has nothing to do with the "rubbing out" of national borders as a result of unrestricted capital movements.

Eduardo Galeano

Relations in the field of trade and economic endeavour should be conducted with a view to raising standards of living, ensuring full employment and a large and steadily growing volume of real income and effective demand.

Agreement establishing the World Trade Organisation

However, globalisation also enables a level of networking which results in the emergence of global human rights movements, for example, to create fair trade, to reduce child labour and to promote a culture of universal human rights.

? *Can you give one positive and one negative example of globalisation from your own experience?*

The impact of globalisation

In the economic field, globalisation is associated with the development of capitalism as an economic system, often based on the belief of self-regulating markets. Globalisation has developed economic freedom and allegedly raised living standards worldwide, even if, in relative terms, the gap between rich and poor is growing.

Globalisation is connected with the development of international trade, and the global distribution of the production of goods and services, through the reduction of barriers to international trade, such as tariffs, export fees, and import quotas, and the reduction of restrictions on the movement of capital and on investment.

Globalisation has accelerated processes of outsourcing and offshoring. Transnational corporations (TNCs) can exploit small and medium-sized enterprises intensively and at the lowest possible cost, at a world level, due to outsourcing. The small and medium enterprises may find it difficult, though, to resist global competition and ensure their workers' rights. TNCs cannot easily be held responsible for human rights violations when the corporation is legally incorporated in one state while it conducts its operation in another state.

Globalisation has also had an impact on the privatisation of public utilities and goods such as water, health, security, and even prison management. Recently other goods, such as seeds or medicines, have been considered as economic goods and integrated into trade agreements.

Globalisation has contributed to the development of corporate social responsibility and the concern for the accountability of non-state actors, such as transnational corporations for their activities, particularly when impacting negatively on the environment, on communities, and so on. Today, we can also see an increase in companies developing a code of conduct for their activities. Consumer boycotts and campaigns have also led TNCs to be more attentive to social responsibility and to their reputation risk.

Global international economic institutions

International "free trade" agreements involve an intricate combination of liberalization and protectionism, in many crucial cases (particularly pharmaceuticals) allowing megacorporations to gain huge profits by monopolistic pricing of drugs that were developed with substantial contribution of the public sector.

Noam Chomsky

The **International Monetary Fund** (IMF) provides policy advice and financing to member countries in economic difficulties and also works with developing nations to help them achieve macroeconomic stability and reduce poverty. IMF conditionality is a set of policies or "conditions" that the IMF requires in exchange for financial resources. There is little or no human rights integration with the policies of the IMG, whose main concerns are those of economic and monetary order.

The **World Bank** provides loans to developing countries in order to reduce poverty, taking its decisions with a commitment to promote foreign investment, international trade and facilitate capital investment. While having an important power on developing countries, and even though it represents 186 countries, the World Bank is run by a small number of economically powerful countries. In the 1990s, both the World Bank and the IMF forged policies which included deregulation and liberalisation of markets, privatisation and the downscaling of government.

The **World Trade Organization** (WTO) is an organisation that supervises and liberalises international trade. Created in 1995, the WTO deals with regulation of trade between participating countries, provides a framework for negotiating and formalising trade agreements, and a dispute resolution process aimed at enforcing participants' adherence to WTO agreements.

? *What impact does globalisation have in your organisation or school?*

In the **political field**, the increased concern for the effects of the internal developments of one country on another has had consequences such as external political support to leaders who otherwise enjoy little domestic legitimacy. The concentration of economic and financial power results in reduced influence for national political actors and impacts on democratic processes. Gross inequality in distribution of wealth accentuates inequality, tensions in society and threatens effective access to social rights for all. Many trade agreements are decided by governments, without any public participation in decision making. Human rights considerations are rarely included in trade agreements, even if these agreements may have an impact on human rights.

Globalisation is, however, also credited with supporting the spread of democracy and a greater awareness of human rights. Despite massive technological gaps, the political impacts of this include the democratisation of media through social networking sites, resulting in movements which organise for increased political openness, an end to impunity of corruption and abuse of power, and improved political representation.

In the **cultural field**, globalisation is associated with the development of communication networks, with knowledge and with an ideological discourse around globalisation, as a necessary step towards global happiness.

Globalisation has led to the development of common lifestyles and consumer habits. Cultural globalisation also impacts on media coverage, bringing human tragedies to our urgent attention and mobilising the conscience of the world in the light of massive population flows. "Media globalisation" has also led to massive monopolies controlling our key global media outlets, with all the risks of bias and lack of objectivity that this may imply.

Globalisation has enhanced the development of a different sense of community, for example the existence of digital communities. It has also encouraged exchange and excellence in the arts and created the impulse for the emergence of new musical genres and fusion cooking! Cultural globalisation has sensitised increasing numbers of us to be concerned with what we consume, for example the working and environmental conditions under which the products we purchase are produced.

With globalisation, intercultural dialogue has become a need for both international solidarity as well as universal human rights respect. Not least, globalisation has triggered the development of cultures of resistance to globalisation and movements for a "different world".

In the **social field**, globalisation has had consequences on the levels and conditions of employment and on the social rights of workers. Global competition, accompanied by relocations and off-shoring, push companies to move production to countries where salaries and social protection of workers are lowest. As a result, trade unions and workers in wealthier countries are "forced" to accept less favourable conditions, what is often referred to as social dumping.

Trade unions have been among the most concerned and vocal critics of globalisation processes. The European Trade Union Conference, for example, has called for a framework that supports sustainable development. This should include:

- a multilateral framework to protect migrants
- a multilateral framework to promote social protection
- a multilateral framework to promote dignified and fair work as a key tool for reducing poverty
- a multilateral framework for protecting the rights of workers, food safety, health, education, gender equality and the full autonomy of women.[2]

KEY DATES

22 March
World Day for Water
7 April
World Health Day
1 May
International Workers Day
2nd Saturday in May
World Fair Trade Day
21 May
World Day for Cultural Diversity for Dialogue and Development
5 June
World Environment Day
20 June
World Refugee Day
1st Saturday in July
International Day of Co-operatives
11 July
World Population Day
9 August
International Day of Indigenous People
12 August
International Youth Day
1st Monday in October
World Habitat Day
7 October
World Day for Decent Work
16 October
World Food Day
17 October
International Day for the Eradication of Poverty
9 December
International Anti-Corruption Day
18 December
International Migrants Day
20 December
International Human Solidarity Day

Why [else] would it be that the United States taxes a garment made by a Bangladeshi manufacturer twenty times more than it taxes a garment made in the United Kingdom? Why [else] would it be that countries that grow ninety percent of the world's cocoa bean produce only five percent of the world's chocolate?

Arundhati Roy

A better globalisation?

We believe the dominant perspective on globalization must shift more from a narrow preoccupation with markets to a broader preoccupation with people. The social dimension of globalization is about jobs, health and education – but it goes far beyond these. It is the dimension of globalization which people experience in their daily life and work: the totality of their aspirations for democratic participation and material prosperity. A better globalization is the key to a better and secure life for people everywhere in the 21st century.

ILO, World Commission on the Social Dimension of Globalisation

Critics of the way globalisation is organised refer to people as the ignored side of globalisation. While capital and goods enjoy a growing freedom of circulation, the freedom of movement of people has not enjoyed any easing of conditions. Despite this, globalisation is accompanied by increased migration, legal and illegal, either for economic reasons or due to environmental disasters.

Today, globalisation is not limited to the phenomena already mentioned. An important aspect connected to globalisation is the state of global environment, with the problems of ozone depletion, decreasing biodiversity, worsening land, air and water pollution, environmental catastrophes, oil spills, floods, droughts due to climate change, waste treatment, nuclear proliferation, deforestation, and so on. This also impacts on the flows of people, as the effects of globalisation on the environment can cause refugee flows.

Fairtrade standards

Fairtrade standards are a set of minimum standards for socially responsible production and trade; they are also intended to support the development of disadvantaged and marginalised small-scale farmers and plantation workers. Fairtrade standards relate to three areas of sustainable development: social, economic and environmental development.

In terms of social development, farmers' organisations must have a democratic structure and transparent administration to enable effective control by its members; the organisation should also have the potential to promote the social and economic development of its members; and there must be no discrimination.

The economic development criteria ensure the organisation's ability to effectively export their product and to effectively administer the Fairtrade premium (money paid on top of the agreed Fairtrade price for investment in social, environmental or economic development projects), in a transparent and democratic manner, on behalf of its members.

The environmental development criteria are intended to make environmental protection an integral part of farm management. There are rules to protect farmers and workers relating to the use of chemicals, disposal of waste, and protection of natural resources. The standard also prohibits the use of genetically modified organisms.[3]

Glocalisation

ETUC condemns the social conditions surrounding company relocations and the development of "just-in-time manufacturing" within international outsourcing chains, the growing informal component of the economy, rising job insecurity and assaults on trade union rights and collective bargaining, a situation which is particularly worrying in export processing zones.

ETUC Executive Committee

As a response to financial and economic globalisation, many civil society actors oppose the insufficiently regulated power of large multi-national corporations as well as the negative impact of trade agreements and deregulated financial markets – each of these contributing to violations of human rights, of work safety, of environmental damage and even undermining the ability of national governments to uphold these standards. These groups and individuals promote what they call "globalisation with a human face". This is to distinguish it sharply from an economic globalisation in the framework of which companies neglect people and human rights from the equation.

This international movement, commonly called the anti-globalisation or alter-globalisation movement, gathers trade unions, environmental non-governmental organisations, politicians, human rights activists, scholars, women's organisations, and others interested in building a more equitable world which, according to them, cannot exist as long as deregulation and global trade competition are the primary values of economic co-operation and development.

The slogan, "Think globally, Act locally" has become the catchphrase of what have become the glocal movements. The phrase was first used in an environmental context in relation to urban planning, but has quickly spread to areas of social justice and education, and indicates an increased awareness of the connections between local actions, local decisions and the use or abuse of global resources. The glocal movement can be seen as a response, for example, to globalised economy, in which the environmental effects or the human rights violations related to the production of a product might occur in a different country than the point of purchase. At the same time, it has come to work the other way around as well, as opportunities are also becoming more global and can be used to further local goals.

The energy of the movement for an alternative globalization resides in its internal diversity and multiple objectives.

Boaventura de Sousa Santos[5]

Awareness of globalisation issues has increased significantly over recent decades and demands on international bodies for greater accountability has increased. Decisions that used to take place behind closed doors by governments, banking and trade authorities, international organisations and public institutions have now been exposed and are intensively discussed in public. The Indignados and Occupy protests have also become a global phenomenon, with protests taking place on every continent[4].

World Social Forum (WSF)

The WSF defines itself as an open meeting place where social movements, networks, NGOs and other civil society organisations opposed to neo-liberalism come together to pursue their thinking, to debate ideas democratically, to formulate proposals, share their experiences freely and network for effective action. Since the first world encounter in 2001, it has taken the form of a permanent world process seeking and building alternatives to neo-liberal policies. The World Social Forum is also characterised by plurality and diversity, is non-confessional, non-governmental and non-party. The World Social Forum is not a group, nor an organisation. The WSF has prompted many regional social forums, as well as local and national social forums.

How can globalisation be "humanised"?

Globalisation and human rights

Globalisation in itself does not violate human rights; the main concern is that it affects negatively the realisation of universal human rights everywhere. These concerns include the human rights obligations of non-state actors, for example transnational companies, amplified by the fact that national governments, due to the economic and political globalisation, have less control of social and economic processes. Another example regards the primacy that human rights considerations should have in governmental decisions, which is questionable, particularly when governments' economic policies depend on market fluctuations and foreign investors' actions, as well as in settlements of trade disputes.

The education and empowerment of women throughout the world cannot fail to result in a more caring, tolerant, just and peaceful life for all.

Aung San Suu Kyi

Some of the human rights that are at stake in the face of globalisation are the following:

- The rights to equality in dignity and to non-discrimination, for instance through poor health and safety conditions for workers in developing countries
- The rights to health, food and shelter, particularly through the imposition of trade barriers to developing countries, or through the purchase of arable land in African and Asian countries for producing export crops or bio-fuels
- The right to work, for example through the relocation of industries to countries with a cheaper labour force and where lower social standards can be imposed
- The rights to life, for example through trade agreements that make it prohibitive for people in poor countries to access medicines
- The right to own property, for example through evictions in situations of big infrastructure projects, such as dams or pipelines

Today, with globalization bringing us ever closer together, if we choose to ignore the insecurities of some, they will soon become the insecurities of all.

Mohamed El Baradei

- The right to health and healthy environment, for example through the concentration of hazardous waste in developing countries or through the lack of international consensus regarding climate change actions to be taken by governments
- The right to protection against harmful forms of work and exploitation, for example by governments tolerating harmful forms of work in order not to lose the interest of foreign investors
- The rights of indigenous peoples to their culture and development, for example through deforestation and/or severe pollution that destroy areas in which indigenous communities have been living, the industrial exploitation of their lands and expropriation.

The WTO agreements often have human rights consequences, even if they do not necessarily mention human rights. For example, the WTO Agreement on Trade Related Aspects of Intellectual Property Rights (TRIPS), adopted in 2001, contains requirements that nations' laws must meet for protecting copyrights, including in sectors such as pharmaceutical industries and other patents. For states that do not have the financial resources to pay for patented medicines – or the capacity to produce their own generics – this requirement is in conflict with the right to health (and the commitments of the same state in this respect).

In 2004, the ILO World Commission on the Social Dimension of Globalisation issued the report "A Fair Globalization: Creating Opportunities for All", in which it states the need for the respect of human rights in the globalisation processes. The commission identified 9 measures to be met to this end:

A focus on people. The demands of the people must be met: respect for their rights, cultural identity and autonomy; decent work; and the empowerment of the local communities they live in. Gender equality is essential.

A democratic and effective State. The State must have the capability to manage integration into the global economy, and provide social and economic opportunity and security.

Sustainable development. Mutually reinforcing pillars of economic development, social development and environmental protection at the local, national, regional and global levels must be secured.

Productive and equitable markets. Institutions need to promote opportunity and enterprise in a well-functioning market economy.

Fair rules. The global economy must offer equitable opportunity and access for all countries and recognize the diversity in national capacities and developmental needs.

Globalisation with solidarity. Globalisation must help to overcome inequality both within and between countries and contribute to the elimination of poverty.

Greater accountability to people. Public and private actors must be democratically accountable for the policies they pursue and the actions they take.

Deeper partnerships. Dialogue and partnership among actors in globalisation – international organisations, governments and parliaments, business, labour, civil society – as an essential democratic instrument.

An effective United Nations. A stronger and more efficient multilateral system to create a democratic, legitimate and coherent framework for globalisation.[6]

Who is responsible?

Amnesty International campaigned, for example, against the actions of the oil-trading company Trafigura. In 2010, Trafigua had been found guilty by a Dutch court for delivering hazardous waste to Amsterdam while hiding its nature, and for exporting it to Ivory Coast. As a result, 15 persons died and more than 100,000 sought medical help for a variety of health troubles. Interestingly, the Dutch prosecution focused only on events in the Netherlands. Its ignorance of the impact of the dumping in Ivory Coast reflects the challenges of prosecuting companies for actions across borders.

It is the response to the unhindered search for advantage that has also led the human rights community to advance several areas in human rights, for example clarifying the right to development, advancing the justiciability of economic, social and cultural rights and advancing the principles of the UN Global Compact.

UN Global Compact's Ten Principles[7]

Principle 1: Businesses should support and respect the protection of internationally proclaimed human rights
Principle 2: Make sure that they are not complicit in human rights abuses
Principle 3: Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining
Principle 4: The elimination of all forms of forced and compulsory labour
Principle 5: The effective abolition of child labour
Principle 6: The elimination of discrimination in respect of employment and occupation
Principle 7: Businesses should support a precautionary approach to environmental challenges
Principle 8: Undertake initiatives to promote greater environmental responsibility
Principle 9: Encourage the development and diffusion of environmentally friendly technologies
Principle 10: Businesses should work against corruption in all its forms, including extortion and bribery.

The negative impact of the 2008 financial crisis on human rights, very much the result of global financial movements, was highlighted by the Council of Europe Commissioner for Human Rights on a visit to Portugal in May 2012. "Fiscal austerity measures implemented so far in Portugal have disproportionately affected the human rights of the most vulnerable social groups, especially children, the elderly and Roma. Portugal is a state party to the European Social Charter, under which it has undertaken to effectively protect all persons who live or risk living in a situation of social exclusion or poverty. Employment, housing, education and social and medical assistance are vital social rights that may not be ignored even in times of economic crisis", said Nils Muižnieks. The Commissioner noted with concern that more than 20% of the children and the elderly have been considered to be at risk of poverty.

The Earth is one but the world is not. Some consume the Earth's resources at a rate that would leave little for future generations. Others, many more in number, consume far too little and live with the prospect of hunger, squalor, disease, and early death.

Gro Brundtland

? *Do you know where your mobile phone has been designed, manufactured, assembled and packed?*

Youth organisations and globalisation

Globalisation and young people

Young people, due to their transition to adult life, are even more vulnerable to fluctuations of economic, social, cultural and political order, than other groups in society. The UN World Youth Report 2011[8] showed that in 2010 the global youth unemployment rate was 12.6%, dramatically overshadowing the global adult unemployment rate of 4.8%. In 2011, about 152 million young workers were living in households that were below the poverty line, comprising 24% of the total working poor. Transitions to adult lives take longer. Female youth unemployment was particularly striking, at 39.4% in the Middle East and 34.1% in North Africa. In 2011, developing countries were home to 87% of the world's youth, who are often underemployed and working in the informal economy under poor conditions.

Globalisation for young people, even though not for all young people, means also more information, more possibilities to experience more mobility, diversity in cultural and lifestyle choices, and more opportunities to develop networks around the world with their peers, and to express solidarity. Young people are active in alter-globalisation movements, and many youth organisations with a global reach are attempting to become active protagonists of processes and partnerships for a more just globalisation.

I'm all lost in the supermarket
I can no longer shop happily
I came in here for that special offer
A guaranteed personality

The Clash

The poorest 48 countries have debts totalling USD168 billion, whilst for the poorest 128 countries it is over USD 3.7 trillion.[11] Meanwhile the world's billionaires — just 497 people (approximately 0.000008% of the world's population) — are worth some USD 3.5 trillion.[12]

In 2004 the youth sector of the Council of Europe organised the youth event, How Big is Your World? – Europe, Youth and Globalisation. 317 young people from 83 countries gathered together in order to discuss their experiences and perceptions of life under the conditions of globalisation, as well as Europe's position in the world, and to conceive effective actions to respond to the effects of globalisation, with the aim of encouraging good governance and the protection of human dignity worldwide. The participants pointed out the lack of access to social rights, such as work and education, and to a decent standard of living, as major concerns. Attendees of the event stressed the particular responsibility of Europe as a region that has benefited greatly from economic globalisation, and as such could "afford" to be a home of liberal democracies that are upheld as examples to other parts of the world, as well as calling attention to considering young people as an asset for today, rather than considering them as actors of a future in which current adults no longer hold power.[9]

Internships in Europe

Within the context of globalisation, young people are highly pressurised to enter the fierce competition of the labour market, and use internships as possibilities to boost their competences. The European Youth Forum gave its attention to a very important area for young people in Europe, the question of internships, through a survey that gathered evidence from nearly 4,000 interns across Europe. 25% said they received adequate remuneration, and 37% said they had completed three or more internships. One intern, who had completed a total of four internships, summed up the experience: "Employers know they can get away without paying interns a thing because graduates "need" the experience, and, as a result, employers expect someone starting an entry level job to know everything on their first day".[10]

Youth activism for a just globalisation takes the shape of educational and awareness-raising campaigns, protests, action campaigns, publications and strikes. They may stem from individuals, particular organisations or vast coalitions. They may be local, national or international. The yearly programme of activities of the European Youth Centres regularly includes activities of youth organisations campaigning for a human globalisation. The following are just some examples of actions by youth organisations.

European Coordination of Via Campesina

www.eurovia.org

ECVC gathers farmers' and agricultural workers' organisations campaigning for different food and agricultural policies based on more legitimacy, fairness, solidarity and sustainability.

Federation of Young European Greens – a global agenda

www.fyeg.org

FYEG brings together young environmental and Green political groups from all over Europe. In its general political statement, FYEG shows concern about the impact of transnational companies on the environment and the lack of democratic governance in institutions such as the World Bank, IMF and WTO, while requesting that the Tobin-tax on speculative money transfers be introduced and infrastructures for transport, energy, and telecommunications be put under the control of democratic institutions.

International Falcon Movement – Socialist Education International

www.ifm-sei.org

IFM – SEI developed in 2011 the project Volunteering against Poverty aiming to develop a strong network of young volunteers from Africa, Asia, Europe and Latin America to raise awareness of youth poverty and the struggle for decent work.

Service Civil International – voluntary workcamps

www.sciint.org

SCI has been organising voluntary projects for over 90 years, as a means of promoting and building a culture of peace while supporting local communities. Every year thousands of volunteers work on international voluntary projects organised in many countries all around the world.

World Association Girl Guides and Girl Scouts – The Global Girls Fund

www.theglobalgirlsfund.com/en/home

This initiative aims to contribute to changing the lives of girls and young women around the world by equipping them with valuable skills, knowledge and opportunities. The fund aims to raise £10 million by June 2014 in order to create and develop related projects and programmes that will ensure each and every girl has the opportunity she deserves to research her fullest potential.

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1

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Health

Related activities:
Access to medicaments
Do we have alternatives?
Domestic affairs
Our futures
Just a minute!
Let's talk about sex
Scramble for wealth and power
Sports for all
Violence in my life
Web of life

"Among the most important freedoms that we can have is the freedom from avoidable ill-health and from escapable mortality."[1]

AmartyaS en

The World Health Organisation (WHO) has defined health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity."[2]

Humanity has made considerable progress in improving the state of health in the world. We have learned how to treat and control diseases that used to kill millions. We have improved access to water and sanitation as well as created complex health-care systems. Our knowledge and expertise in health is growing rapidly and we have more resources available for health than ever before.

However, progresses in health have been extremely unequal. A child born today in Sweden can expect to live more than 80 years, but fewer than 72 years if she is born in Brazil, fewer than 63 years if she is born in India, and fewer than 50 years if born in Lesotho. In Ireland, the risk of a woman dying during pregnancy or childbirth is 1 in 47 600; in Afghanistan it is 1 in 8. Our life expectancy and health can dramatically differ depending on where we live and grow; however, magnificent inequalities in health exist not only between countries, but also within countries. A child born in the Calton, a district in the Scottish city of Glasgow, can expect a life 28 years shorter than another child living in Lenzie, a Scottish village only 13 kilometres away. In Bolivia, babies born to women with no education have a 10% chance of dying before age 1, while one born to a woman with at least secondary education has a 0.4% chance. In the United Kingdom the adult mortality rates in poor neighbourhoods are 2.5 times higher than in the least deprived neighbourhoods.[3]

Dramatic inequalities in health as revealed by statistics cannot be explained by biology. The health differences between and within countries are a result of social and economic policies that determine the environment where people are born, grow, live and work.[5] Health inequalities are unfair and can be avoided. In most of the cases it is not even a question of economic growth. While economic growth is important for development, without equal distribution of resources, national economic growth can even deepen health inequalities. The WHO points out that some developing countries such as Cuba, Costa Rica, or Sri Lanka have managed to achieve good levels of health despite a relatively low national economic growth.[6] Fighting health inequalities is a matter of social justice and human rights.

Global commitment to health for all is manifested in the Millennium Development Goals. Our governments have promised to achieve eight poverty reduction goals by 2015. However, this global effort will not be possible without the active involvement of civil society. People have to know their rights and the obligations of their governments; it has to be demanded that social and economic policies that are being created or reformed by governments do not deepen health inequalities. Health is not only an aspiration for well-being; it is a human right.

KEY DATES

24 March
World Tuberculosis Day
7 April
World Health Day
31 May
World No-Tobacco Day
1 December
World AIDS Day

The right to health

The right to health is recognised in numerous international and regional instruments, starting with the Universal Declaration of Human Rights (Article 25) and including the International Covenant of Social Economic Rights (Article 12), the Convention on the Rights of the Child (Article 6, 24), the Convention on the Elimination of All Forms of Discrimination against Women (Article 10, 11, 12, 14), and the European Social Charter.

The right to health is not to be understood as the right to be healthy: it is impossible to provide protection against every possible cause of human ill-health. It is the right for everyone without discrimination to the enjoyment of different services, facilities and goods as well as appropriate living conditions that are necessary for staying as healthy as possible. The right to health includes not only health-care services but also conditions that determine our health, including: access to safe drinking water, adequate sanitation and housing, adequate food, healthy working and environmental conditions, and access to health-related education and information.[7]

The right for everyone without discrimination to the enjoyment of different services, facilities and goods as well as appropriate living conditions that are necessary for staying as healthy as possible.

? *Should everyone be entitled to medical treatment regardless of their status and economic possibilities?*

According to international human rights instruments, health services and facilities have to be available, accessible, acceptable and of good quality for everyone without discrimination.

In September 2010 the UN Human Rights Council adopted a resolution recognising access to water and sanitation as a human right.

Availability means that public health-care facilities, goods and services, as well as programmes, have to be available in sufficient quantity within the country.

Accessibility means that health facilities, goods and services have to be physically and economically accessible to everyone without discrimination and there has to be a possibility to seek, receive and impart information concerning health issues. For example, health facilities for young people have to be close to where young people live (including rural areas and small towns), and there has to be public transportation that allows people to reach the health facility easily. The opening times have to be convenient for young people. Health facilities should be free or very cheap, so that young people can afford them. Health-related information, including sexual and reproductive health information, should be easily accessible for young people without discrimination.

Acceptability means that goods and services must be culturally appropriate and respectful of medical ethics. For example, doctors and nurses have to be trained in how to talk to young people and children. The atmosphere in the health centre should be supportive and non-judgemental to young people.

Quality means that health facilities, goods and services must be scientifically and medically appropriate and of good quality[8]. For example, health information has to be scientifically sound and the services as well as medicines have to be of good quality.

"... health will finally be seen not as a blessing to be wished for, but as a human right to be fought for."

Kofi Annan

? *Do asylum seekers and undocumented people have access to health care where you live?*

www.ifrc.org
http://www.schoolsforhealth.eu/
www.youthpeer.org
www.ifmsa.org

Participation

A further important aspect of the right to health is active and informed participation of the population, including young people, in health-related decision making at the community, national and international level.[9] The UN Committee on Economic, Social and Cultural Rights explains that "State parties should provide a safe and supportive environment for adolescents that ensures the opportunity to participate in decisions affecting their health, to build life skills, to acquire appropriate information, to receive counselling, and to negotiate the health-behaviour choices they make."[10]

Young people can and should be strategic partners in activities or programmes that deal with health problems. There are a number of international organisations and networks that work in partnership with young people on different health-related topics, including: the International Federation of Red Cross and Red Crescent Societies, the European Network of Health Promoting Schools, the Youth Peer Education Network, the International Federation of Medical Students Associations, and others.

The European Youth Forum also highlights the role of youth organisations as key stakeholder in developing health policy relevant to young people. In their 2008 policy paper on the health and well-being of young people they write, "They [youth organisations] are a good space to organise consultations among young people and they are the most representative bodies to voice the concerns of a wide range of youth. Many youth organisations have certain competences in the field of health and are therefore adequate partners for these consultations."[11]

? *How can you participate in health-related decision making in your community or country?*

Accountability

Human rights require governments to be accountable for their actions: to show, explain and justify how the state has fulfilled its obligations regarding the right to health.
NGOs and activists around the world have used different methods to demand accountability for the right to health, including media campaigns, submitting shadow reports to international treaty bodies, submitting complaints to national, regional and international courts, advocating for health rights before national and regional elections, and actively participating in monitoring initiatives.

? *How can you hold your government accountable for the right to health?*

The right to health and the European Social Charter

In Europe, the right to health is upheld in the European Social Charter. The main article that focuses on the right to health is Article 11, which obliges European states to take measures to promote health and to provide health care in case of sickness.

European Social Charter – Article 11 – The Right to Protection of Health

With a view to ensuring the effective exercise of the right to protection of health, the Contracting Parties undertake, either directly or in co-operation with public or private organisations, to take appropriate measures designed inter alia:
1. to remove as far as possible the causes of ill-health
2. to provide advisory and educational facilities for the promotion of health and the encouragement of individual responsibility in matters of health
3. to prevent as far as possible epidemic, endemic and other diseases.

The Charter is monitored by the European Committee of Social Rights. Each year the Committee examines the reports submitted by the state parties and decides whether or not the situation in the country regarding the right to health and other social and economic rights are in conformity with the European Social Charter. In addition to this, some European organisations and national NGOs can submit a collective complaint against the State to the Committee.

The Council of Europe and health

In addition to the continued work on monitoring and implementing the European Social Charter, the Council of Europe assists member states in implementing a "health and human rights for all" approach by taking account of minorities and vulnerable groups with the Committee of Experts on Good Governance in Health care. The European Directorate for the Quality of Medicines and Health Care contributes to the human right of access to good quality medicines through the harmonisation and co-ordination of standardisation, regulation and quality control of medicines, blood transfusion, organ transplantation, pharmaceuticals and pharmaceutical care.

No poor health for poor people

Council of Europe, Health policy website

In the constantly changing field of bioethics, the Council of Europe aims to find a balance between freedom of research and protection of individuals. The European Conference of National Ethics Committees promotes co-operation between national ethics bodies in the member states and plays a role in promoting debate in issues raised by developments in biomedical and health sciences. The 1997 Oviedo Convention on human rights and biomedicine established the basic principles of biomedical ethics. There have since been three additional protocols dealing with the prohibition of cloning human beings, organ transplantation and biomedical research.

Young people and health

Having a healthy lifestyle will mean something different for everyone. Generally it can be agreed that a healthy lifestyle is one which enables a person to live life in a way that promotes physical and mental well-being. For young people, there are various risk factors they are exposed to throughout childhood and adolescence that can often lead to poor nutrition, lack of physical activity and/or addictions – all of which have consequences that can continue for the rest of their lives.

"If we, as health workers, or teachers, or students, or civil servants, do not feel that we, and the groups and organisations we belong to, have some power to alter policy that affects our lives, or the lives of those around us, why get up in the morning?"

Gill Walt[4]

For young people who start working very early in life there are occupational health risks which can also lead to sometimes life-long consequences. Across Europe, young people are at least 50% more likely to be hurt at work than older people and are also more likely to suffer from an occupational illness.[12]

The Council of Europe youth policy also acknowledges the well-being of young people as an important aim of youth policy within the framework of Agenda 2020 on the youth policy of the Council of Europe. This follows the fact that in recent years, a worrying trend in many European countries has been the rise in the consumption of alcohol, drugs and tobacco by young people combined with the worsening of prospects for social and economic autonomy.

Tobacco: Globally, 5.4 million people die from tobacco epidemic every year – more than from HIV/AIDS, malaria and tuberculosis combined. In Europe, smoking is responsible for up to 21% of deaths. On average 24% of young people aged 15 smoke every week[13].

? *Should tobacco be made illegal?*

Alcohol: According to WHO, alcohol consumption in Europe is double the world average. Alcohol is the second largest risk factor for death and disability among adults, and the largest risk factor for young people. In Europe, alcohol accounts for 618,000 deaths every year. Excessive drinking contributes not only to ill-health but also to loss of productivity in the educational setting and workplace, criminal damage and violence.[14]

ACTIVE - Sobriety, Friendship and Peace - is a European organisation gathering young people who have decided to live sober and share a vision of a "democratic, diverse and peaceful world free from alcohol and other drugs where any individual can live up to her full potential". www.activeeurope.org

Drugs: According to the United Nations Office on Drugs and Crime, between 155 and 250 million people worldwide, or 3.55.7% of the population aged 15-64, had used illicit drugs at least once in 2009. Cannabis users make up the largest number of illicit drug users; however, in terms of harm, opiates are ranked at the top.[15]

? *Do you know what are the consequences for young people who drink excessive alcohol and use illicit drugs?*

Obesity: According to WHO, 30-80% of adults in Europe and around 20% of children and adolescents are overweight, and 7% are obese.[16] Obesity creates risks for cardiovascular diseases, diabetes, orthopaedic problems and mental disorders. Reports indicate that discrimination, bullying and teasing can be both causes and effects of weight gain.[17]

It is too easy to say that individuals are totally responsible for their health and hence if they start smoking, eating unhealthy food, or using drugs, it is their choice. Victim blaming is a popular approach to "solving" unhealthy behaviour and unfortunately it is being implemented in health policies and programmes in a number of European countries. Public health specialists argue that if a health policy is ignoring existing inequalities and focuses only on health education and information campaigns, a huge number of people will not be able to enjoy their right to health. For example, a WHO report on obesity in Europe shows that children from families with lower socio-economic status and lower level of education are choosing less healthy food than children from families with more education and a higher socio-economic status.[18]

? *Why do you think relatively better-off groups in society are less likely to eat unhealthy foods or suffer from a drug addiction?*

Another element that may lead to unhealthy behaviour is values and life goals that are being appreciated in society and promoted by mass media. Western industrialised societies increasingly embrace life goals such as financial success, popularity, power, prestige, social status and consumption. Advertisement campaigns often target young people to think that they are not good enough if they do not have a certain new gadget, or fashionable clothes, do not drink a certain new type of drink, or do not have perfect hair or a perfect body as seen on television. The enormous pressure to look good and to have new things affects young people's mental and physical health adversely. The WHO identified bullying, low self-esteem, social pressures, difficulties in coping with stress and glamorisation of thinness in mass media as risk factors in the development of eating disorders such as anorexia and bulimia.[19]

Size Zero Model Ban

In 2006, Madrid Fashion Week banned underweight models, with Milan taking the same action directly afterwards. Health organisations and civil society groups have been campaigning for other cities to follow suit with limited success. The Spanish ban started as a result of two young models in South America dying from starvation and anorexia.[20]

Sexual and reproductive health

Sexual and reproductive health often involve sensitive and controversial issues for young people, their families and health professionals. Adolescents and young people face many challenges related to their sexual and reproductive health. Because of puberty and the rapid psychological development young people go through, they are vulnerable to the pressures of society and their peers in adopting risky health behaviour which often includes risky sexual behaviour. In many societies adolescents' sexuality is a very controversial issue and people question whether young people should receive sexual education outside the family, or whether young people

under the age of 18 should receive anonymous counselling or treatment without permission of their parents. Sexual and reproductive health also affects women and men differently.

? *What views exist in your country that may negatively affect the sexual and reproductive health of young people?*

Sexual and reproductive health in numbers

- Every minute in the world, at least one woman dies while giving birth, or from complications related to pregnancy; that means 529,000 women a year.[21]
- According to UNFPA, at least 200 million women worldwide want to use, but do not have access to safe and effective family planning methods.
- More than a quarter of women who become pregnant each year have abortions; most of these abortions are done in secrecy and performed under unsafe conditions.[22]
- According to an assessment conducted in 2008, 33.4 million people were living with HIV/AIDS, the vast majority in low- and middle-income countries.[23] Young people (15-24 years old) accounted for an estimated 40% of all new HIV infections worldwide.

Ill-health becomes a human right violation when it occurs because of the failure of a state to respect, protect or fulfill human rights obligations.[24] Our states have a duty to do everything that is possible to protect us from ill-health, including such measures as sexual and reproductive health education, appropriate counselling, accessible and good quality health-care services, as well as programmes that fight stigma, discrimination and dangerous cultural practices.

***K.L. v. Peru* and freedom from cruel and inhumane treatment**

K.L., a 17-year-old girl was pregnant with an anencephalic foetus (a foetus with partial or total absence of a brain that would not survive a birth or would die within a few hours or days after the birth). Although Peruvian abortion law allows abortion in a case when the life or health of the mother is in danger, K.L. was denied an abortion and had to deliver the baby and breastfeed her for the four days she survived.

In 2005, the United Nations Human Rights Committee ruled that Peru had violated K.L.'s right to be free from cruel, inhumane, and degrading treatment (Article 7 of ICCPR) and the right to privacy (Article 17). The Committee held that the State should have provided during and after her pregnancy "the medical and psychological support necessary in the specific circumstances of her case".[25]

Mental health

The World Health Organisation (WHO) defines mental health as "a state of well-being in which the individual realises his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community."[26]

According to the WHO, one in four people worldwide will be affected by mental or neurological disorders at some point in their lives.[27] Young people are especially at risk of developing mental health disorders as they transition from dependence to independent or adult life. New pressures and changes such as puberty, new relationships, leaving the parental home for the first time, financial instabilities, employment or education-related anxiety can cause high levels of stress, which can lead to mental disorders. Several disorders, such as depression, schizophrenia, eating disorders and substance abuse, are identified as having their onset at a young age.[28] In addition to this, suicide is the second leading cause of death among children and young people aged 10-24 worldwide.

It is estimated that only 10-15% of young people with mental health issues receive help from professionals.[29] Therefore, it is essential not only to have accessible mental health services, but also to educate the general public about existing professional help as well as to fight stigmatisation and stereotypes that prevent young people from seeking help.

"The unnecessary disease and suffering of the disadvantaged, whether in poor or rich countries, is a result of the way we organise our affairs in society."

Michael Marmot[30]

? *Do you know where a young person can receive youth-friendly mental health care where you live?*

Poverty and access to medicines

Public health spending in high and low income countries mostly benefits the rich rather than the poor. More than 90% of the global production of pharmaceuticals is consumed only by 15% of the world's population. For example, between 1975 and 2004, 1,556 new drugs were approved for the global market. However, only 21 of these were specifically developed for tropical diseases and tuberculosis, even though these diseases account for 11.4% of the global disease burden.[31] Tropical diseases such as malaria, leprosy, Chagas disease and others are called neglected diseases, because even though they affect over one billion people worldwide, they are often forgotten because they affect the poorest and the most marginalised communities.[32] It is also estimated that in developing countries patients have to pay 50-90% of essential medicines from their own pocket.

Every year over 100 million people fall into poverty because they need to pay for their health-care bills.[33]

Almost two billion people worldwide do not have access to essential medicines. The high cost of medicines is one of the major reasons why people in need cannot get the available medicines they need. The United Nations Special Rapporteur on the right to health argues that improving access to existing medicines could save 10 million lives each year.[34]

Generic drugs

One of the best ways to lower prices and increase access to medicaments is by allowing and promoting generic drugs. A generic drug is a copy of a branded pharmaceutical product. Generics are as effective as their branded counterparts; the biggest difference is the price. It is cheaper to produce a generic drug because manufacturers do not have to cover expenses of drug invention and extensive safety and efficacy clinical trials. Because of the low price, generic drugs are often the only medicines that the people living in poverty can access.

Pharmaceutical companies argue that generic drugs decrease their profits and subsequently affect their ability to invest in researching and developing new drugs. In order to help pharmaceutical companies that discover new drugs to recover the money they spent on drug creation and to allow them to profit from the invention, they are granted a patent. A patent or intellectual property right is a set of exclusive rights granted by a state to an inventor to make, use, sell, and offer to sell or import the invention. The patent usually lasts for twenty years and during this period other companies cannot produce, sell, offer to sell or import the patented drug.

? *Do pharmaceutical companies have human rights responsibilities?*

Intellectual property issues created a huge tension between the global North and South. Developed countries argued for the pharmaceutical industries' right to patent their drugs. Developing countries argued that global intellectual property standards would obstruct their development because they were not well prepared or equipped to benefit from such standards. The international agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) came into force in 1995 and is administrated by the World Trade Organisation (WTO). The legislation was to have a huge impact on the production of generic drugs; therefore the developing countries were given a transition period and were allowed to continue developing generic drugs until 2000, and the least developed countries were granted a transition period until 2016 for pharmaceutical patents and undisclosed information.[35]

The impact of intellectual property rights on the right to health

"The consequence of TRIPS is that the new, better drugs are only available in countries that have the capacity to cover the high cost. […] It is felt that if the capacity to provide generic, effective, yet cheap anti-AIDS treatment to the developing world exists, then it is immoral not to allow the production of drugs that will save millions of lives."[36]

AVERT - an international HIV and AIDS charity (www.avert.org)

According to the organisation Médecins Sans Frontières (MSF), many developing countries are under pressure to implement more restrictive conditions in their patent laws than are required by the TRIPS agreement. Even though developing countries are not obliged by international law to toughen their patent laws, very often they have no choice, since restriction clauses come as a part of trade agreements with the United States or the European Union.[37]

As a reaction to free trade agreement negotiations between the EU and countries in Asia and Latin America, MSF started a campaign called Europe! Hands off our Medicine.

You can find out more about the campaign at: www.msfaccess.org

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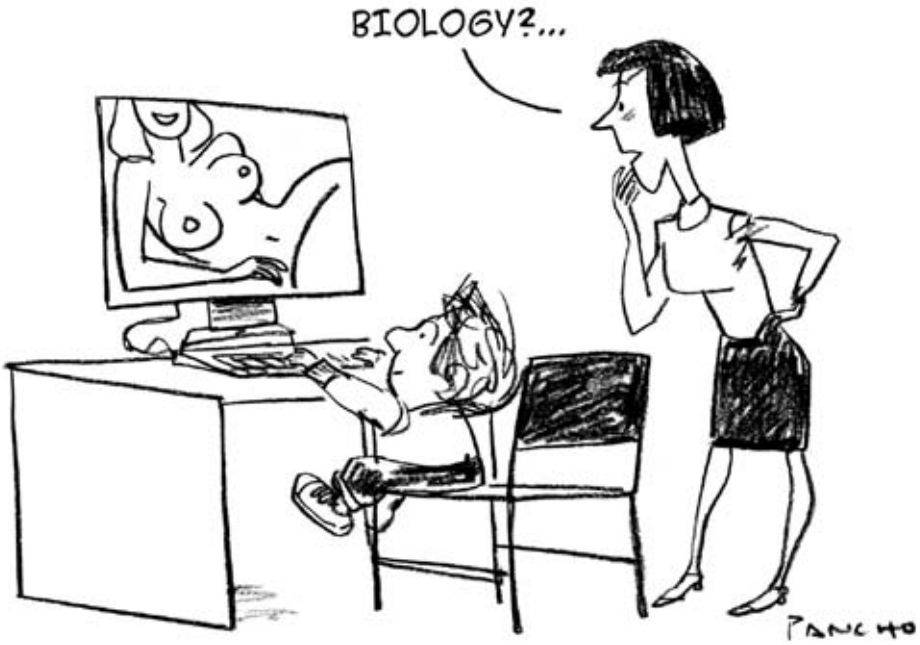
Where do you Stand?

Media



The role of the media

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

UDHR, Article 19

Mass media include "traditional" broadcast media such as television, radio, movies, CDs or DVDs, as well as the print media, and also our information superhighway, the Internet along with services such as the World Wide Web, communicated via the Internet. The media have become so important in our societies that it is now hard to imagine a life without television, emails, video-sharing websites, online news portals, or blogs. Their conventional role as a window on the world is still increasing. The media have acquired new functions such as a forum for social interaction and communication, a place to buy or sell goods or to collect information for any purpose, or post self-made media content.

For a long time, traditional media – sometimes called "the fourth power" by analogy with the three traditional powers in a democracy (legislative, executive and judicial) – have been an ally to citizens in questioning government policies that would be harmful for people. However, talking at the World Social Forum held in Porto Alegre, Brasil in 2003, Ignacio Ramonet, a journalist and university professor claimed that because the conventional media had been taken over by transnational companies it had turned into an enemy: a power to exploit and oppress people rather than protect them.[1] Some people refer to the Internet as the fifth power as it increasingly competes with traditional media in raising issues and serving as a watchdog, and it also provides a new channel to organise civil action.

The heightened powers of the media, especially the Internet, can serve to increase awareness and participation, and to enhance access to information, but they also have inherent dangers. They can encourage empathy and global human rights activism but can also risk fuelling hatred, stereotypes and misinformation. Children and young people are especially vulnerable to online risks.

Some dimensions of the changing nature of media:

- Today, we are relying much less on the more traditional formats of newspapers, television and the radio to get our news and are increasingly reliant on online media sources, satellite television, blogs and social media. We also look for information from citizen journalists and broadcasters, and not only from traditionally trained ones. This is impacting on our social and political landscape. It is also bringing about change in the tactics used by repressive governments afraid of what this information revolution may mean for them.

Channelling political protest in the media

During the Prague Spring in 1968, the call for freedom of the press and speech spread through Czech radio broadcasts. The Iranian revolution of 1979 was promoted through the spread of speeches on smuggled cassettes. News of the Tiananmen Square protests of 1989 in China spread by fax. The Ukrainian Orange Revolution of 2004-2005 was promoted through the use of the Internet and mobile phones. By the end of the decade, the tools for social protest had shifted to Facebook and other social networks, YouTube and Twitter, as Iran's post-election protests of 2009, the revolutions in Tunisia and Egypt in 2010 and 2011 and other protests in North Africa and the Arab world demonstrated.

- The rapid development of telecommunications and media technologies has changed the very nature of the media; they are becoming an integral part of events taking place. Live coverage itself has been transformed into a new event. We can see in real time not only football matches, but also violent incidents taking place next door or in a far-away corner of the world.
- Commercialisation suppresses the diversity of programming, as well as of programmes relating to minorities, alternative culture and subcultures. The pursuit of higher audience ratings is reflected in the reporting of news and current affairs. News presentation, the selection of excerpts from reality presented by media to their audiences, is often characterised by the trivial, the bizarre and the scandalous. There is less willingness to cover the expenses of public service broadcasters which are now being forced into commercialisation.
- Global telecommunications networks serve not only as a vehicle to provide and receive information, but have turned information into one of the most precious assets and the basis of the new global information economy. Those who possess more of these assets along with the related infrastructure have immense economic powers, which can be converted into political and diplomatic influence as well.
- The development of communication technology and the far-reaching media networks have altered our ways of life. People spend a significant part of their working hours and free time in front of a screen. Distance working and e-learning has been expanding all over the world at a fast pace. Parents are concerned about their children's growing addiction to TV, video games, mobile phones or community sites, but adults are just as affected, although the kind of preferred media may be different.

European youngsters of 12-17 years of age spend 9.1 hours a week on the Internet as opposed to 11.4 hours spent by people 18 and older, not counting professional or academic use.[2]

? *How has your media consumption changed since you were a chlid?*

The media and human rights

Freedom of expression

The human right most intimately related to the media is probably the right to freedom of opinion and expression.

Freedom of expression, as upheld in human rights instruments, covers the right to receive or impart information, the right to silence, the right to form your own opinions, for instance the right to choose clothing, headdress, music, literature and film; it includes artistic expression,

political speech, commercial speech, academic freedom and the right of journalists. This scope makes clear how important this right is for individuals to pursue self-fulfilment and dignity, a search for meaning and truth in life, and the development of our individuality. This freedom is also critical to communities and whole societies in order to progress, to realize equality, democracy and self-governance. Freedom of expression is important in itself and a prerequisite to the enjoyment of a whole host of other rights and freedoms.

Governments have always tried to exercise some control over media and/or access to media in order to influence the masses and gain their support or to stop the opposition from doing so. A highly controlled media, however, robs people of social awareness, knowledge of global events, reliable analysis, as well as information about the state of the economy, political developments and societal facts.

State control of media may be carried out in a highly targeted fashion, for example by scanning internet traffic or telephone conversations in the name of national security. At other times, governments attempt to totally shut down access to particular media. Examples stretch from the closing down of the mobile phone network in Iran in mid-2009, and Egypt in late 2010, to jamming radio stations, satellite television and the exclusion of journalists from conflict zones. For example, in 2009, journalists were called to leave China's north-western province of Xinjiang in order to prevent them reporting on the ethnic violence there.

UNESCO keeps a tally of journalists assassinated in the exercise of their profession. For example in 2011, 56 journalists were killed on the job.[4]

The control of the media by governments raises concerns in Europe as well. For example, a media law was introduced in Hungary in 2011 that empowered the media authority to oversee all media outlets including private content providers, to impose fines and to suspend or shut down media outlets on the grounds of some vaguely defined principles. In several other European countries defamation is still criminalised. Journalists can be put in prison if they speak of or publish facts or opinions that offend a person. In its judgments related to defamation cases, the European Court of Human Rights repeatedly stated that "… the imposition of a prison sentence for a press offence will be compatible with journalists' freedom of expression … only in exceptional circumstances, notably where other fundamental rights have been seriously impaired as, for example, in the case of hate speech or incitement to violence…"[3]

If we don't believe in freedom of expression for people we despise, we don't believe in it at all.

Noam Chomsky

The European Court of Human Rights has gone a long way towards providing a framework on the extent to which freedom of expression may be limited in accordance with Article 10 (2). The Court pointed out that this right is "one of the essential foundations of democratic society"[5] and that journalistic freedom allows the possible use of a "degree of exaggeration or even provocation"[6], even when it may "offend, shock or disturb".

Ten Threats to Freedom of Expression

Four international special rapporteurs on freedom of expression release a joint declaration each year. In their 2010 declaration they identified the following ten key threats to the freedom of expression[7]:

1. Mechanisms of government control over the media
2. Criminal defamation
3. Violence against journalists
4. Limits on the right to information
5. Discrimination in the enjoyment of the right to freedom of expression
6. Commercial pressures
7. Challenges in support of public service and community broadcasters
8. Security and freedom of expression
9. Freedom of expression on the Internet
10. Access to information and communications technologies

The right to information

The right to information – or the right to know – entails that the general public should be able to participate in the free flow of information and to know what is going on in their community. According to the International Covenant on Civil and Political Rights, the right to freedom of expression "shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers…". Seeking and receiving implies a human right to information.

The media, newspapers and magazines (whether printed or online) and news programmes on TV are one of the basic sources where citizens can find information. The media can provide reliable information to the audience only if their access to all information, not protected otherwise for legitimate purposes, is guaranteed. Individuals should have free access to information held by authorities about them. Furthermore, in today's information society equal access to education, training, science, technology and employment can only be ensured if inequalities in access to information are eliminated.

? *What does the right to know mean to you?*

Conflicting human rights related to media

Freedom of expression may come into conflict with other human rights. One group of such human rights are privacy rights that encompass the freedom from interference with privacy, family, home and correspondence and the right to protection from attacks upon our honour or reputation. For example, the media are often blamed for violating the privacy of celebrities by publishing their photos and information about their private life without their consent.

Furthermore, there is the risk of conflict between the freedom of expression and the prohibition of discrimination in cases where exercising this freedom is used to incite hatred and shows the characteristics of hate speech. Hate speech may have a bigger and more damaging impact when propagated through the media. There is an international consensus that hate speech needs to be legally prohibited, and that such prohibitions should override the guarantees of freedom of expression.

Freedom of expression is not an absolute right. According to Article 29 of the UDHR, the exercise of rights and freedoms can be limited if securing due recognition and respect for the rights and freedoms of others so requires. Specifically, Article 10 of the ECHR states that the exercise of right to freedom of expression, "since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or the rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary".

An area that has attracted a lot of attention in recent years is the limitation of expression on grounds of respect for belief and religion deriving from the human right of freedom of thought, conscience and religion. They have drawn attention to the importance of guidelines, good practice and ethics in the practice of journalism. Numerous organisations including intergovernmental ones such as the Council of Europe or UNESCO, networks such as the Alliance of Independent Press Councils of Europe, and NGOs such as ARTICLE 19, have developed ethical principles and professional guidelines on reporting, which would be in compliance with human rights standards or would urge stakeholders to craft such standards. However, there is concern at the other end of the spectrum too, to ensure that anti-extremist legislation is not abused by governments in order to limit legitimate expression.[11]

KEY DATES

8 February
Safer Internet Day
12 March
World Day Against Cyber censorship
3 May
World Press Freedom Day
28 September
Right to Know Day
21 November
World Television Day

Freedom will be bereft of all effectiveness if the people have no access to information. Access to information is basic to the democratic way of life.

UN Special Rapporteur Abid Hussain

Like free markets, freedom of speech can produce harmful effects if it is completely unlimited.

Lord Patten[9]

According to the Committee of Ministers of the Council of Europe, hate speech covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, antisemitism or other forms of hatred based on intolerance.[10]

Free, independent and pluralistic media based on freedom of information and expression are a core element of any functioning democracy.

Thomas Hammarberg[12]

Another key question that is often raised by free speech activists is the importance of media pluralism. Media pluralism is different to the question of "balance" in the media, which can sometimes be counter-intuitive in human rights. When reporting on human rights violations do we necessarily also have to give voice to the human rights violator in the name of being balanced? When reporting on climate change do we necessarily have to "balance" the message with some who argue that this is all in the imagination?

Media pluralism, however, is about resisting the ownership of the media by a few – leading to all kinds of concerns with imbalanced reporting, political compromises and denying others a voice. A media landscape which is pluralistic can also resist three major temptations: the media manipulation of politicians in exchange for good coverage, the media manipulation of top financial institutions and banks in exchange for less rigorous inspection of their activities, and the media's manipulation of elections.

? *What is the media landscape like in your country? Who owns the major media outlets? How much pluralism is there?*

Internet governance and the Council of Europe

The Internet is a global system of interconnected computer networks, whose operation is not centralised. This makes the Internet a global forum for freedom of expression, but also poses questions about responsibility and governance.

The constant developments in the information society give international organisations the challenge of defending and maintaining human rights principles in online environments. To meet these challenges, the Council of Europe has developed various conventions and recommendations. One such document is the Convention on Cybercrime (2001), aimed at the protection against new types of crime, as well as the commission of traditional crimes by means of new technologies. The Additional Protocol to this convention calls for the criminalisation of acts of a racist and xenophobic nature committed through computer systems.

Another important instrument is the Convention on Access to Official Documents (2008), which guarantees the right of everyone, without discrimination on any grounds, to have access, on request, to official documents held by public authorities.

The power of the media can be misused, especially in a context of strong media concentration, to the detriment of pluralism and democracy.

Council of Europe, Committee on Ministers[13]

In order to protect the freedom of expression and other human rights and principles in the new media environments, the Council of Europe works together with other stakeholders on the governance of the Internet. The Committee of Ministers adopted 10 Internet governance principles[14] and proposed a new notion of media[15] recommending that social networks, online games or online whistleblower sites should be entitled to media freedom rights and responsibilities established under Article 10 of the ECHR, and proposed a framework of co-operation for member states to preserve a global, stable and open Internet as a means of safeguarding freedom of expression and access to information[16]. The importance of freedom of media for genuine democracy was reaffirmed in the "Declaration on the protection of and freedom of assembly and association with regard to privately operated Internet platforms and online service providers."[17]

Ten Internet Governance Principles

Adopted by the Committee of Ministers of the Council of Europe on 21 September 2011

1. Protection of all fundamental rights and freedoms and affirmation of their universality, indivisibility, interdependence and interrelation.
2. Ensuring the full participation of governments, the private sector, civil society, the technical community and users.

3. Affirming the responsibilities of states with regard to international internet-related public policy issues.
4. Empowerment of Internet users to exercise their fundamental rights and freedoms and participate in Internet governance arrangements.
5. Universality of the Internet, recognising the global nature of the Internet and the objective of universal access.
6. Integrity of the Internet by assuring its security, stability, robustness and resilience.
7. Preservation of the decentralised nature of the responsibility for the day-to-day management of the Internet.
8. Preservation of the open standards and the interoperability of the Internet as well as its end-to-end nature.
9. Assuring the greatest possible access to Internet-based content, applications and services
10. Preserving cultural and linguistic diversity in and through the Internet.

A significant percentage of content on the Internet is either illicit, harmful or prejudicial, undermining the very basis of human rights and human dignity.

The Internet Literacy Handbook[18]

The media and youth

Media, information and communication technology play a central role in the lives of youth today and are among the main factors that have shaped the current generation of young people. Many children can be considered digital natives: they grow up in an environment where IT technologies are a part of everyday life and they learn to use digital devices before they can walk or speak. It has been assumed that even their brain structures are different from those of previous generations as a result! However, the existence of such a digital gap between youth and their parents' generation has been questioned[19]. Some studies have shown that the digital divide is characterised not by age but by access and opportunity.[20]

I wish I looked like Cindy Crawford.

Cindy Crawford, "supermodel"

Young people tend to spend hours every day watching television, playing online games, chatting, blogging, listening to music, posting photos of themselves and searching for other people to communicate with online. This virtual world can offer both opportunities and pitfalls. Using electronic, digital and online media has numerous positive effects: it is entertaining, educating and socialising. However, it also has the potential to harm young people and communities, depending on how it is used. The influence of mass media, whether broadcast or online is debatable; however, researchers have observed the following adverse effects:

- **Time spent in front of the television:** Spending a considerable time in front of a screen is thought to contribute to sleeping problems and poor school performance.
- **Violence:** There is an assumed correlation between consuming media violence and subsequent aggressive and violent behaviour.
- **Consumerism:** Advertising in its different forms has been accused of manipulating audiences.
- **Values:** There is a tendency for young people to think less for themselves and to follow values set by the media.
- **Stereotypes:** The media have been blamed for perpetuating harmful or unrealistic social stereotypes, especially gender roles and ethnic characteristics.
- **Self-esteem:** Entertainment media has a growing influence on youth style and identity. Ideals associated with role models offered by the media create frustration in young people and lower their self-esteem as it is practically impossible to live up to such ideals. The pressure to be "perfect" often leads to health problems including eating disorders.

Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal.

Martin Luther King, Jr.

Information is the oxygen of democracy. If people do not know what is happening in their society, if the actions of those who rule them are hidden, then they cannot take a meaningful part in the affairs of that society. But information is not just a necessity for people – it is an essential part of good government.

ARTICLE 19, NGO campaigning for the right to freedom of expression[8]

Developments in information communication technology bring immense opportunities, but also carry new dangers for children and young people. For example, they may be careless about disclosing their personal data that may be used for unwanted advertising and provide rooms for online predators. Modern information technologies – as with any other technologies – can be used for abusive purposes such as sexual harassment, sexual intimidation, homophobic

Killing Us Softly, a film series created by Jean Kilbourne, advocate of media education, shows how media advertising promotes distorted and destructive ideals of femininity.[21]

attacks and other forms of gender-based violence through verbal attacks or abuse of photos or videos. Young people themselves sometimes use the unsupervised online environment for sending cruel messages and degrading photographs aimed at their peers.

Being critical of sources in an era of information abundance is a crucial skill to be developed. However, with the arrival of "Web 2.0" (web applications that facilitate participatory information sharing and allow users to interact and collaborate with each other as creators of user-generated content) developing a code of conduct for the Internet, and being aware of unwanted consequences of our online actions also need to be achieved. It is quite clear that when it comes to sharing personal information of themselves or others, many people are not aware of just how public and long-lasting everything put on the Internet is.

One answer to these issues is to educate people to become more critical and sophisticated media consumers and communicators. Media education aims at making all citizens, particularly young people, aware of the power of the media, and making them able to distinguish between good and poor quality information, open-minded and hateful messages. Media education can help audiences to learn to be selective rather than vulnerable to advertising, and to maintain their online safety and an adequate level of privacy.

The protection and empowerment of children is a high priority on the agenda of the Council of Europe. The "Recommendation on empowering children in the new information and communications environment" (2006) states that member states should have a coherent information literacy and training strategy which is conducive to empowering children and their educators in order for them to make the best possible use of information and communication services and technologies. The importance of promoting internet skills and literacy is reaffirmed in another Recommendation (2009)[22], which calls on member states to develop and promote – in co-operation with private sector actors and civil society – strategies to protect children against content and behaviour carrying a risk of harm while advocating their active participation in the new information and communications environment.

Endnotes

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Migration

Related activities:
3 things
Can I come in?
Language barrier
Chahal v. UK

Migration and migrants

"According to archaeologists, almost all the people on the Earth are migrants, as humanity originated in Africa about 200,000 years ago and then spread all over the world – to Europe, Asia, Australia and the Americas. … Nowadays there are about 200 million migrants in the world, and the problems and opportunities related to migration are fiercely debated by politicians and ordinary people all over the globe. … We could name the 21st century 'the age of migrants'."

Boris Altner, journalist[1]

People move constantly in today's globalised world. Migration erodes traditional boundaries between cultures, ethnic groups and languages, and adds to diversity, cultural and economic richness. Migration is also perceived by many as a challenge or even a threat. It is a challenge for human rights mechanisms, which struggle to ensure the full enjoyment of human rights for all, including migrants, because the human rights of migrants are often violated.

Migration is a process of moving, either across an international border or within a country, encompassing any kind of movement of people, regardless of the causes. To define "migrant" is more difficult. According to the European Committee on Migration, "the term 'migrants' is used … to refer, depending on the context, to emigrants, returning migrants, immigrants, refugees, displaced persons and persons of immigrant background and/or members of ethnic minority populations that have been created through immigration"[2].

The International Organisation for Migration (IOM) defines migrant as a term "to cover all cases where the decision to migrate is taken freely by the individual concerned for reasons of 'personal convenience' and without intervention of an external compelling factor."[3]

We request a homeland for those who have been humiliated.

Pablo Neruda

The above two definitions reflect the conventional distinction between voluntary and forced migrants. In the case of voluntary migration, people leave their home of their own

choice, mainly because of so-called "pull factors", such as better career opportunities, even though their options to choose from are sometimes very limited. Forced migration is mostly the result of "push factors", such as persecution, or war or starvation, when people flee violations of their fundamental rights. However, there is always a mix of push and pull factors present. Many migrants leave their country for both economic reasons and to escape human right abuse. Even economic migrants may be considered forced migrants, when they flee situations in which their economic rights are violated.

For the United Nations High Commissioner for Refugees (UNHCR), refugees and asylum seekers constitute a distinct group of people, because they have left their home in response to serious threats to their life and liberty. The UNHCR warns of the risks of blurring the line that separates refugees from other groups of migrants who have moved from one country to another for economic or social reasons in order to improve their lives, while refugees are forced to flee to save their lives or preserve their freedom.[4]

? *How does migration affect your country? Is it a destination, a source or a transit country?*

In this manual the term "migrant" is used in the broad sense, referring to all people who have moved away from their home for a longer period of time. However, a distinction will be made when necessary. Also, the word "migration" will be used to mean international migration, unless it is otherwise noted.

Types of migration

Recognize yourself in he and she who are not like you and me.

Carlos Fuentes

Forms of migration can be distinguished according to various factors, for example the motives, the legal status of those concerned, or the duration.
Some generally used migrant categories:

- **Temporary** labour migrants (also known as guest workers)
- **Highly skilled and business** migrants: professionals, who move within the internal labour markets of transnational corporations and international organisations
- **Irregular** (or undocumented, unauthorised) migrants: people who enter a country without the necessary documents and permits
- **Forced migrants**: refugees, asylum seekers, or people forced to move due to external factors, such as armed conflicts or environmental disasters
- **Family members**: who join their close relatives who have already migrated
- **Return migrants**: people who return to their countries of origin after a period in another country.

Refugees, asylum seekers and internally displaced persons enjoy special protection under international law. The UNHCR defines these groups as follows.
A **refugee** "is someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion."[5]
Asylum-seekers are "individuals who have sought international protection and whose claims for formal refugee status have not yet been determined."[6]
Internally displaced persons (IDPs) are people "who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognised state border."[7]

There is one more group whose members face similar problems and human rights violations, although they might not have changed their place of residence at all: stateless persons.

They are people who are not considered as nationals by any state; therefore, they cannot enjoy the rights provided only for citizens. There are a variety of reasons why somebody can become stateless, including the break-up of countries such as the Soviet Union or Yugoslavia, or the creation of new countries due to decolonisation. According to estimations, there are some 12 million stateless people in the world. The UNHCR has been mandated by the UN General Assembly to prevent and reduce statelessness around the world and to protect the rights of stateless people.

KEY DATES

20 June
World Refugee Day
18 December
International Migrants Day

Migration today

Discussions about migration typically start from the perspective of the first world, concentrating on flows between developing and developed countries. Yet the vast majority of migrants move inside their own countries. The number of internal migrants is about four times as high as that of international migrants. Furthermore, even if we focus on people who move across international borders, the bulk of such movements occurs between countries with similar levels of development. Approximately 60% move either between developing or between developed states, and only 37% of international migrants move from developing to developed countries, with 3% from developed to developing countries.[9] Concerning refugees, the imbalance is even more pronounced, as developing countries host four-fifths of the world's refugees. Thus the burden of assisting the world's asylum seekers and refugees is born by some of the world's poorest countries.

"We recognize that migration continues to increase – driven by the age-old pursuit of a better life, as well as by increasingly understood phenomena such as climate change..."

Ban Ki-moon,
UN Secretary-General.[8]

Global trends[10]

- The total number of international migrants increased from an estimated 150 million in 2000 to 214 million people in 2010, 57% of them in high-income countries.
- Although the number of migrants as a percentage of the world's population remained stable over the period between 2000 and 2010, the amount of money migrants send back home has increased dramatically. Formal and informal remittances to developing countries could be as much as three times the size of official development aid.
- The proportion of refugees among migrants fell from 8.8% in 2000 to 7.6% in 2010.
- It is estimated that some 36 million people had been relocated due to environmental disasters in 2008.
- 43.7 million people worldwide were forcibly displaced due to conflict and persecution in 2010, the highest number in more than 15 years. This included 15.4 million refugees, 27.5 million IDPs and more than 837,500 asylum seekers.
- 44% of refugees and 31% of asylum seekers were children below 18 years of age in 2010. 15,500 asylum applications were submitted by unaccompanied or separated children in the same year.

Migration in Europe

According to the 2010 World Migration Report prepared by the IOM, Europe hosted 73 million migrants, one-third of such migrants in the entire world in 2010.[11] The Russian Federation is the most important country in terms of both origin and destination, with over 12 million people born there, but now living abroad, and 12 million foreign-born people living in the country.[12]

The International Organization for Migration is an intergovernmental organisation dedicated to promoting humane and orderly migration for the benefit of all. It does so by providing services and advice to governments and migrants.

www.iom.int

Within migrants, the total number of refugees at the end of 2010 stood at 1.6 million. Europe received 11,500 asylum applications from unaccompanied or separated children, representing 74% of such applications submitted in that year, and 5,400 were recognised as refugees or granted a complementary form of protection.[13] The main destination countries for new asylum seekers were France, closely followed by Germany, while the main source was Serbia (including Kosovo) in 2010.[14] In the meantime, Serbia has one of the largest displaced populations in Europe, with more than 228,000 IDPs and 73,600 refugees, according to the UNHCR.

There is a large number of internally displaced persons in Europe, including more than 600,000 in the Balkans, and about 1.1 million in Armenia, Azerbaijan, Georgia and the Russian Federation.[15] Statelessness, particularly as a result of the dissolution of the former Soviet Union, remains an issue of concern. The precise number of people who are stateless in Eastern Europe is not known, but may be as high as 120,000.[16]

? *How many people emigrate from your country annually? Where do they go? Why?*

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind.

Universal Declaration of Human Rights

Migration and Human Rights

The right to free movement in and out of the country is recognised in the UDHR. Article 13 states that "Everyone has the right to freedom of movement and residence within the borders of each state" and "Everyone has the right to leave any country, including his own, and to return to his country". However, there are no international instruments that would recognise the choice of one's country of residence as a human right.

As all people, migrants have human rights. Provisions of human rights instruments speak for everyone, including migrants. However, there is often a large gap between the rights that international human rights law guarantees to refugees, asylum seekers, migrant workers and other similar groups, and the realities that they face. Their human rights are often violated, including the right to life, liberty and security.

Their special vulnerability stems from their alien status: they have crossed international borders to enter into another country where they are not citizens, and where they can usually stay, live and work legally only with the express consent of the country's authorities. As strangers to the host society, they may not know the local language, laws or social customs, which reduces their ability to know and assert their rights. They may be subject to discrimination at work and in their everyday lives, and may also face racism and xenophobia, and become targets of hate-crimes.

Migrants entering a transit or destination country without the necessary documents (or losing their legal status later) may be detained for a prolonged period of time if caught by authorities, and be subjected to inhuman or degrading treatment, without access to legal assistance. Undocumented migrant workers are also vulnerable to abuse and exploitation by employers, migration agents, corrupt bureaucrats and criminal gangs. Women can easily become targets for sexual exploitation. Smugglers and human traffickers also often take advantage of irregular migrants.

? *Which human rights of migrants are most often violated in your country?*

Protecting the human rights of migrants: international instruments and mechanisms

There are a number of documents and mechanisms ensuring the human rights of migrants, including instruments that focus on specific groups of migrants.

Right to asylum. Protection of refugees

The right to seek asylum from persecution is recognised as a human right by the UDHR. This right is the basis of the Convention Relating to the Status of Refugees adopted by the United Nations in 1951[17] which, with its 1967 Protocol, became the universal standard on the right to asylum.

The Convention, also known as the Geneva Convention, is the cornerstone of refugee protection, underpinned by a number of fundamental principles, most notably non-discrimination, non-penalisation and non-refoulement. The principle of "non-penalisation" means that a person coming from a territory where their life or freedom was threatened on account of their race, religion, nationality, membership of a particular social group or political opinion and claiming asylum before the authorities immediately after entering a state party cannot be penalised for illegal entry or presence. "Non-refoulement" means that an asylum seeker cannot be returned to the frontiers of territories where his life or freedom would be threatened for reasons as above. According to the Convention, the movements of refugees can only be restricted to the extent necessary.

The 14th Dalai Lama
Guillaume Apollinaire
Alexander Graham Bell
Joseph Conrad
Albert Einstein
Anne Frank
Ismail Kadare
Henry Kissinger
The Ayatollah Khomeini
Karl Marx
Rigoberta Menchú
Jean Reno

were refugees.

In 1950, the UN General Assembly established the Office of the United Nations High Commissioner for Refugees, whose aim is to ensure that everyone can exercise the right to seek asylum. The UNCHR leads and co-ordinates international action to protect refugees, and oversees the implementation of the Convention.

One group which needs special protection is children, especially unaccompanied minors, as they are especially vulnerable to violations of their human rights. The UNCHR has issued specific guidelines for migration authorities on how to determine the best interests of the child[18]. The Council of Europe's Commissioner for human rights has called on governments to ensure that the views and interests of refugee children are taken into account in official procedures.[19]

Migration induced by climate change, also called environmental migration, is a relatively new phenomenon, creating new human rights problems. Climate refugees cannot get refugee status under the Geneva Convention; possible protection at present is a residence permit granted on humanitarian grounds. The rights of climate refugees is seen by many as an emerging right.

An estimated 10 million people within Africa have been forced to migrate over the last two decades due to desertification or environmental degradation.

? *Should environmental migrants enjoy equal protection with refugees?*

Protection of migrant workers

Special rapporteur on the human rights of migrants

The UN Commission on Human Rights appointed in 1999 a special rapporteur on the human rights of migrants "to examine ways and means to overcome the obstacles existing to the full and effective protection of the human rights of this vulnerable group".[20] Special Rapporteur Gabriela Rodríguez Pizarro found that there is "a gap in international human rights jurisprudence in this area. The virtually universal system of protection for refugees means that violations of their civil and political rights can be recognized and remedied… However, there is no such recognition of violations of economic, social and cultural rights, which can also be serious enough to force people to flee their places of origin".[21]

The UN International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families, adopted in 1990, is the most comprehensive international treaty in the field of migration and human rights. However, as of August 2011, only 44 states had ratified it and no major immigration country had yet done so. Regarding members of the Council of Europe, only Albania, Azerbaijan, Bosnia and Herzegovina and Turkey had ratified it. The Convention does not create new rights for migrants, but provides for the treatment and conditions of work equal with nationals of the state concerned. The Convention declares that all migrants should have access to a minimum degree of protection. It requires states to take measures to prevent illegal movements as well as employment of migrants in an irregular situation, but it also stresses that the fundamental human rights of non-documented migrants must be guaranteed.

An issue that touches migration and human rights closely is trafficking. As opportunities for people to migrate legally are limited, they often take risks and turn to intermediaries, who

"Migration is a natural phenomenon, which was present in the past, is active today and will be alive tomorrow. Migration reminds me of waves on the sea: the same tides, whirlpools and undertows. And it is amusing to see how some politicians claim that they can prohibit these waves".

Anastasia Denisova, human rights activist

tend to take advantage of their situation, for example by financing the costs of migration in exchange for the migrant committing his workforce to the exclusive use of the trafficker.

Article 4 of the European Convention on Human Rights (ECHR) explicitly and categorically prohibits slavery and forced labour. The Council of Europe adopted the Convention on Action against Trafficking in Human Beings (entered into force in 2008), which involves obligations of the states to prevent trafficking in human beings, prosecute traffickers and protect the victims. Because of its secret nature, no one knows exactly how many people in the world are victims of human trafficking, but estimations run from several hundred thousand to several million. In Europe, more than 140,000 victims are trapped in human trafficking at any given time, many forced into prostitution[22]. Migrants who are victims of trafficking may find themselves in situations equivalent to slavery when their passports are confiscated or they are *de facto* locked up.

Protection of stateless persons

The status of stateless persons is regulated by the UN Convention on the Status of Stateless Persons[23], adopted in 1954, as well as the UN Convention on Reduction of Statelessness[24]. The UNHCR, mandated to protect the rights of stateless people, works with governments, other UN agencies and civil society to address this problem.

EU migration policy

The Schengen agreements (1985, 1990) provide for free movement and unrestricted travel to citizens of Schengen states (currently including 22 European Union member states, as well as Iceland, Norway, Liechtenstein and Switzerland), who can live, study, or work anywhere they wish. However, while abolishing the former existing border controls, the EU has built a larger "border" to protect its area.

A common migration and asylum policy has steadily developed among EU member states as a result of migration movements and patterns in Europe. The Schengen system with its border control mechanisms and the Dublin Convention (1997) with the safe-third-country-regulation, which makes it easy to control and send back undesired migrants entering one of the Schengen member states, resulted in decreasing numbers of asylum seekers and increasing numbers of irregular migrants.

A similar visa-free system is developed within some countries of the Commonwealth of Independent States (including all post-Soviet states, except for the Baltic states and Georgia), and many migrants from Afghanistan and other Central Asian countries use this way to come to Russia or the Ukraine as a final destination, or as transit countries to the EU.

European Union Dublin Regulation

The Dublin Regulation (replacing the previous Dublin Convention) determines which EU member state is responsible for processing an asylum seeker's asylum application. The Regulation establishes a finger-printing database of asylum seekers, called the EURODAC. Asylum seekers must apply for asylum in the first EU country in which they arrive and where their fingerprints are taken. Asylum seekers may be returned to another EU member state if it can be proven that they have either entered the EU (by air, sea or land) or made an application for asylum in that other state. The Dublin Regulation territory was extended to some non-EU countries such as Norway, Iceland and Switzerland.
This system puts a huge strain on several EU countries that are geographically more likely to be a country of first entrance for asylum seekers.

The EU increasingly expects its neighbours to prevent people from reaching its borders. The task of controlling the EU borders is gradually transferred to the migrants' countries of origin or transit. Putting migrants in detention centres located in some countries within and outside the EU (even in Africa) and deportations have become routine practices in Europe, and they create a lot

of opportunities for human rights violations. Critics state that whilst Europe claims to be building a "common space" for freedom, justice and security, it is creating an excluded underclass of second-class citizens from non-EU member states and is building up a "Fortress Europe".

According to data gathered by the monitoring group Fortress Europe, as of 8 August 2011 at least 17,738 people trying to enter Europe had died since 1988.[25]

Visa requirements for nationals coming from outside of Europe have become very strict, while carriers are heavily sanctioned for transporting undocumented passengers. The same happens in Eastern European countries as well. The very restrictive policies held by many European countries may force immigrants to turn to illegal methods of getting into Europe. They often fall prey to organised traffickers. Most never reach Europe, while some die on the way.

Migrants are not criminals

"They arrive from across the ocean in shaky and dangerous boats, many losing their lives along the way, with their anonymous bodies occasionally washing up on European shores. They arrive via land hidden in the back of smugglers' trucks, travelling thousands of miles in cramped and dangerous conditions. They find ways to cross land borders in secret, or elude border controls with false documents. ... European countries tend to approach this population as a "security threat". Seeking to protect their borders, they criminalise these migrants, lock them up in prison-like conditions, and expel them as quickly as possible – even to countries where they risk persecution and torture.
These foreigners are not criminals; they are guilty only of having aspired to a better life, a job or, in the saddest and most distressing cases, protection from persecution. All migrants have human rights – and these must be respected."

Thomas Hammarberg, Commissioner for Human Rights of the Council of Europe[26]

When they reach the borders of Europe, they face other dangers, including detention and expulsion. According to European human rights law, states are not prohibited from detaining irregular migrants. Article 5(1)(f) of the EECHR permits "the lawful arrest or detention of a person to prevent his effecting an unauthorised entry into the country or of a person against whom action is being taken with a view to deportation or extradition".

Council of Europe instruments and mechanisms applicable for migrants

Under the ECHR, the Council of Europe member states guarantee the rights set forth in the Convention not only to their own citizens, but to everybody within their jurisdiction.

The application of the Dublin regulation has been examined many times by the European Court of Human Rights. For instance in the case of *M.S.S. v. Belgium and Greece* (2011), the Court found that Belgium violated the ECHR by returning an Afghan asylum seeker to Greece, where conditions of detention and living were inhumane and humiliating; a proper examination of the request for asylum was not ensured due to the deficiencies of the asylum system; Belgium was aware of those conditions but still sent him back. As Greece is not alone in failing on detention safeguards, the EU "Dublin system" has come into question since it is based on the false premise that EU member states are all safe and able to cope with refugees.

Many other complaints are also related to the expulsion of aliens. In *Bader and others v. Sweden* (2005) the Court found that if the applicant was returned to Syria he would face a real risk of a flagrant denial of a fair trial and a potential death sentence; thus Sweden's obligations to protect everyone's right to life under the Convention would be breached. In *D. v. the United Kingdom* (1997) the Court considered the case of a person dying from AIDS being expelled to a country where he certainly would not be able to access even the basic medical treatment he required under Article 3, and found that expulsion in that case would constitute a violation. In Nolan and K. v. Russia (2009), the Court established that a forced separation from an eleven-

A child is first, foremost and only a child. He or she is entitled to all the rights of a child, guaranteed by the United Nations Convention on the Rights of the Child, and other international human rights instruments.

2011 Report of the PACE Committee on Migration, Refugees and Population[27]

month-old son resulting from the applicant's exclusion from Russia is a breach of the right to respect for family life.

The Council of Europe's Convention on the Legal Status of Migrant Workers (1977) provides a framework to ensure the rights of migrant workers and their family members, and promote their social advancement and well-being. The Council of Europe has, over the years, made many recommendations covering the harmonisation of national procedures relating to asylum, training of officials in charge of asylum procedures, detention of asylum seekers, return of rejected asylum seekers as well as subsidiary and temporary protection.

The Parliamentary Assembly of the Council of Europe (PACE) has a Committee on Migration, Refugees and Population. The Committee focuses its work on the analysis of the most problematic areas related to its mandate, including among others the situation of unaccompanied minors, the role of migration in demographic processes, and the protection of migrants and refugees. In its 2011 report, the Committee expressed its concern about the lack of national legislation and guidance on the protection of undocumented children, and called on member states to implement appropriate legislative measures and to remove barriers such as administrative obstacles, discrimination or lack of information to ensure the full enjoyment of these rights in practice.

Integration of migrants in Europe

Racism, xenophobia and anti-immigrant sentiments are on the rise in many countries. Migrants are easily targeted by racist or xenophobic politicians, who blame them for social and economic problems in their communities. "Migrantophobia" has become a serious problem, one which also obstructs integration and mutual understanding, and leads to the alienation of and violence towards migrants in many European countries. A number of high profile politicians, including leaders of major European countries, have claimed that multiculturalism has failed.

Terror against "Multiculturalism"

Anders Behring Breivik, a Norwegian right-wing extremist confessed to having carried out the bombing of government buildings in Oslo, Norway, that resulted in eight deaths, and the mass shooting at a camp of the Workers' Youth League of the Labour Party on the island of Utøya, where he killed at least 68 people, mostly teenagers, on 22 July 2011. Breivik has claimed himself to be a Christian conservative standing against multiculturalism.

Intercultural dialogue enables us to move forward together, to deal with our different identities constructively and democratically on the basis of shared universal values.

White Paper on Intercultural Dialogue

Europe is facing important demographic changes with degrees of diversity accentuated by migration movements. Existing approaches to integration and to the management of cultural diversity are put to question. "As we understand it now, multiculturalism allows parallel societies to develop within states… This must be stopped." So said Thorbjørn Jagland, secretary-general of the Council of Europe.[28] If multiculturalism has failed, what is the solution? The answer may be something that is called "interculturalism", which promotes individual rights for everyone, with no discrimination. In an intercultural society, people have the right to keep their ethnic, cultural and religious identity, and such identities are tolerated by others. However, the entire community must adhere to human rights standards, and cultural differences cannot be accepted as an excuse for violating the rights of other groups. This approach ensures maximum tolerance for the individual's choices and minimum tolerance for ideas that could undermine the very foundations of a democratic society.

? *Do you think that the proverb "When in Rome, do as the Romans do" holds true for migrants as well?*

In 2008, the Council of Europe adopted a White Paper on Intercultural Dialogue – "Living Together as Equals in Dignity". This policy document "argues in the name of the governments of the 47 member states of the Council of Europe that our common future depends on our ability to safeguard and develop human rights, as enshrined in the European Convention on Human Rights, democracy and the rule of law and to promote mutual understanding. … the intercultural approach offers a forward-looking model for managing cultural diversity. … If there is a European identity to be realised, it will be based on shared fundamental values, respect for common heritage and cultural diversity as well as respect for the equal dignity of every individual".[29]

Centre of Adaptation and Education for Refugee Children

The Centre is one of the projects of the NGO Civic Assistance Committee, created in 1996 when a number of refugees from Chechnya fled the war and went to Moscow. The Moscow schools – in violation of the law – had refused to accept students whose parents did not have official registration in the capital. A number of young people started to teach the children who were not accepted into schools. In 2001 the Committee succeeded in overturning that discriminatory practice, yet the need for such a centre did not go away: many migrant children who have undergone stress need additional lessons.

Youth and migration

Young people historically make up a large share of migrants. However, the youth perspective is rarely taken into account in national and international debate on migration. The needs of young migrants should be better understood and their role in European society should be acknowledged. The Council of Europe framework document on youth policy – Agenda 2020 – pays special attention to the support of youth work with young refugees, asylum seekers and displaced persons.

"Intercultural education methods … should be introduced in schools in order to develop students' competences for intercultural dialogue."

Ragusa Declaration of the Euro-Arab Youth Conference on Youth, Migration and Development[30]

On the one hand, young people enjoy positive aspects of mobility and make use of such European programmes as Erasmus Mundus, the European Voluntary Service managed by the EU, the Council of Europe and other actors including youth organisations. On the other hand, migrant youth face many problems. It is estimated that there are about 12 million young people in Europe who were born and raised in societies to which their parents did not belong. Although they grew up in these countries, many are still considered as immigrants.

Intercultural dialogue has an important role in combating intolerance and fostering mutual understanding. Education programmes both in the formal and non-formal arena, youth exchanges and youth work are effective tools for developing intercultural competences, increasing awareness of migration issues, and interpreting ethnic, religious, linguistic, and cultural diversity as a source of growth rather than a problem.

The European Youth Forum published a policy paper on Youth and Migration[31] in 2008, drawing attention to the situation of migrant children, especially of minors separated from their parents and other care-givers; they are at particular risk of abuse and they are also often placed in detention, in violation of the UN Convention on the Rights of the Child and the Recommendation of the Parliamentary Assembly of the Council of Europe "Protection and assistance for separated children seeking asylum"[32]. The youth sector of the Council of Europe has also initiated, in co-operation with the UNHCR, a project on the rights and integration of unaccompanied children and of young refugees and asylum seekers while in transition to adulthood.

DECEMBER 18

December 18 is not only the date of International Migrants Day, but also the name of a Belgium-based organisation, which works "to ensure that the human rights of all migrants are known, recognized and protected effectively, and that an environment is created for migrants to be full participants in any society."[33] December 18 organises an international radio event each year on International Migrants Day to connect migrant communities worldwide as well as to celebrate migrants' achievements and highlight their concerns with the active involvement of radio stations and organisations from across the world. In 2010, a total of 147 stations from 49 countries in 4 continents participated.

www.vyre-net.com
www.ecre.org

Collaboration is sought by many organisations involved in migrant-related issues. The Voices of Young Refugees in Europe works in an effort to unify and strengthen the voices of young refugees and their organisations in Europe. Its activities include capacity building for young refugees and their organisations, advocacy and campaigning, strengthening global and regional networks of young refugees, providing access to relevant information and sharing good practices.

The European Council on Refugees and Exiles, a pan-European alliance of some 70 organisations in 30 countries, aims to encourage new thinking on refugees and asylum in Europe through pro-active policy work and research. It works to strengthen contacts between refugee-assisting non-governmental organisations through networking and by organising different events. They also provide refugee law courses for legal counsellors and lawyers from across Europe.

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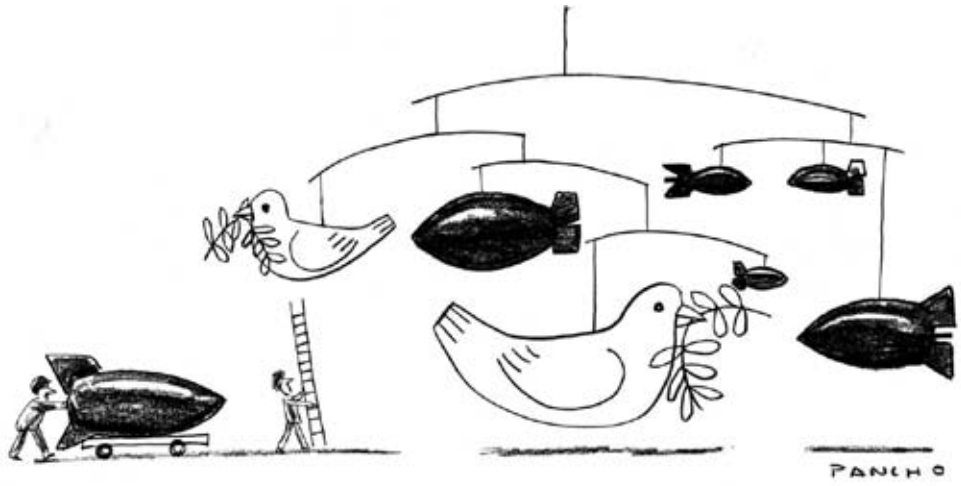
Peace and Violence



Related activities:
Can I come in?
Chahal v. UK
Domestic affairs
Do we have alternatives?
Fingers and thumbs
Memory tags
My life is not a show
Power station
Responding to racism
Terrorism
Throwing stones
Violence in my life
When tomorrow comes

Violence: concepts and examples

What is violence?

Violence is a complex concept. Violence is often understood as the use or threat of force that can result in injury, harm, deprivation or even death. It may be physical, verbal or psychological. The World Health Organisation (WHO) defines violence as "intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation".[1] This definition emphasises intentionality, and broadens the concept to include acts resulting from power relationships.

An expanded understanding of violence includes not only direct "behavioural" violence, but also structural violence, which is often unconscious. Structural violence results from unjust and inequitable social and economic structures and manifesting itself in for example, poverty and deprivation of all kinds.

Forms of violence can be categorised in many ways. One such classification includes:

- direct violence, e.g. physical or behavioural violence such as war, bullying, domestic violence, exclusion or torture
- structural violence, e.g. poverty and deprivation of basic resources and access to rights; oppressive systems that enslave, intimidate, and abuse dissenters as well as the poor, powerless and marginalised
- cultural violence, e.g. the devaluing and destruction of particular human identities and ways of life, the violence of sexism, ethnocentrism, racism and colonial ideologies, and other forms of moral exclusion that rationalise aggression, domination, inequity, and oppression.

? *Are direct, structural and/or cultural violence present in your community? How?*

8 million light weapons are produced each year.
2 bullets are produced each year for every person on the planet.
2 out of 3 people killed by armed violence die in countries "at peace".
10 people are injured for every person killed by armed violence.

Estimates from www.controlarms.org

Today's human rights violations are the causes of tomorrow's conflicts.

Mary Robinson

Violence in the world

Each year, more than 1.6 million people worldwide lose their lives to violence. For every person who dies as a result of violence, many more are injured and suffer from a range of physical, sexual, reproductive and mental health problems. Violence places a massive burden on national economies in health care, law enforcement and lost productivity.

World Health Organisation[2]

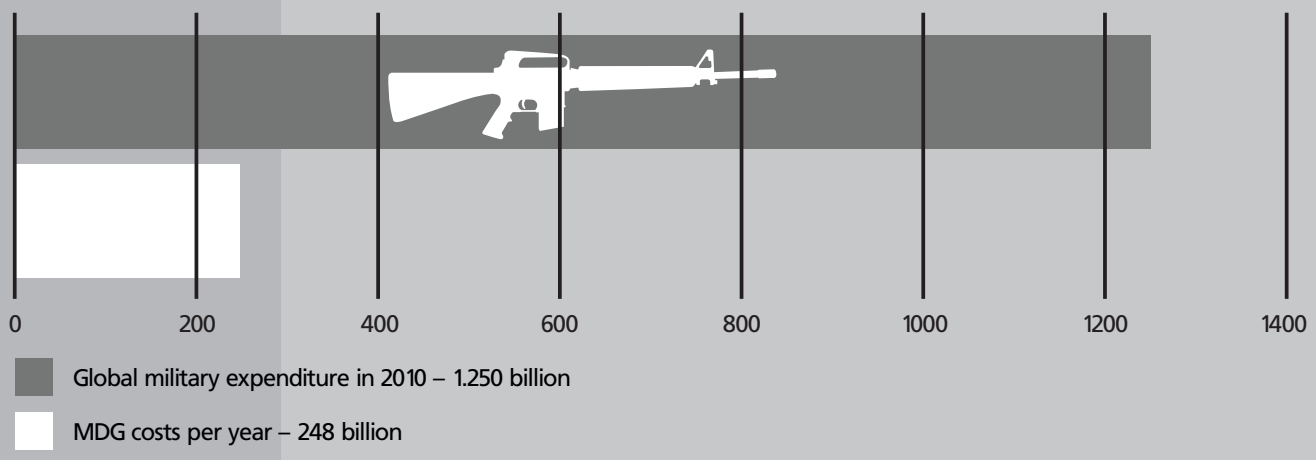
Structural and cultural forms of violence are often deeply impregnated in societies to the point of being perceived as inherent. This type of violence lasts longer, thus eventually having similar consequences as direct violence, or, in some cases, even leading to the oppressed using direct violence as a response. Lower education opportunities in disadvantaged neighbourhoods, limited access to leisure for foreigners, harmful working conditions in certain fields of work, and so on, are acts of structural and cultural violence which have a direct influence on people's access to their rights. Yet these forms of violence are rarely recognised as violations of human rights. What follows are some examples about different forms of violence worldwide. These are not the only ones. More information about the effects of armed conflicts can be found in War and Terrorism and in various other sections of this manual.

Military spending, arms trade and violence

The production and trade in arms and weapons is undoubtedly one of the greatest threats to peace, not least because of the economic, financial and social dimensions of arms production. The production and export of arms is often encouraged on economic grounds with little consideration to the impact on peace and security. World military spending is steadily increasing; in 2010 the world spent an estimated €1,230 billion on the military. The database of the Stockholm International Peace Research Institute[3] shows the USA (€530 billion) as the biggest military spender, followed by China (€90 billion) and three European countries, the United Kingdom and France (€44.7 billion), and Russia (€44 billion).

The International Peace Bureau estimates that the annual cost of achieving the Millennium Development Goals is €248 billion, which represents approximately 20% of global military spending.

Global military expenditure in 2010



? *How much does your country of residence spend on arms production and purchases annually?*

The Organisation for Economic Co-operation and Development (OECD) estimates that at least 740,000 women, men, young people and children are killed each year by armed violence; most of those affected live in poverty. The majority of armed killings occur outside of wars, although armed conflicts continue to generate a high number of deaths. Moreover, a huge number of people are injured by armed violence and face long-term suffering because of it. According to Amnesty International, about 60% of human rights violations documented by the organisation have involved the use of small arms and light weapons.[4]

Controlling Arms Trade

Control Arms is a global civil society alliance campaigning for an international legally-binding treaty that will stop the transfer of arms and ammunition. The campaign emphasises that domestic regulations have failed to adapt to increasing globalisation of the arms trade since different parts of weapons are produced in different places and transferred to other countries to be assembled. Control Arms is calling for a "bulletproof" Arms Trade Treaty that would hold governments accountable for illegal arms transfers.
www.controlarms.org

Bullying

A form of inter-personal violence, bullying is one of the forms of violence that affects young people and is often not considered as a form of violence. Bullying refers to aggressive behaviour which is repeated and intends to hurt someone. It can take the form of physical, psychological or verbal aggression. It can take place in any situation where human beings interact, be it at school, at the workplace or any other social place. Bullying can be direct, confronting a person face-to-face, or indirect by spreading rumours or harming someone over the Internet, for example. Although it is difficult to have clear statistics, research shows that bullying is an increasing problem. Victims often do not dare to speak out, and it is therefore extremely difficult to identify and support victims of bullying.

Is corporal punishment legitimate?

Corporal punishment is the most widespread form of violence against children and is a violation of their human rights. In the past, some argued that smacking was a harmless form of punishment which enabled parents to educate their children, whereas others considered it a violent form of physical punishment. The Council of Europe campaign Raise Your Hand Against Smacking provoked strong debates in Member States, and took a human rights stand against this practice.

Gender-based violence

Gender-based violence is one of the most frequent forms of structural and cultural violence. It is present in every society and its consequences affect virtually all human beings. According to the UNFPA, gender-based violence "both reflects and reinforces inequities between men and women and compromises the health, dignity, security and autonomy of its victims. It encompasses a wide range of human rights violations, including sexual abuse of children, rape, domestic violence, sexual assault and harassment, trafficking of women and girls and several harmful traditional practices. Any one of these abuses can leave deep psychological scars, damage the health of women and girls in general, including their reproductive and sexual health, and in some instances, results in death"[5].

Gender-based violence does not have to be physical. In fact, young people suffer much verbal violence, especially targeted at LGBT (young) people and girls.

In situations of conflict, women become particularly vulnerable and new forms of violence against women emerge. These can range from mass rape to forced sexual assaults, forced preg-

More information about gender and gender-based violence, can be found in the section on Gender, in chapter 5, and in the manual Gender Matters, www.coe.int/compass

While male-dominated societies often justify small arms possession through the alleged need to protect vulnerable women, women actually face greater danger of violence when their families and communities are armed.

Barbara Frey[6]

nancy, or sexual slavery. The polarisation of gender roles during armed conflicts is increased, women thus being seen as objects of war and territories to be conquered.

Everyone has the right, individually and in association with others, to promote and to strive for the protection and realization of human rights and fundamental freedoms at the national and international levels.

Article 1 of the UN Declaration on Human Rights Defenders

Violence Against Human Rights Defenders

Investigating, reporting human rights violations and educating people about human rights and campaigning for justice can be dangerous work. Human rights defenders are people who individually, or with others, promote and protect human rights through peaceful and non-violent means. Because of their work, human rights defenders can be subjected to different types of violence, including beatings, arbitrary arrest or execution, torture, death threats, harassment and defamation, or restrictions on their freedom of expression, and association.

Useful information for human rights defenders:
www.frontlinedefenders.org/
www.amnesty.org/en/human-rights-defenders
www.ohchr.org
http://www.civilrightsdefenders.org

In 2000, the United Nations established a Special Rapporteur whose main mission is to support implementation of the 1998 Declaration on human rights defenders. The "protection" of human rights defenders includes protecting the defenders themselves and the right to defend human rights. The Special Rapporteur seeks, receives, examines and responds to information on the situation of human rights defenders, promotes the effective implementation of the Declaration and recommends strategies to protect human rights defenders.[7]

? *How free and safe is it to report or denounce human rights abuse and violations in your country?*

If you look at them [conflicts] and remove the superficial levels of religion and politics, quite often it is a question of trying to access resources, trying to control those resources, and trying to decide how those resources will be shared.

Wangari Maathai

The fight for resources

The possession of or control over natural resources such as water, arable land, mineral oil, metals, natural gas, and so on, have often fuelled violent conflicts throughout history. The depletion of certain resources and the shortage of others, such as water or arable land, is expected to become more widespread due to growth of consumption and climate change. This may create more regional or international tensions, potentially leading to violent conflicts.

? *How is your country part of the competition for scarce resources?*

Peace, human security and human rights

War and violence inevitably result in the denial of human rights. Building a culture of human rights is a pre-condition to achieving a state of peace. Sustainable, lasting peace and security can only be attained when all human rights are fulfilled. Building and maintaining a culture of peace is a shared challenge for humankind.

What is peace?

A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace.

Global Campaign for Peace Education of the Hague Appeal for Peace

FIAN is an international human rights organisation that has advocated for the realisation of the right to food.
www.fian.org

The above campaign statement offers a broader understanding of peace: peace means not only the lack of violent conflicts, but also the presence of justice and equity, as well as respect for human rights and for the Earth.

Johan Galtung, a recognised Norwegian scholar and researcher, defined two aspects of peace. Negative peace means that there is no war, no violent conflict between states or within states. Positive peace means no war or violent conflict combined with a situation where there is equity, justice and development.

The absence of war by itself does not guarantee that people do not suffer psychological violence, repression, injustice and a lack of access to their rights. Therefore, peace cannot be defined only by negative peace.

The concept of peace also has an important cultural dimension. Traditionally, for many people in the "western world", peace is generally understood to be an outside condition., while in other cultures, peace also has to do with inner peace (peace in our minds or hearts). In the Maya tradition, for example, peace refers to the concept of welfare; it is linked to the idea of a perfect balance between the different areas of our lives. Peace, therefore, is to be seen as both internal and external processes which affect us.

Human security

A concept closely related to peace and violence is human security, which recognises the interrelation between violence and deprivation of all kinds. It concerns the protection of individuals and communities from both the direct threat of physical violence and the indirect threats that result from poverty and other forms of social, economic or political inequalities, as well as natural disasters and disease. A country may not be under threat of external attack or internal conflict but still be insecure if, for example, it lacks the capacity to maintain the rule of law, if large populations are displaced by famine or decimated by disease or if its people lack the basic necessities of survival and access to their human rights.

Human security furthers human rights because it addresses situations that gravely threaten human rights and supports the development of systems that give people the building blocks of survival, dignity and essential freedoms: freedom from want, freedom from fear and freedom to take action on one's own behalf. It uses two general strategies to accomplish this: protection and empowerment. Protection shields people from direct dangers, but also seeks to develop norms, processes and institutions that maintain security. Empowerment enables people to develop their potential and become full participants in decision making. Protection and empowerment are mutually reinforcing, and both are required.

? *How does insecurity affect the young people with whom you work?*

Peace as a human right

Peace is a way of living together so that all members of society can accomplish their human rights. It is as an essential element to the realisation of all human rights. Peace is a product of human rights: the more a society promotes, protects and fulfils the human rights of its people, the greater its chances for curbing violence and resolving conflicts peacefully.

However, peace is also increasingly being recognised as a human right itself, as an emerging human right or part of the so-called solidarity rights.

The connection between international human rights and the right to peace is very strong, notably because the absence of peace leads to so many violations of human rights.

The UDHR recognises, for example, the right to security and freedom (Article 3); prohibits torture, inhuman or degrading treatment or punishment (Article 5), and calls for an international order in which the rights and freedoms set forth in the declaration can be fully realised (Article 28). The International Covenant on Civil and Political Rights prohibits propaganda for war as well as "advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence" (Article 20).

The right to peace is also codified in some regional documents such as the African Charter on Human and Peoples' Rights and the Asian Human Rights Charter. The creation of the Council of Europe was itself based on the conviction that "the pursuit of peace based upon justice and international co-operation is vital for the preservation of human society and civilisation".

KEY DATES

12 February
Red Hand Day
21 March
International Day for the Elimination of Racial Discrimination
15 May
International Day of Conscientious Objection
29 May
International Day of United Nations Peacekeepers
4 June
International Day of Innocent Children Victims of Aggression
26 June
United Nations International Day in Support of Victims of Torture
6 August
Hiroshima Day
21 September
International Day of Peace
2 October
International Day of Non-Violence
10 October
World Day Against the Death Penalty
24-30 October
Disarmament Week
9 November
International Day Against Fascism and Antisemitism
11 November
International Day of Science and Peace
25 November
International Day for the Elimination of Violence against Women
2 December
International Day for the Abolition of Slavery

Non-violence is the supreme law of life.

Indian proverb

All peoples shall have the right to national and international peace and security.

African Charter on Human and People's Rights, Article 23

The right to peace in UN Human Rights Council

"The Human Rights Council …

1. Reaffirms that the peoples of our planet have a sacred right to peace;
2. Also reaffirms that the preservation of the right of peoples to peace and the promotion of its implementation constitute a fundamental obligation of all States;
3. Stresses the importance of peace for the promotion and protection of all human rights for all;
4. Also stresses that the deep fault line that divides human society between the rich and the poor and the ever-increasing gap between the developed world and the developing world pose a major threat to global prosperity, peace, human rights, security and stability;
5. Further stresses that peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being; …"[11]

The opposite of violence isn't non-violence, it's power. When one has moral power, power of conviction, the power to do good, one doesn't need violence.[9]

Nelsa Libertad Curbelo[10]

The Santiago Declaration on the Human Right to Peace, adopted in 2010 by The International Congress on the Human Right to Peace, is one of the most elaborate documents on peace as a human right. The declaration recognises individuals, groups, peoples and all humankind as holders of the "inalienable right to a just, sustainable and lasting peace" (Art. 1) and "States, individually, jointly or as part of multilateral organisations", as the principal duty holders of the human right to peace". The declaration also calls for the right to education "on and for peace and all other human rights" as a component of the right to peace because "education and socialization for peace is a condition sine qua non for unlearning war and building identities disentangled from violence". The right to human security and the right to live in a safe and healthy environment, "including freedom from fear and from want" are also put forward as elements of "positive peace". Other dimensions of the right to peace are the right to disobedience and conscientious objection, the right to resist and oppose oppression and the right to disarmament.

The declaration also devotes a specific article to the rights of victims, including their right to seek justice and a breakdown of the obligations entailed in the human right to peace.

Human security is a child who did not die, a disease that did not spread, a job that was not cut, an ethnic tension that did not explode in violence, a dissident who was not silenced. Human security is not a concern with weapons – it is a concern with human life and dignity.

Human Development Report, 1994

? *In practice, what does the the human right to peace mean for you?*

Legitimate (state) violence

Not all violence is illegal or illegitimate. Violent acts are sometimes necessary in order to protect the human rights of other people. I may have to use violence for self-defence; I expect a policeman to use, in extreme cases, some kind of violence to protect me or my family from violence from other people. My human right to security implies that the state and its agents protect me from violence. A human rights framework implies that violent actions by state or public agents is justified (and sometimes required), provided that it is organised and enacted within a human rights framework, including respect for the rights of the victim.

This raises questions about the primacy of some human rights over others: the right to life is a clear human right, and still in many cases, human beings are being punished violently or killed, as a consequence of their acts.

Examples from throughout history illustrate how civil movements have brought about change and better access to people's human rights. However, peaceful movements are often suppressed by violent police or army action. Repressing people's right to freedom of expression and association. The "Arab Spring" movements initiated in 2011 showed how youth in Tunisia, Egypt and other Arab countries gathered and peacefully reclaimed their human rights, but were violently attacked and put into detention by state armed forces, many losing their lives.

All persons have a right to peace so that they can fully develop all their capacities, physical, intellectual, moral and spiritual, without being the target of any kind of violence.

Asian Human Rights Charter, 1998, paragraph 4.1

? *When is armed intervention by policy justified?*

From a human rights perspective, the deprivation of the liberty of a person as a consequence of a criminal offence does not take away their inherent humanity. This is why the measures taken by the state against people who have acted violently against others must not be arbitrary, must respect their inherent dignity, and must protect these persons against torture and inhuman or degrading treatment or punishment. One of the aims of detention is the social rehabilitation of prisoners.

Starvation is the characteristic of some people not having enough to eat. It is not the characteristic of there not being enough to eat.

Amartya Sen

The rule of law and protection of human rights and freedoms are crucial safeguards for an effective and just criminal justice system. Yet, while protecting the innocent[12], custody and imprisonment are often also, unfortunately, the places where human rights violations appear. According to human rights standards, in particular the Convention on the Rights of the Child, specific rehabilitation mechanisms must be put in place for young offenders, such as "laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law" (Art. 40). This, however, is not always the case. According to Penal Reform International, the way authorities deal with young offenders can often lead to long-term physical and psychological ill-health. For example, exposure to violent behaviour in detention and separation from families and community may undermine the idea of rehabilitation and push them further into criminal activities. Based on the UNICEF estimates, today there are more than one million children in detention worldwide.

I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent.

Ghandi

? *Can imprisonment be an effective way to rehabilitate and educate children and young people who have committed a criminal offence?*

Death penalty

The death penalty is forbidden by the European Convention on Human Rights as well as in the International Covenant on Civil and Political Rights (Protocol 1). Outlawing the death penalty does not justify human rights violations. It is also based on the belief that violence cannot be fought with more violence. The outlawing of the death penalty is also a statement about the infallibility of justice: history shows that judicial mistakes are always possible and that there is the risk that the wrong person may be executed. However, the outlawing of the death penalty is also a testament to the belief of the right to life and dignity - and to a fair trial.

In 2011, 1,923 people in 63 countries were known to have been sentenced to death and 676 executions were known to have been carried out in 20 countries. However, the 676 figure does not include the perhaps thousands of people that Amnesty International estimates have been executed in China.[13]

Belarus is the only country in Europe that in 2012 still carried out executions. According to Amnesty International, prisoners on death row in Belarus are told that they will be executed only minutes before the sentence is carried out. They are executed by a shot to the back of the head. The family members are informed only after execution, and the place of burial is kept in secret.

Penal Reform International is an international non-governmental organisation working on penal and criminal justice reform worldwide.

www.penalreform.org

Young people and a culture of peace

Conflict transformation, reconciliation, peace education, and remembrance are part of the actions that carry the hope for a life free from violence and for a culture of peace. We have to learn from the past and make efforts to avoid the reoccurrence of terrible events against humanity which previous generations lived through. There are still local wars and armed conflicts in some places of the world. It is comforting to know that we are not defenceless and that we have tools to eliminate violence. Young people play an important role in this change.

Only societies based on democracy, the rule of law and human rights can provide sustainable long-term stability and peace.

Thorbjørn Jagland, Secretary General of the Council of Europe

The Council of Europe works to promote social justice, and to avoid the escalation of violent conflicts and prevent wars and terrorist activities. The organisation encourages political leaders and civil society to build and nourish a culture of peace instead of a culture of violence and it raises awareness of the cost of violence, the perspectives of a peaceful future, the importance of democracy and democratic skills, as well as promoting humanism, human dignity, freedom and solidarity.

The Council of Europe's youth sector has over 40 years of experience in working on intercultural learning, conflict transformation and human rights education.

The adoption by the Committee of Ministers of the Council of Europe of the White Paper on Intercultural Dialogue "Living Together as Equals in Dignity", confirmed the political relevance of these approaches, and emphasised the need for dialogue between cultures for the development and safeguarding of peaceful societies.

The 7th Conference of European Ministers responsible for Youth (Budapest, 2005) was devoted to youth policy responses to violence. In the final declaration, the ministers agreed, amongst others, on the importance of taking stock of all forms of violence and of their impact on people, on the need to develop violence-prevention strategies and to recognise young people as actors in violence prevention, "whilst raising their sense of responsibility and actively promoting their participation and co-operation" in this domain. The declaration also recognises human rights education as containing an essential dimension of violence prevention.

Meet your own prejudice! Instead of talking about it, simply meet it.

The Living Library Organiser's Guide[14]

The ministerial conference was the culmination of a project against violence in daily life which resulted in various educational instruments and initiatives to prevent and address violence, such as the manual for Living Library organisers.

As peace ambassadors we should become the eyes and ears of the Council of Europe in our countries and in Europe.

Zlata Kharitonova, participant in Youth Peace Ambassadors

The youth sector of the Council of Europe has also initiated and supported youth-led projects addressing conflict and promoting peace education. The Youth Peace Camp has been running since 2004, and brings together young people from different conflicting areas to engage in dialogue on the understanding that they share common values and experiences, often very painful ones. The programme helps youth leaders to recognise and address prejudice, combating aggressive and exclusive forms of nationalism, and implementing intercultural learning and human rights education. For some of the participants this is the first time in their lives that they have talked face-to-face with young people from "the other side". The camp is now held annually at the European Youth Centre and occasionally in member states.

Multiplying peace education

After the Youth Peace Camp 2011, six Israeli and Palestinian participants decided to keep meeting on the cease fire or so-called "green line". Every month other young people from both sides join the afternoon meeting, which includes discussions, sharing personal stories and having fun. As a joint group they engage in community work on both sides of the line, each time in a different community on a different side, always in a community affected somehow by the ongoing conflict.

The Youth Peace Ambassadors project, initiated in 2011, engages youth leaders in specific grassroots level peace education projects with young people, aiming at transforming conflict situations in their realities. The project is built on a network of specifically trained young people who strengthen the presence and promote the values of the Council of Europe in conflict-affected areas and communities.

Undoing Hate

In the last two years, the streets of Prijepolje, a multicultural town in Serbia, became surrounded by "wrong" graffiti, filled with hate speech towards foreigners and people with different religions (Muslim and Orthodox). Most of the graffiti is written by boys from 2 different hooligan groups. My project brings together 10 boys, aged 14 – 18, from both a hooligan group and ethnic/religious minorities, who will redecorate the town by using graffiti to undo the hate graffiti which was put up in various places. While doing so, a peace-building documentary will be filmed. This project should help to create a strong basis for peace building, mutual understanding and tolerance.

Edo Sadikovic, JUMP organisation, Serbia (Youth Peace Ambassador's project)

Networks for peace

The following are some examples to consider the variety, seriousness and creativity of peace builders and human rights defenders.

Combatants for Peace – is a movement which was started jointly by Palestinians and Israelis who have taken an active part in the cycle of violence and now fight for peace. www.cfpeace.org

Search for Common Ground implements conflict-transformation programmes. www.sfcg.org

Responding to Conflict provides training for conflict transformation. Inspiring examples of and study notes for conducting training can be found on their website. www.respond.org

The **Global Partnership for the Prevention of Armed Conflict** is a global network seeking a new international consensus on moving from reaction to prevention of violent conflict. www.gppac.net

The **United Network of Young Peacebuilders** is a network of youth-led organisations working towards establishing peaceful societies. www.unoy.org

Endnotes

1 World report on violence and health, WHO 2002, Geneva p 5: http://whqlibdoc.who.int/hq/2002/9241545615.pdf
2 www.who.int/violence_injury_prevention/violence/en/
3 Stockholm International Peace Research Institute (SIPRI): www.sipri.se
4 http://controlarms.org/wordpress/wp-content/uploads/2011/03/killer_facts_en.pdf
5 www.unfpa.org/gender/violence.htm
6 Progress report of Barbara Frey, UN Special Rapporteur, "Prevention of human rights violations committed with small arms and light weapons", UN Doc. E/CN.4/Sub.2/2004/37, 21 June 2004, para 50
7 Source: www.ohchr.org/EN/Issues/SRHRDefenders/
8 Evans, A., Resource scarcity, fair shares and development, WWF / Oxfam, Discussion paper, 2011
9 From the film Barrio De Paz
10 Nelsa Libertad Curbelo is a former nun and street gang mediator in Ecuador
11 UN General Asembly, 15 July 2011, Document A/HRC/RES/1/7/16 of the Human Rights Council
12 Based on the UK criminal Justice systems aims, see: http://ybtj.justice.gov.uk/
13 Amnesty International death penalty statistics
14 Don't judge a book by its cover – the Living Library Organiser's Guide, Abergel R. et al, Council of Europe Publishing, 2005

Related activities:
Change your glasses
Scramble for wealth and power
Take a step forward
Where do you stand?

Poverty

The gigantic disparity, the duality of rich and poor worlds, is maintained by force.

Alain Badiou

There is a strong link between poverty and human rights. The Vienna Declaration and Programme of Action of the 1993 World Conference on Human Rights states:

> The existence of widespread extreme poverty inhibits the full and effective enjoyment of human rights; its immediate alleviation and eventual elimination must remain a high priority for the international community.

Our world is extremely unequal. The world's richest man in 2010 reportedly earned €15 billion. To understand how shocking this "salary" is, let us look at some countries' annual Gross Domestic Product (GDP). In 2009, Afghanistan with a population of 29 million had a GDP of €10 billion; the GDP of Georgia with population of 4 million was €8 billion.[1] We live in a world where one billionaire earns as much a year as the annual production of entire countries. Staggering inequality and poverty affects not only developing regions, but also wealthy countries. In Europe, we still have homeless people sleeping on the streets, families who get evicted because they cannot afford to pay rent, children who do not get sufficient food, and elderly people who struggle to keep their homes warm during the winter. Poverty is not an uncontrollable destiny; it is a question of social justice and the fulfilment of human rights.

Poverty may be defined as a human condition characterized by sustained or chronic deprivation of the resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights.

United Nations Committee on Social, Economic and Cultural Rights[2]

Defining and measuring poverty

There are a number of ways to define and to measure poverty. The differences in definitions and measurement represent not only different ways to collect and analyse statistical data, but also lead to distinct approaches in combating poverty. Poverty is usually measured as either absolute or relative poverty. In both cases, a poverty threshold, or poverty line, is defined, and people falling under this line are considered poor.

Absolute poverty

Absolute poverty (also called extreme poverty) is the lack of sufficient resources to secure basic life necessities, including amongst others safe drinking water, food, or sanitation. The poverty line is often calculated on the basis of income: where the income of a person or a family falls below a certain level considered to be the minimum required for a reasonable standard of living, then this person or family is considered poor.

The World Bank currently defines absolute poverty as living on less than $1.25 (equalling about €0.9) a day.[3] The World Bank estimated that in 2005 there were 1.4 billion people living in absolute poverty. The absolute poverty figures provided by the World Bank are undoubtedly most often cited in the mass media as well as used by governments and NGOs. However, while the World Bank claims that absolute poverty has been decreasing since the 1980s, a number of researchers[4] have criticised the measurement methodology of the Bank and stated that the absolute poverty numbers are underestimated.

KEY DATES

17 October
International Day
for the Eradication of Poverty
5 December
International Volunteer Day
for Economic
and Social Development

Peasants of La Via Campesina mobilise against deepening of poverty

In May 2010, representatives of La Via Campesina from Europe and Latin America joined demonstrators in Madrid demanding the abandonment of the negotiations to sign free-trade agreements between the EU and Latin American countries. Campaigners argued that such agreements would benefit transnational corporations while deepening poverty. La Via Campesina opposes the neoliberal policies of the World Bank, International Monetary Fund, and World Trade Organisation and believes that only a human rights based approach can address hunger, poverty and climate change.

Relative poverty

In Europe, poverty is generally understood as relative poverty, in which case a person or a household is considered to be poor when their income and resources are worse than what is thought to be adequate or socially acceptable in the society in which they live. Poor people are often excluded from participating in economic, social and cultural activities that are considered to be the norm for other people, and their enjoyment of fundamental rights may be restricted.[5] The fact that European countries tend to refer to relative poverty thresholds when discussing poverty issues does not mean that there are no people living in absolute poverty in these societies. For example 25% of children live in absolute poverty in south-eastern Europe and in the Commonwealth of Independent States.[6]

The International Peasant Movement La Via Campesina represents farmers in 70 countries across Africa, the Americas, Asia and Europe.

www.viacampesina.org

Living in poverty may entail ...

- isolation from family and friends
- feeling powerless and excluded with little control over the decisions that affect your day-to-day life
- lacking information about the supports and services available
- having problems in getting basic needs met, including access to decent housing, health services and schools and life-long learning opportunities
- living in an unsafe neighbourhood with high levels of crime and violence and poor environmental conditions or in a remote and isolated rural area
- being unable to afford essential utilities like water, heat and electricity or to buy healthy food or new clothing or to use public transport
- being unable to afford to buy medicines or visit the dentist
- living from day to day with no savings or reserves for times of crisis such as losing a job or falling ill
- being exploited and forced into illegal situations
- experiencing racism and discrimination
- being unable to participate in normal social and recreational life such as going to the pub or cinema or sports events or visiting friends or buying birthday presents for family members.

Adapted from the European Anti-Poverty Network (EAPN) internet site http://www.eapn.eu

Human development, as an approach, is concerned with what I take to be the basic development idea: namely, advancing the richness of human life, rather than the richness of the economy in which human beings live, which is only a part of it.

Amartya Sen

You can find Human Development Reports at www.hdr.undp.org/en/

Human Development – a new approach to poverty

The dominating view of the 1980s, which saw poverty as income deprivation and poverty reduction strategies as linked to economic growth, has been strongly criticised by a number of scholars who believe that freedom from poverty is much more than access to wealth. A new approach to poverty reduction was proposed together with a new method of measuring development. The Human Development Index is a comparative measure of various parameters that affect the quality of life in a country, for instance life expectancy, literacy, education, standard of living, gender equality and child welfare. The Human Development Index is published in annual Human Development Reports which are commissioned by the United Nations Development Programme.

Human rights and poverty

Poverty can be both a cause and a result of human rights violations, meaning that not only a failure to fulfil human rights can cause poverty, but also that poverty itself can increase human rights violations. States have legal obligations towards people living in poverty; all these obligations come from the social, economic, cultural, civil and political rights people have. The International Covenant on Economic, Social and Cultural Rights explains that all rights have to be fulfilled "individually and through international assistance and cooperation". This means that there is not only a national responsibility but also an international responsibility for developed states, as well as others who are "in a position to assist" in poverty eradication. Therefore, the elimination of poverty is not a question of charity or good will of the wealthiest states; it is a question of fulfilling human rights obligations.

Demand Dignity Campaign

In 2009, Amnesty International launched a campaign called Demand Dignity. The campaign, planned to last for at least six years, mobilises people to seek accountability of national and international actors for human rights abuses that deepen poverty and keep people trapped in deprivation. International and local campaign events include workshops, concerts, photo exhibitions, conferences, petitions and much more.
Learn more about the campaign and about how to take action at www.amnesty.org, or from your local Amnesty International website.

If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.

Lilla Watson, Indigenous Australian visual artist

? *Should developed countries be held accountable if they fail to help fight poverty?*

Human rights of particular importance for poverty reduction

Given the indivisibility, interrelatedness and interdependence of human rights, all human rights are significant to the eradication of poverty. However, some rights are identified as being of particular importance in this context. The UN publication Draft Guidelines: Human Rights Approach to Poverty Reduction Strategies[7] advises focusing on the following human rights when planning poverty reduction policies:

Right to health. Ill health may be both a cause and a consequence of poverty. Ill health may affect children's performance at school, work productivity, can result in unemployment and may negatively affect the capability to participate in social and cultural life. At the same time, life in poverty may lead to malnutrition, increased exposure to an unhealthy environment and restricted access to medical services that can cause ill health.

Right to education. Education is one of the best long-term solutions to poverty. With the help of education, poor children and adults can develop competencies necessary to lift themselves out of poverty.

Street Libraries

In 2007, ATD Fourth World started a street library project in Poland. Every week a team of animators goes to a centre for Chechen refugees in Warsaw, where some 350 families are staying in a block of flats while waiting for a decision on whether they will be allowed to stay in Poland or will be sent back to Chechnya. Some of the children do not go to school; that is why the team of animators has opened a street library in their neighbourhood.
You can learn more about this project at www.atd-fourthworld.org

Right to decent work. Inadequate and insecure livelihoods constitute poverty. As a consequence of limited opportunities for work, poor people often take temporary, low paid, undocumented jobs and work in unsafe and unhealthy conditions. They are more vulnerable to mistreatment and harassment by employees and have fewer opportunities to seek redress than others. Many of them are trapped in dangerous and illegal work such as sex work, child labour, bonded labour and other slavery-like practices.

Lack of work worries me. My children were hungry and I told them the rice is cooking, until they fell asleep from hunger.

An older man from Bedsa, Egypt[8]

? *Is the minimum salary in your country sufficient to live in dignity?*

Right to adequate food. Living in poverty may lead to hunger and malnutrition, which affect children's and adults' ability to concentrate at school or work. Physical and psychological effects of deprivation of quality food are likely to deepen poverty.

It is Time to Think Globally and Act Locally

Developed countries are not immune to hunger and malnutrition. In 2009, 115 million people were at risk of poverty in the European Union.[10] One of the initiatives to fight hunger and food waste is the European Federation of Food Banks (FEBA), which brings together 240 food banks in Europe. In 2010, the European Food Banks collected 359,960 tons of food and distributed them to 4.9 million people in co-operation with other organisations and social services. The Food Banks link together the fight against food poverty, exclusion, and waste, and the call for solidarity.
All team members of FEBA are volunteers who have previously held various responsibilities in business, public services and associations.
Find your local Food Bank www.eurofoodbank.eu

? *Are there people in your community who cannot always afford three meals a day?*

Right to adequate housing. The right to adequate housing is the right of everyone to acquire and sustain a safe and secure home in which to live in peace and dignity. Most poor people live in disadvantaged areas in inadequate housing or are facing homelessness. They may face problems of overcrowding, pollution, noise, and may have no access to drinking water, sanitation, or heating. Poor people often live in remote and unsafe areas that are usually stigmatised by others. Inadequate housing and homelessness is a result of poverty, and can lead to deeper deprivation and exclusion.

Although the world produces enough food to feed everyone, in 2011 almost 1 billion children, men and women go to bed hungry every night.

World Disasters Report[9]

Criminalisation of homelessness

In 2011, the Hungarian Parliament voted on a law which allows for the imprisonment of those found "guilty" of sleeping in public spaces twice in a six-month period. In an interview, the Hungarian Minister of the Interior said that the government "will clean public spaces of beggars and all those who put you in a bad mood…"[11]. The new law, which makes recurrent residing in public places an offence, was passed despite the fact that appropriate services are not available to people without adequate housing in many towns of Hungary.

Poverty is like living in jail, living under bondage, waiting to be free.

A person from Jamaica[12]

Where there is no security, there is no life.

A person from Somalia[13]

? *How is the issue of homelessness tackled in your community?*

Right to personal security. Poor people usually face multiple forms of insecurity. In addition to experiencing financial, economic and social insecurity, they are often subject to death-threats, harassment, intimidation, discriminatory treatment, and physical violence by state and non-state actors. They usually live in areas with higher crime rates and are less protected by the police.

Right to appear in public without shame. The right to appear in public without shame derives from several other human rights, such as the right to privacy, to adequate clothing, to take part in cultural life and to live in dignity. Poor people are often marginalised and excluded. Living in poverty may negatively affect a person's self-esteem and obstruct their capability to appear in public without shame and to participate actively in social and cultural life.

A bank that lends only to the poor

In 2006, the Nobel Peace Prize was jointly awarded to Muhammad Yunus and Grameen Bank "for their efforts to create economic and social development from below".
The Grameen Bank was founded by Yunus in Bangladesh in 1976. The Bank works exclusively for the poor, and most of its borrowers are women. It provides long term micro-credit without requiring collateral. The objective of the programme is to provide financial services to the poor to help them find a dignified livelihood and provide education for their children. Even beggars can be granted small loans with no interest fees.

Right of equal access to justice. The poor are especially vulnerable to discrimination in the administration of justice. Poor people are often unable to obtain court protection, because they do not have enough money to pay for legal representation. In cases where free legal aid is available, poor people may still lack the necessary information and confidence to seek justice before the court. In addition to this, experience shows that poor people are more often than others accused of criminal behaviour and their guarantee of presumption of innocence is more likely to be disrespected.

Do you think a poor person and a wealthy person enjoy equal protection in courts in your country? If not, how could equal protection be ensured?

Poverty is pain; it feels like a disease. It attacks a person not only materially but also morally. It eats away one's dignity and drives one into total despair.

A woman in Moldova[14]

? Political rights and freedoms. As a result of discrimination, poor people often lack information, opportunities and skills that are necessary for active participation in political decision making. They are excluded from or under-represented in political bodies. Enjoyment of political rights and freedoms by poor people is essential for fighting social exclusion, marginalisation and poverty.

? *How are the interests of poor people represented in decision making in your community?*

The human right to development

The Declaration on the Right to Development adopted by the UN General Assembly in 1986 was the first international instrument that referred exclusively to the right to development. The document offers a human rights based approach to development and to poverty eradication. The United Nations Independent Expert on the Right to Development, Dr. Arjun Sengupta, stated that the elimination of poverty is an essential element in the promotion and realisation of development as a human right, and that increased access to facilities such as health, education, housing and nutrition should be provided to the poor in order to increase their capability to come out of poverty.

Sengupta further explains that the right to development (RtD) can be seen as a vector of different rights including the right to food, the right to health, the right to education, the right to housing and other economic, social, cultural as well as civil and political rights together with economic growth (G). The right to development will be realised only if all the human rights (HR) improve or if at least one improves and no other is violated. If some rights improve while any one of the others deteriorates, it will not be possible to claim any improvement of the right to development.[16]

$$\overrightarrow{RtD}=(HR_1+HR_2+HR_3+\ldots HR_N)xG$$

The right to development

1. The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.

Article 1 of the Declaration on the Right to Development[15]

Poverty and the Millennium Development Goals

In September 2000, world leaders adopted the United Nations Millennium Declaration, committing their nations to a global partnership to eliminate extreme poverty by 2015 and setting out a series of targets that have become known as the Millennium Development Goals (MDGs). The first goal specifically focuses on the elimination of poverty, but the other seven goals are also strongly related to poverty and its reduction. The goals are the following:

- Goal 1: Eradicate extreme poverty and hunger
- Goal 2: Achieve universal primary education
- Goal 3: Promote gender equality and empower women
- Goal 4: Reduce child mortality
- Goal 5: Improve maternal health
- Goal 6: Combat HIV/AIDS, malaria and other diseases
- Goal 7: Ensure environmental sustainability
- Goal 8: Develop a global partnership for development

Follow the progress on Millennium Development Goals at http://www.un.org/millenniumgoals/

Human rights and development experts have argued that in order to fulfil the MDGs it is essential for governments to incorporate human rights principles (such as non-discrimination, participation, accountability, transparency) into national development strategies. An MDG Summit was organised in 2010 to review progress. The outcome document adopted by the General Assembly reaffirmed that "common fundamental values, including freedom, equality, solidarity, tolerance, respect for all human rights, respect for nature and shared responsibility, are essential for achieving the Millennium Development Goals."[17]

Share The World´s Resources is an NGO which advocates for natural resources such as oil and water to be sustainably managed in the interests of the global public, and for essential goods and services such as food, adequate shelter and healthcare, to be accessible to all.
Learn more at: www.stwr.org

Young people and poverty

Evidence from many countries persistently shows that young people who grow up in poverty are generally more vulnerable: they are more likely to be in poor health, to have learning and behavioural difficulties, to underachieve at school, to become pregnant early, to have lower skills and aspirations, and to be low-paid, unemployed and dependent on welfare. Poverty directly contributes to a denial of their other human rights: it can deprive them of the right to education, to association, to rest and leisure, to participating in the community, and to other civil and political rights.

According to Eurostat – the European Union's statistical database – more than 20% of children and youth aged below 24 were living at risk of poverty in 2010 in the EU. It means that one in five young people is living in a household with an income that is less than 60% of the national median income.[18]

In 2010, The European Youth Forum in its Policy Paper on Young People and Poverty identified a difficult transition to an autonomous adult life as one of the major causes of youth poverty in Europe. The Paper observes that young people who leave their parents' home are more likely to become poor[19]. Those who are living with their families or as couples without children have a lower risk of poverty than young people living alone or as a single parent. In a Eurobarometer survey conducted among people of 15-30 years of age[20], the majority mentioned financial reasons as to why young adults stay with their families longer than before.

ENTER! – Access to Social Rights for All Young People

The youth sector of the Council of Europe launched the Enter! project in 2009 to promote the social inclusion of young people. The project included a long-term training course which provided 33 youth leaders and youth workers with competences for supporting young people in disadvantaged neighbourhoods to access their social rights. The trainees also developed specific projects for young people within their own communities, including capacity building, anti-discrimination in schools, de-ghettoisation initiatives and combating violence.
Learn more at www.coe.int/enter

? *What can you personally do to reduce poverty in your community?*

Council of Europe actions to reduce poverty

The European Social Charter is monitored by the European Committee of Social Rights.

The Council of Europe is combating poverty by strengthening social cohesion, and preventing and combating social exclusion. The European Convention on Human Rights, which guarantees civil and political human rights, is complemented by the European Social Charter (ESC), adopted in 1961 and revised in 1996, which guarantees social and economic human rights. According to Article 30, "Everyone has the right to protection against poverty and social exclusion".

Violation of the right to housing

In 2006, the European Federation of National Organisations working with the Homeless (FEANTSA) lodged a complaint against France (Collective Complaint No. 39/2006), arguing that France had failed to implement the right to housing for all, in particular for the most vulnerable. The European Committee of Social Rights found France in violation of the right to housing provided for in Article 31 of the Revised European Social Charter. The Committee based its decision[21] on six grounds, including "the poor implementation of existing measures relating to: inadequate housing conditions; preventing evictions; reducing homelessness; providing social housing aimed at the most deprived; social housing allocation; and discrimination against Travellers."[22]

Rapporteur Luca Volontè reported to the Parliamentary Assembly in 2011 that poverty and social exclusion had increased recently in Council of Europe member states, posing a threat to the full enjoyment of fundamental human rights of a growing number of people and to the social cohesion of European societies. He reminded them that poverty can be eradicated effectively only through the empowerment of the poor.[23] Based on this report, the Assembly adopted a resolution calling on member states "to make the voice of people living in poverty heard: consider developing new forms of governance and participation to bring together and empower people and communities affected by poverty, and promote social inclusion for all...".[24] Agenda 2020[25], the Council of Europe key document on youth policy, emphasises the importance of access to education, work, decent living conditions, cultural, sporting and creative activities as well as intergenerational dialogue and solidarity as the main vehicles to social inclusion.

I am often asked what is the most serious form of human rights violation in the world today, and my reply is consistent: extreme poverty.

Mary Robinson, former UN High Commissioner for Human Rights

Endnotes

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Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings.

Nelson Mandela

Related activities:
A Mosque in Sleepyville
Believers
Flower power
Soon to be updated
Timelines
Who are I?

Religion and Belief

What is religion and belief?

All religions, arts and sciences are branches of the same tree. All these aspirations are directed towards ennobling man's life, lifting it from the sphere of mere physical existence and leading the individual towards freedom.

Albert Einstein

Belief is a state of the mind when we consider something true even though we are not 100% sure or able to prove it. Everybody has beliefs about life and the world they experience. Mutually supportive beliefs may form belief systems, which may be religious, philosophical or ideological.

Religions are belief systems that relate humanity to spirituality. The following definition from Wikipedia provides a good overview of the many dimensions of religion:

> Religion is a collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and, sometimes, to moral values. Many religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. They tend to derive morality, ethics, religious laws or a preferred lifestyle from their ideas about the cosmos and human nature. […] Many religions have organised behaviours, clergy, a definition of what constitutes adherence or membership, congregations of laity, regular meetings or services for the purposes of veneration of a deity or for prayer, holy places (either natural or architectural), and/or scriptures. The practice of a religion may also include sermons, commemoration of the activities of a god or gods, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, music, art, dance, public service, or other aspects of human culture. However, there are examples of religions for which some or many of these aspects of structure, belief, or practices are absent.[1]

Beliefs in the spiritual dimension of life have existed since time immemorial. Many human societies have left us historical evidence of their systems of belief, whether it was worship of the sun, of gods and goddesses, knowledge of good and evil or of the sacred. Stonehenge, the Bamiyan Buddhas, the Almudena Cathedral in Madrid, Uluru at Alice Springs, the Bahá'í Gardens of Haifa, Fujiyama, the sacred mountain of Japan, Kaaba in Saudi Arabia or the Golden Temple

in Amritsar all bear testament to the human experience of spirituality, which may be an objective reality or a result of the human yearning for an explanation of the meaning of life and our role in the world.

In the simplest sense, religion describes "the relationship of human beings to what they regard as holy, sacred, spiritual or divine".[2] It is usually accompanied by a set of organised practices which foster a community of people who share that faith. As discussed above, belief is a broader term and it also includes "commitments which deny a dimension of existence beyond this world".[3]

Religions and other belief systems in our environment have an influence on our identity, regardless of whether we consider ourselves religious or spiritual or not. At the same time, other parts of our identity, our history, our approach to other religions and groups considered "different" will influence how we interpret that religion or belief system.

? *What religions are practised in your country?*

Religions and related social and cultural structures have played an important part in human history. As mental structures, they influence the way we perceive the world around us and the values we accept or reject. As social structures, they provide a supporting network and a sense of belonging. In many cases, religions have become the basis of power structures and have become intertwined with it. History, remote and recent, is full of examples of "theocratic" states, be they Christian, Hindu, Muslim, Jewish or other. The separation between state and religion is still recent and only partly applied: there are official state religions in Europe and de facto state religions. In most cases this does not pose a particular problem as long as it is tempered by values of tolerance.

Statistics on religion or belief adherents can never be very accurate, considering the dynamic nature of this pattern as well as the fact that many people among us live in contexts where freedom of religion and belief is not enjoyed. The statistics below are, therefore, intended to exemplify the diversity of the global picture. The figures indicate the estimated number of adherents of the largest religions[4]:

African Traditional and Diasporic:	100 million
Baha'i:	7 million
Buddhism:	376 million
Cao Dai:	4 million
Chinese traditional religion:	394 million
Christianity:	2.1 billion
Hinduism:	900 million
Islam:	1.5 billion
Jainism:	4.2 million
Judaism:	14 million
Neo-Paganism:	1 million
Primal-indigenous (tribal religionists, ethnic religionists, or animists):	300 million
Rastafarianism:	600 thousand
Shinto:	4 million
Sikhism:	23 million
Spiritism:	15 million
Tenrikyo:	2 million
Unitarian-Universalism:	800 thousand
Zoroastrianism:	2.6 million

The number of secular, non-religious, agnostic and atheists is estimated at 1.1 billion.

KEY DATES

27 January
Holocaust Memorial Day
21 March
International Day
for the Elimination
of Racial Discrimination
15 May
International Day
of Conscientious Objection
21 May
World Day for Cultural Diversity
for Dialogue and Development
9 August
International Day
of Indigenous People
21 September
International Day of Peace
16 November
International Day for Tolerance

I regard irreligious people as pioneers.

Anandabai Joshee, the first Hindu woman and first Indian woman to receive a medical degree

Every dictator uses religion as a prop to keep himself in power.

Benazir Bhutto

Which religions are missing in this list?

Different religions and beliefs have long existed in the European region as well. In some historical periods, Europe has provided refuge to persecuted religious groups and allowed a diversity of religions and beliefs to flourish. At other times, however, European countries have fallen prey to fanaticism and been engrossed in "religious wars", such as the Thirty Years War of 1618-1648 that led to the slaughter of one-third of the continent's population.

The misuse, or abuse, of religious arguments has led to the justification of painful conflicts and wars, persecutions and intolerance. Regardless of how we understand these historical legacies, a wide range of religions and beliefs exist in Europe and they have and continue to have an impact on our societies. In this way, religion and belief are important factors to consider in relation to young people and youth work because, directly or indirectly, they have an impact on young people's identity and sense of belonging.

Freedom of religion or belief in human rights instruments

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Universal Declaration of Human Rights, Article 18

Never impose on others what you would not choose for yourself.

Confucius

This was later confirmed in the International Covenant on Civil and Political Rights as well as in several regional binding human rights documents, such as the African Charter on Human and People's Rights (Article 8) or the European Convention on Human Rights and Fundamental Freedoms (Article 9).

The UN Human Rights Committee emphasises that this freedom is "far-reaching and profound", that it "encompasses freedom of thought on all matters, personal conviction and the commitment to religion or belief, whether manifested individually or in community with others", that the freedom for conscience should be equal to that for religion and belief and that protection is for "theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief".[5] Accordingly, any serious belief or conviction – whether a person is Sikh, against hunting, pacifist, Mormon, vegan or ideologically driven by activism against climate change – can be protected within this right.

This freedom in international law was historically focused on the religious liberty of minority communities. Today, laws securing freedom of religion and belief are no longer focused on the need to maintain the status quo in order not to undermine regional security, but spotlight a number of concerns including non-discrimination, equality and dignity. Championing this freedom has societal as well as individualist rationales, allowing people the scope to (openly) seek, (vigorously) discuss and (freely) uphold the beliefs that they choose, alone or along with others. Achieving an enabling environment for this freedom requires not only non-interference on the grounds of religion or belief by the state but positive measures to be taken to achieve and maintain such an environment in society at large. In practice, this should include, for example, the possibility to make available places of worship or to provide moral and religious education.

That which you hate to be done to you, do not do to another.

In a papyrus from Ancient Egypt

Are you a member of any religious community? How did you get involved?

As with all other human rights, this freedom does not "trump" other freedoms and it sometimes finds itself in tension with other human rights, such as freedom of opinion and

expression and freedom from discrimination on the grounds of sex or sexual orientation. This is reflected for example in the way Article 9 of the European Convention on Human rights is structured: there is an absolute protection of the right to religious belief, conscience and thought, but the manifestations only enjoy a qualified protection in so far as they do not violate other human rights.

Do not do to others what would anger you if done to you by others.

Isocrates

European Convention on Human Rights and Fundamental Freedoms

Article 9

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or the protection of the rights and freedoms of others.

Freedom of religion and belief – including freedom to change religion – is essential to all of us, in our search for meaning, our full development, our identity and our expression as members of a community or communities. Whether we have a firm religion or belief, whether we are undecided, or even if we do not really care much for religion or belief, this freedom matters to people and the societies they build.

? *Are there any communities in your country that do not enjoy the same level of freedom of religion and belief as others?*

Challenges to and violations of the freedom of religion or belief

Throughout religious history, many religious and societal features have been embedded in the environment where a particular religion was practised, and they are reflected in culture and politics. Many pieces of literature, poetry, art and music, dress codes and ways of organising life together have been drawn from religions. Religion has made a strong imprint on culture, which can be seen, for example, on holy days, at feasts, in marriage ceremonies, burial practices, pilgrimages, the wearing of religious symbols (e.g. jewellery or dress codes), or in physical alterations to the body, such as male circumcision.

The influence of religions may become even stronger when nations adopt a state religion or religious ideology. In such situations, religion and religious arguments may become confused with the political, economic or social reasoning.

Religious groups must tolerate, as other groups must, critical public statements and debate about their activities, teachings and beliefs, provided that such criticism does not amount to intentional and gratuitous insult and does not constitute incitement to disturb the public peace or to discriminate against adherents of a particular religion.

Venice Commission of the Council of Europe

The extent to which freedom of thought, conscience and religion allow distinctive practices of a community of believers to diverge from those of the rest of the society is often debated within the human rights community. Examples of this include attitudes towards women in religious leadership positions, traditional ceremonies involving children, laws surrounding marriage, divorce or burial, prohibition on the depiction of divine beings or other religious figures, and so on.

In such contexts, the human rights bodies would criticise harmful practices, regardless of whether they were traditionally condoned by particular cultures, nations or religions. Such criticism is not an attack on culture, nationality or religion but an attempt to strike a balance between the right to one's religions and belief and other human rights, since several of these practices can result in serious human rights abuse. Harmful traditional practices include female genital mutilation, son-preference (which can manifest itself in sex-selective abortion, failing to care for newborn girls, discrimination in education in favour of sons, discrimination in nutrition), arranged or forced marriages, marriage of children, dowry-related crimes and crimes justified

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not.

Bahá'u'lláh

by "honour", exclusion or limitation of some rights of non-adherents to a more powerful religious group in a given community, segregation according to religious lines, and so on. Such practices disproportionately affect women and children: invoking tradition is used to justify discrimination on the basis of gender and age. Furthermore, in several cases, situations which, from a human rights perspective, are a violation of human dignity, remain unrecognised, taboo and unpunished. Few of these practices are based on religious precepts; the fact that they are deeply anchored in culture and tradition do not make ending them any easier. Changes have to come through legislative change, education and empowerment.

Throughout history, religions have played a crucial role in imposing limitations on human action in order to protect the physical and psychological integrity or dignity of other people. Yet, even though religious philosophies have contributed to the development of a conscience of human rights and dignity, the human rights related to religion and belief are no more exempt from the tensions and contradictions that are present in human rights instruments, than are other rights. As seen in the case of harmful traditional practices, sometimes convictions or beliefs are used to justify outright physical harm with severe health consequences.

? *Are there religious practices in your community/ies that you consider harmful?*

Discrimination and intolerance on grounds of religion or belief

Hurt not others in ways that you yourself would find hurtful.

Udanavarga

Religious intolerance can be observed at different levels: among adherents of the same religion (intra-religious intolerance); between one religion or religious attitude and another, manifesting itself in various forms of conflicts between persons and groups of persons (inter-religious intolerance); in the form of confrontational atheism or confrontational theism, which are intolerant of free choice and practice of other religions or belief commitments; or in the form of anti-secularism. Religious intolerance is often confused with xenophobia and other forms of discrimination; sometimes it is also used to justify discrimination.

Most human rights violations related to freedom of religion and belief are also related to freedom from discrimination. Discrimination on the grounds of religion and belief is contrary to human rights but it is nonetheless experienced daily by many people across Europe. The fact that religion and belief are often confused with culture, nationality and ethnicity makes it more complicated but also more painful on an individual level: you may be discriminated against on the grounds of religious affiliation even if you happen not to believe in the religion you are associated with.

Discrimination and intolerance impact negatively on society as a whole, and particularly on young people who experience it. Such effects include:

- Low self-esteem
- Self-segregation
- Internalised oppression
- Disengagement from school activities
- Non-fulfilment of their potential
- Attraction to violent extremist ideologies
- School drop-out
- Health problems / depression[6]

Religious intolerance is also used to feed hatred in, and to contribute to, armed conflicts, not so much because it is the cause of conflict but because religious belonging is used to draw dividing lines, as armed conflicts in the Balkans and Caucasus demonstrate. The consequences of international terrorism and the "wars on terrorism" have been particularly devastating in Europe and beyond, notably because religious intolerance becomes mixed with xenophobia and racism.

No single social group, religion or community has the monopoly of discrimination. Even though the levels of protection of the freedom of religion and belief vary significantly across the member states of the Council of Europe, religious intolerance and discrimination affects everyone in Europe.

Intolerance and discrimination against Muslims (Islamophobia)

Of particular concern in several European countries is the rise of Islamophobia, the fear and hatred of Islam, resulting in discrimination against Muslims or people associated with Islam. Islam is the most widespread religion in Europe after Christianity and the majority religion in various member states of the Council of Europe. The hostility towards Islam as a religion and to Muslim people, particularly following the "wars on terror", has revealed deep-rooted prejudices against Muslims in many European societies. With the perception of the religion of Islam as being associated only with terrorism and extremism, Islamophobia has contributed to negative views of Islam and Muslims, wrongly generalising militant religious extremism and ultra-conservatism onto all Muslim countries and Muslim people. This intolerance and stereotyped view of Islam has manifested itself in a number of ways, ranging from verbal or written abuse of Muslim people, discrimination at schools and workplaces, and psychological harassment or pressure, to outright violent attacks on mosques and individuals, especially women who wear headscarves.[7] In this context, mass-media has played a role, offering at times representations of Muslim people which were distorted, if not outright stereotyped and defamatory.

Like other victims of discrimination grounded on religious affiliation, discrimination against Muslims may overlap with other forms of discrimination and xenophobia, such as anti-immigrant sentiments, racism and sexism.

For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.

Saint Paul

Six recurring prejudices about Muslims

All the same: Muslims are seen as all being much the same as each other, regardless of their nationality, social class and political outlook, and of whether they are observant in their beliefs and practice.
All are motivated by religion: It is thought that the single most important thing about Muslims, in all circumstances, is their religious faith. So, if Muslims engage in violence, for example, it is assumed that this is because their religion advocates violence.
Totally "other": Muslims are seen as totally "other": they are seen as having few if any interests, needs or values in common with people who do not have a Muslim background.
Culturally and morally inferior: Muslims are seen as culturally and morally inferior and prone to being irrational and violent, intolerant in their treatment of women, contemptuous towards world views different from their own, and hostile and resentful towards "the West" for no good reason.
Threat: Muslims are seen as a security threat, in tacit or open sympathy with international terrorism and bent on the "Islamisation" of the countries where they live.
Co-operation is impossible: As a consequence of the previous five perceptions, it is claimed that there is no possibility of active partnership between Muslims and people with different religious or cultural backgrounds.

Guidelines for Educators on Countering Intolerance and Discrimination against Muslims, OSCE/ODIHR, Council of Europe and UNESCO.

Anti-Christian sentiments (Christianophobia)

Christianophobia refers to every form of discrimination and intolerance against some or all Christians, the Christian religion, or the practice of Christianity. Like other forms of discrimination based on religion, the perpetrators may be people from other religions – often the majority religions – as much as secular institutions. Hostility against Christians manifests itself in attacks against places of worship, verbal abuse and, particularly in countries where Christians are a minority, restrictions on building and sometimes preserving churches or monasteries.

Particularly worrying is the rise in attacks against Christians in the Middle East. A recommendation of the Parliamentary Assembly on this matter calls, amongst other things, for the need to "raise awareness about the need to combat all forms of religious fundamentalism

and the manipulation of religious beliefs for political reasons, which are so often the cause of present day terrorism. Education and dialogue are two important tools that could contribute towards the prevention of such evils"[8].

? *Have you ever experienced any bias towards you because of your religion or belief? How did you react?*

Antisemitism

As you would have people do to you, do to them; and what you dislike to be done to you, don't do to them.

Prophet Mohammed

Antisemitism – hostility towards Jews as a religious or minority group often accompanied by social, economic, and political discrimination – is an example of the combination of racism and religious discrimination. Even though the direct targets of antisemitism are Jewish people, the motivation for discrimination and violence is not necessarily based on Judaism as a religion but on Jews as a people.

Reports from human rights organisations regularly state an alarming rise in the number of antisemitic attacks accompanied, in some countries, by the rise of openly antisemitic speech in the political arena. Events include attacks against Jewish schools, "while Jewish pupils were assaulted, harassed, and injured in growing numbers on their way to and from school or in the classroom, including by their classmates. Educators report that the term "Jew" has become a popular swearword among youngsters."[9] Rather than being confined to extremist circles, Antisemitism is thus increasingly being mainstreamed.

In its Recommendation No. 9 on the fight against Antisemitism, adopted in 2004, the European Commission Against Racism and Intolerance recommends, amongst others, member states to ensure that criminal law penalises antisemitic acts such as:

- public incitement to violence, hatred, discrimination, public insults, defamation and threats aimed at a person or a grouping of persons on the grounds of their actual or presumed Jewish identity or origin
- the public expression, with an antisemitic aim, of an ideology which depreciates or denigrates a grouping of persons on the grounds of their Jewish identity or origin
- the public denial, trivialisation, justification or condoning, of the Shoah and of crimes of genocide, crimes against humanity or war crimes committed against persons on the grounds of their Jewish identity or origin
- the desecration and profanation, with an antisemitic aim, of Jewish property and monuments
- the creation or the leadership of a group which promotes Antisemitism.

Religious intolerance and discrimination is not limited to Antisemitism, Christianophobia or Islamophobia. Among the many forms of discrimination is the non-recognition of some religions and the difference of treatment between them. Religions and systems of belief can thus be banned, persecuted or closely controlled because of their alleged "sectarian" nature or their irrelevance on the grounds of being "insignificant".

It is important to recall that freedom of religion and belief includes the right to change religion and the right not to adhere to, or declare, a religion.

? *What happens if you decide to adopt a religion different from your family and community?*

Despite the growing and widespread manifestations of religious intolerance, it is important to bear in mind that religion and human rights are perfectly compatible and that only a human rights framework can secure freedom of religion and belief for all.

The history of Europe is, indeed, full of examples of violence and barbarity in the name of religion. These acts have been and are being committed by men and women, not commanded by religious precepts, but by people.

Fortunately, the history and the reality of our world is also a living evidence of the optimism of religious diversity: no single society is mono-religious and no single system of thought has ever prevailed, even under the most extreme forms of totalitarianism. Furthermore, the examples of people accepting each other despite religious difference, and often united in diversity, are many more than those of intolerance.

One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of dharma.

Brihaspati, Mahabharata

The work of the Council of Europe

The Council of Europe, White Paper on Intercultural Dialogue "Living Together as Equals in Dignity" (2008) recognises that a range of religious and secular conceptions of life have enriched the cultural heritage of Europe and notes the importance of inter-religious, intra-religious and other dialogue for the promotion of understanding between different cultures. It also emphasises that the Council of Europe "would remain neutral towards the various religions whilst defending the freedom of thought, conscience and religion, the rights and duties of all citizens, and the respective autonomy of state and religions".[10]

Promoting religious tolerance and inter-faith dialogue is also one of the priorities of the Council of Europe's youth policy. A number of events organised under the All Different – All Equal campaign in 2007-2008 developed recommendations and action plans for promoting inter-religious dialogue in European youth work, including the Istanbul Youth Declaration on Inter-Religious and Intercultural Dialogue in Youth Work[12], and the Kazan Action Plan[13]. All of these documents stress the crucial role of young people and youth organisations in contributing to the change towards religious tolerance.

The sphere of education may be a platform for tensions of human rights related to religion and belief, as in cases where the educational content has been criticised as limiting the freedom of religion and belief, or in cases where religious symbols used by schools or by students have resulted in conflicts. At the same time, education is also one of the most important spheres of life where stereotypes and prejudices can be counteracted. In this spirit, ODIHR, the Council of Europe and UNESCO published the Guidelines for Educators on Countering Intolerance and Discrimination against Muslims.[14] This document is intended to support teachers, teacher trainers, education policy experts as well as non-governmental organisations active in the field of non-formal education in their work against Islamophobia.

Learn more in Religious Diversity and Intercultural Education, the Council of Europe's reference book for schools.[11]

Religion and belief at the European Court of Human Rights

Folgerø and others v. Norway (2007)
Parents successfully appealed to the court in Strasbourg to avoid mandatory religious classes of one particular denomination of Christianity. The court found that the state was in violation of Article 2 of Protocol no. 1, which reads, "No person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions".

Lautsi v. Italy (2011)
Ms Lautsi's children attended a state school where all the classrooms had a crucifix on the wall, which she considered contrary to the principle of secularism by which she wished to bring up her children. She complained before the Court that this was in breach of Article 9 (freedom of thought, conscience and religion) and of Article 2 of Protocol No. 1 (right to education).
The Court found no violation; it held in particular that the question of religious symbols in classrooms was, in principle, a matter falling within the margin of appreciation of the state, provided that decisions in that area did not lead to a form of indoctrination and there was nothing to suggest that the authorities were intolerant of pupils who believed in other religions, were non-believers or who held non-religious philosophical convictions.

Ercep v. Turkey (2011)
This case concerned the refusal by the applicant, a Jehovah's Witness and conscientious objector, to perform military service for reasons of conscience and his successive convictions for that reason.
The Court found a violation of Article 9 and a violation of Article 6 (right to a fair trial). It
invited Turkey to enact legislation concerning conscientious objectors and to introduce an alternative form of service.

The Framework Convention on the Protection of National Minorities also protects religion as an element of the identity of minorities, "The Parties undertake to promote the conditions necessary for persons belonging to national minorities to maintain and develop their culture, and to preserve the essential elements of their identity, namely their religion, language, traditions and cultural heritage" (Article 5) and prohibits forced assimilation.

Youth work and religion and belief

Nothing which breathes, which exists, which lives, or which has essence or potential of life, should be destroyed or ruled over, or subjugated, or harmed, or denied of its essence or potential. Just as sorrow or pain is not desirable to you, so it is to all which breathe, exist, live or have any essence of life.

Acaranga Sutra

Religion is an issue that many young people deal with in their daily lives at home, in public, at work or at school. Youth work can help to make religious differences a factor of cultural enrichment for young people instead of being a source of confrontation, especially through the lenses of mutual understanding, tolerance and acceptance of difference.

Whether working at a local, regional or international level, youth workers need to be aware of the potential role and influence of religion and belief on the process of any given activity, as well as on the planned objectives of the activity. Accepting diversity is a good starting point; building on diversity as a source of strength is an excellent way to continue. A growing number of youth organisations are actively working in the field of inter-religious dialogue, promoting a dialogue between equals, and being self-critical of their own religious traditions, with the aim of increasing understanding.

Taking into consideration differences of belief and practice within the group, before and during the activity, can contribute to a better atmosphere in the group from the start. Knowing about some of the rituals and practices of different religions can be very useful and important for the good functioning and success of youth events. Consideration of dietary laws, places and times for prayer, the religious calendar and daily practices of different religious groups (e.g. the Sabbath, Friday prayers, Ramadan, Sunday celebrations, holidays) might help the organisers of youth activities provide a respectful and peaceful atmosphere as well as avoid problems of travel and of timing and efficiency of activities. The particularities of the place of the activity and the expectations of the hosting environment are equally important, in order to show respect for the needs of the group participants.

A degree of sensitivity towards religious diversity within the group would create a certain positive and motivating attitude and curiosity towards the religious practices and beliefs of others. This might also help to promote mutual respect and understanding, while helping to overcome any strong prejudices related to religious beliefs and practices.

? *What importance does religious tolerance have in your work with young people?*

Love your neighbor as yourself.

Leviticus

There is a large amount of youth work that is faith-based, and there are many faith-based youth organisations. The Council of Europe's youth sector works closely with a variety of international youth organisations that are faith-based and encourages co-operation among them. Study sessions and training activities at the European Youth Centre regularly include organisations such as:

- Ecumenical Youth Council in Europe
- European Alliance of YMCAs
- European Baha'i Youth Council
- European Fellowship of Christian Youth
- European Union of Jewish Students
- Forum of European Muslim Youth and Student Organisations
- International Federation of Catholic Youth Organisations
- International Movement of Catholic Agricultural and Rural Youth Europe

- International Young Catholic Students – International Movement of Catholic Students
- Islamic Conference Youth Forum for Dialogue and Co-operation
- Pax Christi Youth Forum
- Syndesmos – World Fellowship of Orthodox Youth
- Syriac Universal Alliance
- The European Young Women's Christian Association
- World Student Christian Federation

Some of these organisations got together within the framework of the European Youth Forum and constituted the Faith-Based Group of youth organisations in order to learn about each other, promote diversity and fight discrimination and hatred. Integrated by the European Peer Training Organisation, the European Union of Jewish Students, the Ecumenical Youth Council in Europe, the Forum of European Muslim Youth and Student Organisations, the International Federation of Catholic Youth Organisations, the International Movement of Catholic Students, Pax Christi International and the World Student Christian Federation, the Expert Group produced, in 2008, a Tool Kit on inter-religious dialogue in youth work – Living Faiths Together. The Tool Kit, published by the European Youth Forum, provides information about monotheistic religions and proposes several methodologies and activities to understand and de-construct prejudices and stereotypes related to religion and to promote inter-religious dialogue. The tool kit may be downloaded from the Internet site of the European Youth Forum (www.youthforum.org) or from the site of the co-operating organisations.

Regard your neighbour's gain as your own gain, and your neighbour's loss as your own loss.

T'ai Shang Kan Ying P'ien

Endnotes

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Related activities:
Dosta!
Memory tags
Timelines

Remembrance

Memory is what shapes us. Memory is what teaches us. We must understand that's where our redemption is.

Estelle Laughlin, Holocaust Survivor

What is Remembrance?

Remembrance: noun

- Memory or recollection in relation to a particular thing
- The action of remembering
- A memorial or record of some fact, person etc.

Oxford English Dictionary

Gross human rights violations, atrocities such as the Holocaust, slave trade, genocide, wars and ethnic cleansing, are not easily forgotten or forgiven by those who were affected. However, remembrance is more than merely just remembering: remembrance is about making ourselves keeping a memory alive, or at least not allowing ourselves to overlook horrors that have happened in the past.

When remembrance is organised by society or at official level by governments, it is often the case that people are being asked to remember something they did not even experience directly themselves. Victims or those who were affected do not need such artificial reminders: they are generally unable to forget. Official remembrance is usually organised so that others in society, those who were not directly affected, are informed and publicly acknowledge the suffering of the victims.

Official remembrance can help those who have been affected by a terrible past event to feel that society as a whole recognises their pain, condemns the actions which led to that pain, and provides some reassurance that such actions will not be repeated in the future. Remembrance can help in this way to give a sense of closure to victims, to enable them to move on from the past.

However, official recognition of such events can also be important for society as a whole. Society needs to "remember" its own history – including those events which have disrupted the lives of many – in order to learn from the past and not repeat the mistakes for which it may have been responsible. Remembrance, when done properly, can serve as a warning signal to society: it can show us how human action or inaction, bigotry, racism, intolerance, and other relatively common attitudes can lead, under certain circumstances, to events which are truly terrible.

Forgetting is not easy, even if you want to forget.

Mr. Bayijahe, survivor of the Rwanda genocide

The information in this section covers issues relating to the question of what societies should do to remember – collectively – terrible events when mass human rights violations have occurred.

Which events are officially remembered in your country?

Remembrance and human rights

There is no human right directly connected to the act of remembrance, but the type of events which society feels the need to remember are almost always those where the human rights of certain groups of individuals have been comprehensively ignored. We remember the Nazi Holocaust because Jews, Roma, disabled, homosexuals, people of particular political beliefs, and people of Slavic nationality were treated as lesser human beings and experienced violations of almost every one of their human rights. We remember wars, primarily because they are times when death visits both civilians and those involved in the fighting on a mass scale. We remember deportations or instances of ethnic cleansing not just for the fact that the victims experienced systematic violations of their human rights, but also because the violations were directed at these particular groups, and for no other reason than that the groups were viewed as sub-human, as people unworthy of the full range of human rights. We remember genocides because these are occasions when the elimination of a whole people is undertaken deliberately. The elimination is terrible but the planning, the intention to eliminate, strikes at the most basic human rights principle: that all people should be regarded as equal in dignity and rights.

That's the problem with the exceptional. The exceptional becomes the normal and then it becomes too little and then you have to make it more exceptional and more exceptional and more exceptional. And the dagger aimed at the enemy in the end is plunged inwards, perforating the very character of your own society and rupturing precisely what it is supposed to defend.

Justice Albie Sachs

Convention on the Prevention and Punishment of the Crime of Genocide

Article I: The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article II: In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

(a) Killing members of the group
(b) Causing serious bodily or mental harm to members of the group
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
(d) Imposing measures intended to prevent births within the group
(e) Forcibly transferring children of the group to another group.

Which human rights?

Mass human rights violations of the kind that deserve to be remembered nearly always involve discrimination. With violations within a country – for example, mass deportations or ethnic cleansing – this is normally easy to identify. With genocide the discrimination aspect is also clear. However, with wars between countries we rarely look at whether we are regarding people in the "enemy" country as of less value than ourselves. If we did, perhaps more effort would be made to use peace-building efforts or negotiation rather than turning to warfare.

One of the characteristics of the kind of events countries tend to remember is that they involve violations across the full range of human rights. The victims who died – those whose right to life was disregarded – are normally the ones officially remembered, or officially counted. Yet, events such as war or genocide also have an impact on huge numbers of other individuals who may "survive" but who become slower victims – often suffering long after the original event.

When the infrastructure of a country is destroyed, or when the number of refugees escaping ethnic cleansing overwhelms the services of their new host country, the "victims" of the original action multiply. New methods of warfare leave behind unexploded ordinance which kills or mutilates, leave chemical debris which causes ill-health, and leave a broken infrastructure which cannot provide for the basic needs of those who may have survived.

If we do not acknowledge the "slower" victims of terrible events and we cannot obtain an accurate picture of the total number who may have suffered, how then can we assess the con-

The Holocaust is regarded as a paradigm for every kind of human rights violation and crime against humanity; all victims are taken into consideration.

Council of Europe[1]

sequences of such actions? How can we "remember" them accurately, and how can we learn from them for the future?

Agent Orange

Agent Orange was a defoliator widely used in the Vietnam War. Its effects on the environment and on people linger on today. An estimated 4.8 million Vietnamese people were exposed to Agent Orange, resulting in 400,000 people being killed or maimed, and 500,000 children being born with birth defects. In 2010, victims were still seeking justice and compensation from courts in the United States of America.

? *Which victims of the Second World War are "counted" in your country? Can you think of others whose lives were cut short but do not feature in the official count?*

Forgetting human rights

This sin will haunt humanity to the end of time. It does haunt me. And I want it to be so.

Jan Karski, who took the message about the Polish Ghetto to the wartime Allies, and was disbelieved.

When terrible events are given "official" status as something society should never forget, survivors or people who were affected by the events can have some comfort that society has acknowledged that the action was wrong. They can also have some hope that they are no longer regarded as a group of people whose rights can be disregarded. Sadly, many peoples around the world do not receive even this small comfort: the number of terrible events which societies do not remember far outnumber those which we acknowledge and commemorate.

There are some events that are remembered, but which we do not necessarily recall or know about in any detail:

- How much do we really know about the terrible details of the slave trade, the numbers killed and the appalling conditions in which slaves were deported and made to work?
- Across Europe, we remember the Second World War and the mass killing of Jews, but how many people remember the other groups that were targeted by the Nazis? Are we aware that as a percentage of the population, the Roma lost as many if not more of their members than the Jews?
- How much do we recognise the role that our own country played in the Second World War – whichever side it fought on? Wars are terrible times and it sometimes seems that any means are justified to bring war to an end, or beat the enemy. Yet there are standards even during times of war, and the mass bombings of German towns, where hundreds of thousands of civilians were killed, almost certainly violated these standards.
- How do we perceive the crimes of Stalinism, including massive deportations and famine? Who should remember them today?
- What do we do about the remembrance of the Genocide of Armenians and other Christians during the final years of the Ottoman Empire?
- How much do we really care to know about the effects of colonialism in African countries, for example Congo or Algeria? How much do we prefer not to know?

Our future is greater than our past.

Ben Okri

? *How many of the events listed below have you heard about? Can you think of other similar types of atrocities which your own country was involved in?*

There are other events which are barely remembered at all, even by countries which played a part in causing them – and even when past suffering has continued to play a role in violations of rights experienced to this day:

- In 1966 Nigeria suffered a civil war and attempts were made to completely rid Nigeria of Biafrans. Every means possible was used to exterminate and cleanse the country of all traces of Igbo and Easterners. The U.K., Russians, East Germans and Egyptians also participated in what led to the killing and torture of millions of Biafran people.[2]

- The population of North America before Columbus' arrival in 1492 is estimated at between 1.8 million and 12 million. Over the following four hundred years, their numbers were reduced to about 237,000. Many Native Americans were directly murdered by European colonisers; others died from diseases which were introduced by the colonisers.

  "…European Christian invaders systematically murdered additional Aboriginal people, from the Canadian Arctic to South America. They used warfare, death marches, forced relocation to barren lands, destruction of their main food supply – the Buffalo – and poisoning. Some Europeans actually shot at Indians for target practice."[3]

We only become what we are by the radical and deep-seated refusal of that which others have made of us.

Jean-Paul Sartre

- In 1885, the Congo became part of Belgium, by decree of Prince Leopold. Vast supplies of rubber helped to make the king one of the wealthiest people in the world. But in some areas, up to 90% of the population were wiped out because they interfered with attempts to satisfy increasing demand for rubber.

  "Villagers were flogged publicly, burnt to death and their hands were cut off if they didn't produce enough rubber. Soldiers were ordered to cut off the hands of all those they killed as proof that they did not waste the ammunition they had been given. In fact every soldier was supposed to produce a right hand for every shot fired."[4]

- In 1944, almost the entire Chechen population was deported over a few days, in the middle of winter, on a journey lasting 2 or 3 weeks. They were loaded into cattle trucks and only allowed to take 3 days' worth of rations. Between a third and a half of the entire nation are thought to have died either on the road or afterwards in exile. Other ethnic groups from the Caucasus also suffered deportation on a mass scale, as did Poles, Volga Germans, people from the Baltic States and the Crimean Tartars.

Deportation of Chechen people

European Parliament recommendation to the Council on EU-Russia relations
[The European Parliament] Believes that the deportation of the entire Chechen people to Central Asia on 23 February 1944 on the orders of Stalin constitutes an act of genocide within the meaning of the Fourth Hague Convention of 1907 and the Convention for the Prevention and Repression of the Crime of Genocide adopted by the UN General Assembly on 9 December 1948[5]

Protecting human rights through remembrance

The connection between remembrance and human rights ought to extend both backwards and forwards in time. Terrible events which have been brought about through human action or inaction deserve to be remembered partly as a sign of respect to the victims who perished or otherwise suffered in the past. Yet the forward-looking aspect of remembrance is equally important, and much more often neglected, particularly when it involves the need to recognise our own role in causing terrible events.

All who have taken seriously the admonition "Never Again" must ask ourselves – as we observe the horrors around us in the world – if we have used that phrase as a beginning or as an end to our moral concern.

Harold Zinn, historian

Official remembrance is normally organised by governments, and governments are not always prepared to admit to past mistakes or to having undertaken actions which have had severe consequences in terms of human rights. Countries tend to remember their own victories and their own victims, but they very rarely acknowledge the victims of other countries. A US General made the famous statement at the start of the Afghanistan conflict that "we don't do body counts". He meant that we do not count the Afghan victims of the war, but of course every country "counts" their own victims, whether military or civilian. How many of the countries currently involved in the conflict in Afghanistan have tried to keep a record of civilian casualties in that country, let alone of all casualties?

If remembrance is to help us avert future mass violations of human rights, we need to be honest about looking at ourselves! We need to be aware of the consequences of official policies in our country which may bring about violations of human rights in other countries. We need to acknowledge mistakes we may have made in the past and notice those we may be committing now. Only then can we begin to learn from them.

? *Do any of the official remembrance events or memorials in your country recall mistakes or crimes committed by your own government?*

Restoring justice

Unable to forget

The fascists destroyed our lives, so that even today we are unable to forget. Today we wander through the whole of Europe, searching for what the fascists took from us. Among us there are children who have Romani mothers and German fathers – children whose mothers were raped and came into the world that way, children like J.S. and A. who wander with us as Roma and not as Germans. They also are seeking a place where they can stay and lead meaningful, dignified lives.

Sefedin Jonuz

It's very hard to build a democracy that respects the rule of law when people who have committed mass crimes are not punished and are allowed to walk around the streets.

Human Rights Watch

The Nazi holocaust, together with the Second World War itself, is probably the best "remembered" event throughout Europe. Yet the Roma, who were one of the most targeted and victimised groups, are still a people who suffers terrible discrimination throughout Europe. In the past few years, in numerous Council of Europe states, we have seen violations of Roma rights, which have been condemned by international human rights bodies. Clearly, our methods of "remembering" the holocaust – and learning from it – seem to have been inadequate.

There are generally believed to be four essential elements in restoring justice to victims of terrible crimes:

1. Acknowledge the crime
2. Condemn the actions which led to it
3. Compensate the survivors
4. Remember what happened, so that the actions are not repeated.

Acknowledge

The sacrifice they commemorated was entirely male and military. The cemeteries were not designed as places to remember the sacrifices of women, children, refugees or animals. Their design commemorated death, but not the other perspectives of the combatants' lives – fear, filth, boredom – nor humour, camaraderie, or resignation.

Sonia Batten

Acknowledging what has happened helps people – individuals and countries – come to terms with the past and helps them to move on socially, politically and economically. An acknowledgment might be a formal apology by a state. In South Africa after the Apartheid era, in Morocco, Chile and Argentina, and in the former Yugoslavia the process of acknowledging responsibility for the atrocities has been greatly helped by truth and reconciliation processes.

Injustices cannot be remedied if they are not acknowledged. The suffering of Roma people has barely been acknowledged. If it was, perhaps governments across Europe might take stronger measures to assist a people whose memories are still raw; and perhaps they would do more to stamp out continuing discrimination against them.

Condemn

When crimes are committed, there is a need for a full investigation, and for those responsible to be condemned and brought to trial. Since the setting up of the International Criminal Court – and the possibility that crimes of genocide can now be heard – there is a chance that mass human rights violations can be considered properly, and condemnation can follow. However, it

is important that the Court is seen to be thoroughly objective, and that it does not fall into the errors committed by the Nuremberg Trial, seen by many as engaging in "victor's justice". Proper condemnation should consider the role of all parties to any conflict or any act of genocide – whether or not it seems clear to outsiders that one party was primarily to blame.

The International Criminal Tribunal for the former Yugoslavia (ICTY) was criticised by many for not considering the NATO bombing campaign, despite evidence from Amnesty International and other human rights organisations that war crimes had been committed by both sides.

? *Should those who claim to be acting to protect human rights be condemned if they also violate human rights?*

Compensate

Since the Second World War, Germany has enacted a number of laws providing compensation for people who suffered persecution at the hands of the Nazis. In 1951 Konrad Adenauer, the Federal Republic of Germany's first Chancellor, stated: "In our name, unspeakable crimes have been committed and demand compensation and restitution, both moral and material, for the persons and properties of the Jews who have been so seriously harmed…" However, it was only in 1979 that Nazi persecution of the Roma was identified as being racially motivated. Although they then became eligible to apply for compensation for their suffering, many had already died.

Many other examples abound, such as the women who were raped during wars in former Yugoslavia and who have not received any compensation for this.

Remember

Even once an event has become worthy of official remembrance – and victims have been acknowledged as genuine victims – the way that remembrance is organised, and the messages put out to society, can fail to identify the "correct" lessons to be learned. If we had really been successful in remembering slavery and other crimes of the colonial era, would countries which committed these crimes not have made sure that their people were fully aware of the extent of suffering caused? If official memories of the Second World War had been honest, would we not also acknowledge the war crimes committed by the Allied forces? And if we had been successful in remembering the holocaust itself, would we not have recognised the suffering of the disabled, homosexuals and the Roma? Yet these three groups continue to be some of the most discriminated against across the whole of Europe.

? *What do you think were the "real" lessons of the Nazi holocaust?*

The suffering of the Jews is well known and well acknowledged. However, apart from acknowledging the appalling and criminal suffering experienced by this group, the real lessons of the holocaust must surely also be about discrimination against any group. It is important, in recognising past crimes, that former victims are not excused from current human rights violations. Otherwise the lessons of the holocaust become simply that the Jewish people should never again suffer in the way they did – and not that no-one else must suffer.

Without acknowledgement, condemnation, compensation and remembrance, it is likely that the memory of injustice and mass human rights violations will be used to justify actions. The manipulation of collective memories for the purpose of national political agendas remains a serious threat across Europe. The polemics raised in Spain about restoring dignity to the victims of the Spanish civil war, and the tensions between and within Armenia and Turkey about the enforced mass displacement, with the ensuing deaths as well as the outright killings of

KEY DATES

27 January
International Day of Commemoration in Memory of the Victims of the Holocaust
8 March
International Women's Day
21 March
International Day for the Elimination of Racial Discrimination
7 April
Day of Remembrance of the Victims of the Rwanda Genocide
1 May
International Workers Day
5 May
Europe Day
8-9 May
Time of Remembrance and Reconciliation for Those Who Lost Their Lives during the Second World War
21 May
World Day for Cultural Diversity for Dialogue and Development
26 June
United Nations International Day in Support of Victims of Torture
18 July
Nelson Mandela International Day
2 August
International Remembrance Day of the Roma Holocaust, the Porrajmos
6 August
Hiroshima Day
9 August
International Day of the World's Indigenous People
23 August
International Day for the Remembrance of the Slave Trade and its Abolition
23 August
European Day of Remembrance for Victims of Stalinism and Nazism
21 September
International Day of Peace
9 November
International Day Against Fascism and Antisemitism
29 November
International Day of Solidarity with the Palestinian People
2 December
International Day for the Abolition of Slavery

ethnic Armenians in 1915 under the Ottoman Empire, are only two examples of the risk of using memory for creating further dissention and conflict.

Oral History

Oral history methodology focuses on people as the agents of history and uses memory as a means of making sense of the past in the present. By putting together personal memories and stories from various sides in conflict, oral history focuses on people while promoting multiple perspectives in history and supporting reconciliation. Remember for the Future is a project of DVV International (German Adult Education Association) that uses oral history to support reconciliation and dialogue; the project has focused on South Eastern Europe, but has evolved to other regions and partners, including Armenia and Turkey and the Russian Federation.[6]

The Council of Europe's work

Education

We want the memorials to be centres for the exchange of ideas, not collections of bones.

Ildephonse Karengera, Director of Memory and Prevention of Genocide in Rwanda

The Council of Europe, which emerged from the ruins of the Second World War, has defined its fundamental objectives with a view to countering the totalitarian ideologies that dominated the first half of the 20th century and their corollaries: intolerance, separation, exclusion, hatred and discrimination. The values which the Council of Europe stands for – democracy, human rights and the rule of law – are part of a preventive post-war effort which guarantees the construction of a European society striving to learn to respect the equal dignity of all, thanks to, among other things, intercultural dialogue.

Since 1954, the European Cultural Convention has highlighted the importance of teaching the history of all the member States in its European dimension, in order to foster mutual understanding and to prevent such crimes against humanity happening again. It was in the framework of the Learning and Teaching about the History of Europe in the 20th Century project in schools that the Holocaust theme found its place.

In 2001, the Council of Europe introduced a Day of Remembrance of the Holocaust and for the Prevention of Crimes against Humanity, with the aim of developing and firmly establishing the teaching of this subject throughout Europe. There is not one specific date for the European Day of Remembrance. Each member state should choose a date that corresponds with its national history and in this way ensure that pupils are aware that it is their own cultural heritage which is being referred to.

The Parliamentary Assembly has regularly called for multi-perspectivity in history teaching. In its recommendation 1880 (2009), the assembly reaffirmed that "history also has a key political role to play in today's Europe. It can contribute to greater understanding, tolerance and confidence between individuals and between the peoples of Europe or it can become a force for division, violence and intolerance". History teaching can be a tool to support peace and reconciliation in conflict and post-conflict areas. The recommendation stresses that there can be many views and interpretations of the same historical events and that there is validity in a multi-perspective approach that assists and encourages students to respect diversity and cultural difference, instead of conventional history teaching, which "can reinforce the more negative aspects of nationalism".

Historical controversies should not hold human rights hostage. One-sided interpretations or distortions of historical events should not be allowed to lead to discrimination of minorities, xenophobia or renewal of conflict. New generations should not be blamed for what some of their forefathers did.

Thomas Hammarberg, Council of Europe Human Rights Commissioner

Shared Histories for a Europe Without Dividing Lines is a history project that is being implemented with historians, curriculum designers, textbook authors, writers of other pedagogical materials and history teacher trainers. The project seeks to highlight the common historical heritage of peoples in Europe through better knowledge of historical interactions and convergences, with the aims of conflict prevention and gathering support for reconciliation processes.

The Council of Europe sees the passing on of the remembrance of the Holocaust and the prevention of crimes against humanity as going hand-in-hand with promoting its fundamental values and intercultural dialogue. Proposals for actions include special events, the training of

executives of youth movements, youth associations and specialised NGOs and giving particular attention to combating Holocaust denial and revisionism. This will take place through ad hoc training for teachers dealing with the attitudes of vulnerable teenagers in search of their identity and likely to be influenced by exclusion demagoguery or fascinated by the horrors of the Holocaust. At the same time thought will have to be given to the use of the new means of communication used especially by youth, for networking and for passing on the message through "multipliers".

… everything possible should be done in the educational sphere to prevent recurrence or denial of the devastating events that have marked this century, namely the Holocaust, genocides and other crimes against humanity, ethnic cleansing and the massive violations of human rights and of the fundamental values to which the Council of Europe is particularly committed.

Council of Europe Committee of Ministers[7]

Youth

Remembrance is relevant for young people. Apart from involvement in armed conflicts – as perpetrators or targets of human rights violations – young people are the primary target of remembrance activities and projects because it is through them that reconciliation and dialogue should be exerted. Many international youth organisations have therefore been created in order to overcome hatred and prejudice; international solidarity is thus meant to replace nationalist and xenophobic views on the world. The creation of the Franco-German Youth Office in 1963 is an example of the commitment to reconciliation and the role young people play in it. The office was set up by France and Germany to promote dialogue and exchange between French and German youth, but nowadays it also involves other countries.

? *What, in your country's history, do you feel you are also responsible for?*

Youth organisations are traditionally active, directly and indirectly, in remembrance activities with young people. Organisations representing young people belonging to minorities in Europe are carriers of memory and identity of these communities Consequently they have both a direct educational function for their members and a role as representatives of the minorities within the wider society. Other youth organisations are active in informing and raising awareness about major human rights violations and in promoting reconciliation and dialogue. Both the European Youth Centre and the European Youth Foundation actively support such activities. These include awareness and learning from and about the Holocaust, the Armenian and Rwandan genocides, co-operation and peace building across different communities and engaging in dialogue with the "other sides" in conflict, such as in the Youth Peace Camp. The European Union of Jewish Students, in co-operation with other organisations, has initiated a series of educational activities on genocide by putting together the work on Holocaust with other genocides, including those in Rwanda and in Darfur.

A people without memory are in danger of losing their soul.

Ngugi wa Thiong'o

The Roma Youth Action Plan foresees an important dimension of strengthening Roma youth identity; this includes knowledge about Roma history and language, both within and outside Roma communities, such as activities on International Roma Day and Roma and Sinti Genocide Remembrance Day.

Break them with the pressure of propaganda or break them with torture. Don't allow them to die; don't allow them to deteriorate to the point where it's no longer possible to question them.

Interrogator's Manual, Cambodia

Endnotes

1 www.coe.int/t/dg4/education/remembrance/archives/dayRemem_en.asp
2 http://ositaebiem.hubpages.com/hub/BIAFRA-THE-FORGOTTEN-GENOCIDE
3 www.religioustolerance.org/genocide5.htm
4 http://globalblackhistory.blogspot.co.uk/2012/02/forgotten-history-king-leopold-and.html
5 European Parliament, (2003/2230(INI))
6 www.historyproject.dvv-international.org
7 Recommendation Rec(2001)15 of the Committee of Ministers to member states on history teaching in twenty-first-century Europe

Related activities:
3 Things
Chahal vs UK
Dosta
How much do we need?
Language barrier
Memory tags
Terrorism
Throwing stones
Violence in my life

War and Terrorism

That until the basic human rights are equally Guaranteed to all, without regard to race
Dis a war
That until that day
The dream of lasting peace, world citizenship
Rule of international morality
Will remain in but a fleeting illusion
To be pursued, but never attained
Now everywhere is war, war.

Bob Marley[1]

All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or any other manner inconsistent with the Purposes of the United Nations

Article 2 (4) of the UN Charter

War, terrorism and human rights

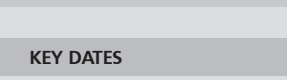
Acts of war or terrorism challenge the human rights framework almost to the point where it seems to collapse. It is hard to see any place for human rights when human life is deliberately targeted, or where it is seen as "collateral damage" in the course of mass bombing campaigns, which either directly or indirectly lead to sickness, disease, suffering, destruction of homes, and death. In times of war, particularly wars which last for years on end, every human right appears to be affected adversely. Health systems break down, education suffers, and home, work, supplies of food and water, the legal system, freedom of the press and free speech, and accountability for abuses by the state – or by the "enemy" state – all see restrictions, if they do not disappear completely. However poor protections were in peacetime, the rights of children, women, minority groups and refugees will almost certainly be poorer still in times of war.

The protection offered by the human rights conventions does not cease in case of armed conflict[2].

International Court of Justice

War and terrorism are indeed a breakdown of humanity, acts which seem to undermine and sideline the values at the heart of human rights – and the legal system which protects them. However, even in the midst of such a breakdown, human rights continue to operate, albeit in a weakened state, and although they cannot fix all evils, they can provide some minimal protection and some hope for justice.

Wars and national emergencies allow for states to "derogate" from – or temporarily put aside – some of their human rights commitments. However, certain human rights, such as the right to life or the right to be free from torture, inhuman and degrading treatment can never



be put aside. These are regarded as so important and so fundamental that they should be observed even when a state's security is at risk.

A judgment of the European Court of Human Rights in 2011[3] (*Al-Skeini and Others v. the UK*) found that the United Kingdom had been in violation of Article 2 of the European Convention on Human Rights, providing for the right to life, in its treatment of a number of civilians while carrying out security operations in Basra, Iraq. The case was the first of its kind in finding that the European Convention applied in times of war, in foreign territories, and over the whole region for which a signatory to the Convention had effective control. Other cases have found that the treatment given to prisoners in detention camps amounted to torture.

When is a war a war?

In many ways war and terrorism are very similar. Both involve acts of extreme violence, both are motivated by political, ideological or strategic ends, and both are inflicted by one group of individuals against another. The consequences of each are terrible for members of the population – whether intended or not. War tends to be more widespread and the destruction is likely to be more devastating because a war is often waged by states with armies and huge arsenals of weapons at their disposal. Terrorist groups rarely have the professional or financial resources possessed by states.

Apart from the methods used and the extent of the violence, however, war and terrorism are also seen differently by international law. The differences are not always clear-cut and even experts may disagree about whether a violent campaign counts as terrorism, civil war, insurgency, self-defence, legitimate self-determination, or something else.

? *In the 20th century, Chechens, Abkhaz, Kurds, Palestinians and Irish Nationalists have all seen themselves as fighting a war against a colonising nation. Nation states have always regarded the actions of such groups as terrorism. How can we decide which is the right term?*

Problems in defining war

Wars are sometimes defined by the fact that they take place between nation states: but where does that leave civil war, or the so-called "War on Terrorism"? Sometimes a formal declaration of war is taken as defining an act of war, but that excludes low-level bombing campaigns which take place over a number of years, such as the United States' attacks on the borders of Pakistan or in the no-fly zones declared over Iraq in the 1990s.

Should a definition of war include economic or trade wars, both of which may be enormously destructive in terms of human life? Are sanctions a form of war? UNICEF estimated that the sanctions on Iraq in the 1990s led to the deaths of over half a million children (and many adults).

? *Carl Von Clausewitz, a Prussian military general, defined war as follows: "War is thus an act of force to compel our enemy to do our will." Do you agree with this as a definition?*

KEY DATES

12 February
Red Hand Day
24 April
Remembrance of the Armenian Genocide
8-9 May
Remembrance and Reconciliation for Those Who Lost Their Lives during the Second World War
15 May
International Day of Conscientious Objection
21 May
World Anti-Terrorism Day
29 May
International Day of United Nations Peacekeepers
6 August
Hiroshima Day
21 September
International Day of Peace
6 November
International Day for Preventing the Exploitation of the Environment in War and Armed Conflict

You can no more win a war than you can win an earthquake.

Jeanette Rankin[4]

What is terrorism?

Terrorism is intimidation with a purpose: the terror is meant to cause others to do things they would not otherwise do.

Igor Primoratz

Terrorism is another of those terms that everyone seems ready to use, but no-one can agree on an exact definition. Even the experts continue to argue about the way the term should be applied, and there are said to be over a hundred different definitions of terrorism, not one of which is universally accepted.

This lack of agreement has very practical consequences: to take just one example, the UN has been unable to adopt a convention against terrorism, despite trying for over 60 years to do so, because its member states cannot agree on how to define the term. The UN General Assembly tends to use the following in its pronouncements on terrorism:

> "Criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them."[5]

Ancient Terrorists

The three most famous "terrorist" groups existing before the 18th century were religiously inspired, (and all had names which passed into the English language as words associated with their acts: fanatics are known as zealots, assassins are murderers, and thugs are violent or brutish individuals).

- The Sicarii, otherwise known as the Zealots, were a Jewish movement in the 1st century who tried to expel the Romans from Palestine. They used ruthless methods, including mingling in crowds at public gatherings and stabbing their victim before disappearing back into the crowd.
- The Assassins were a medieval Shia Muslim sect who aimed to purify Islam, and targeted prominent religious leaders, using similar methods to the Sicarii in order to gain publicity.
- The Thugi (Thuggee) were an Indian group sometimes classified as a cult or sect, which operated over the course of about 600 years, brutally murdering travellers by strangulation, and according to very specific rules. They are the longest lasting such group, and were eliminated in the 19th century largely as a result of recruiting informants from within the group.

? *Should the threat to use a nuclear bomb be classed as terrorism?*

Terrorism: a classification

Some of the following criteria have been seen as important in deciding whether an act is one of "terrorism". Be aware that the experts do not all agree!

- **The act is politically inspired**
  An act of terrorism normally has an end goal which is "bigger", and more strategic than the immediate effect of the act. For example, a bomb attack on civilians is meant to change public opinion in order to put pressure on the government.

- **The act must involve violence or the threat of violence.**
  Some think that the mere threat of violence, if genuinely believed, may also be an act of terrorism, because it causes fear among those at whom it is directed, and can be used for political ends.

Act of Terrorism = Peacetime Equivalent of War Crime

A.P. Schmid, in a 1991 report to the UN Crime Branch

- **An act of terrorism is designed to have a strong psychological impact.**
  Terrorist acts are often said to be arbitrary or random in nature, but in fact groups tend to select targets carefully in order to provoke the maximum reaction, and also, where possible, to strike at symbols of the regime.

• **Terrorism is the act of sub-state groups, not states.**
This is probably the most widely disputed among different observers and experts. Nation states tend to use this as the essence of a terrorist act, but if we limit terrorist acts to sub-state groups, then we have already decided that a violent act carried out by a state cannot be terrorism, however terrible it may be!

• **Terrorism involves deliberately targeting civilians.**
This criterion is also disputed by many experts, since it rules out the possibility of attacks against military personnel or other state officials such as politicians or the police being classified as terrorist attacks.

? *Can you define terrorism? How would you distinguish acts of terrorism from other forms of violence?*

Can states commit terrorism?

The word terrorism was first used to describe the "Regime de la Terreur" (the Reign of Terror) in France in the last decade of the 18th century, and in particular, the period from 1793-1794 under Maximilien Robespierre. These years were characterised by the use of violent methods of repression, including mass executions authorised by the Revolutionary Tribunal, a court set up to try political offenders. Towards the end of this era in particular, people were often sentenced only on the basis of suspicion and without any pretence at a fair trial.

All of the above led to a general atmosphere of fear: a state in which people could no longer feel secure from the threat of arbitrary violence. From such beginnings, the concept of terrorism entered the vocabulary.

I am convinced that the best – the only – strategy to isolate and defeat terrorism is by respecting human rights, fostering social justice, enhancing democracy and upholding the primacy of the rule of law.

Sergio Vieira de Mello

During the 19th century, the term terrorism came to be associated more with groups working within a state to overthrow it, and less with systems of state terror. Revolutionary groups throughout Europe often resorted to violence in order to overthrow rulers or state structures that they saw as repressive or unjust. The most favoured technique was generally assassination and among the "successes" were the assassination of a Russian tsar, a French president, an Austro-Hungarian empress and an Italian king.

The 20th century, the most terrible in terms both of numbers of victims and perhaps in terms of the cruelty and inhumanity of methods, saw both governments and sub-state groups turning to violence in pursuit of their goals. The actors and initiators in this series of horrible dramas have included state officials, as well as sub-state groups. However, by the end of the century, it was almost exclusively the latter that were termed terrorist groups. The sub-state groups are often armed, funded and even trained by other states: does that make the states which prepare and support these groups terrorist states?

? *Do you think state actions should be termed "terrorist" actions if they cause terror in the population?*

The use of force in international law

International law covers a number of different cases involving the use of force by states. Sometimes – as in the quote at the start of the chapter – the law applies to cases when one state uses or threatens force against another state. Such cases are normally classed as wars, and are regulated by the UN Charter and the Security Council. Sometimes the law applies to the way

In war, truth is the first casualty.

Aeschylus

force is used in the course of war – whether legal or illegal. This is generally the area of international humanitarian law. Even while a war is taking place, however, human rights law continues to function, although for certain rights, restrictions by the state may be more permissible than they would be in peace time.

War in international law

UN Charter, Kellogg-Briand Treaty

> The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.
>
> *From the Kellogg-Briand Pact*
>
> *(also known as the General Treaty for the Renunciation of War, or the Pact of Paris)*

As the most grandiose act in a series of peacekeeping efforts after the First World War , the Kellogg-Briand Pact was signed by 15 states in 1928, and later on by 47 others. Although the Treaty did not prevent later military actions between signatories, nor the eruption of the Second World War, it was important because it established a basis for the idea of "crimes against peace" and thus played a central role at the Nuremberg Trials. According to the Nuremberg (or Nürnberg) Principles[6], crimes against peace include the "planning, preparation, initiation, or waging of wars of aggression, or a war in violation of international treaties".

The solemn renunciation of war as an instrument of national policy necessarily involves the proposition that such a war is illegal in international law; and that those who plan and wage such a war [...] are committing a crime in so doing.

From the Nuremberg Judgment

After the Nuremberg Trials, the Charter of the United Nations became the key international treaty regulating member states' use of force against each other. The Charter does not forbid war completely: it allows, in certain tightly defined circumstances, states to engage in war where this is necessary for them to defend themselves. Even such wars of self-defence, however, must be approved by the UN Security Council, except in rare cases where immediate action is necessary and there is insufficient time for the Security Council to meet.

Responsibility to protect (R2P)

In recent years, some countries have pushed for the idea that where people are suffering grave abuses at the hands of a state – for example, genocide is threatened – the UN should have the power, and the obligation, to step in to protect the people. This has included the possibility of military action against the state responsible. The genocide in Rwanda, where the international community failed to intervene, sparked the debate. The war in Kosovo was seen as one of the first examples of "humanitarian intervention" by military means and in 2011, NATO's military intervention in Libya was based on a similar principle.

Genocide is an act "committed with the intent to destroy, in whole or in part, a national, ethnic, racial or religious group".

Convention on the Prevention and Punishment of the Crime of Genocide (1948)[7]

The idea of R2P is not uncontroversial. Genocide and the other acts included are serious and terrible acts. However, critics have argued that R2P may be used as a pretext and some military interventions have not really been based on the likelihood of "mass atrocity crimes" but have been more political in nature. Many mass atrocity crimes do not appear to evoke R2P, and some of those where intervention has taken place have seemed less serious in terms of the dangers people face. Even the Responsibility to Protect involves the idea that intervening states should explore all other possible means before undertaking military action. It is not always clear that these avenues have been explored. Finally, people have questioned whether war, which is itself a terrible and destructive act, is an appropriate means of putting an end to suffering. Can the bombing of a country, with all that it entails, be the best way to promote peace and resolve what is often a much more deep-seated conflict between two sides?

Can war be the "best of two evils"?

The laws of war

Even in times of war, there are certain laws which impose limits on the actions of the warring parties, for example, concerning the treatment of prisoners of war, targeting civilian populations and medical care for the wounded. The "laws of warfare" are mostly governed by international humanitarian law, otherwise known as the Geneva Conventions.

The first Geneva Convention

The first of the Geneva Conventions was signed in 1864. It was created after Henry Dunant, a citizen of Geneva, witnessed a ferocious battle at Solferino in Italy in 1859. He was appalled by the lack of help for the wounded, who were left to die on the battlefield, and proposed an international treaty which would recognise a neutral agency to provide humanitarian aid in times of war. His proposals led to what later became the creation of the International Committee of the Red Cross and also to the first Geneva Convention. The Convention made provisions for the humane and dignified treatment of those no longer engaged in the battle, regardless of whose side they were on.

The Geneva Conventions continued to be developed up to 1949, when the fourth Geneva Convention was adopted and the previous three were revised and expanded. Later, three amendment protocols were added. These Conventions have been ratified in whole or in part by 194 countries.

In addition to the Geneva Conventions, there are other standards in international humanitarian law, including the Hague Conventions and a range of international treaties on the weapons that can and cannot be used in warfare. Throughout the 1990s, a coalition of NGOs successfully lobbied for an international ban on the production and use of landmines. The Ottawa Treaty or the Anti-Personnel Mine Ban Convention was adopted in 1997 and has since been ratified by 157 states worldwide. The Coalition continues to campaign for a treaty which bans the use of cluster bombs, which, just like landmines, leave a trail of destruction even once a war has ended.

War crimes

The most serious violations of international humanitarian law are considered to be war crimes. War crimes are such serious offences that they are held to be criminal acts for which individuals can be held accountable.

War crimes

Based on the Fourth Geneva Convention (1949), war crimes (in the Convention: "grave breaches") include:
"Wilful killing, torture or inhuman treatment, including biological experiments, wilfully causing great suffering or serious injury to body or health, unlawful deportation or transfer or unlawful confinement of a protected person, compelling a protected person to serve in the forces of a hostile power, or wilfully depriving a protected person of the rights of fair and regular trial [...], taking of hostages and extensive destruction and appropriation of property, not justified by military necessity and carried out unlawfully and wantonly."[9]

Other acts for which individuals can be held responsible include crimes against humanity, mass murder and genocide. Crimes against humanity are severe crimes committed against a civilian population, such as murder, rape, torture, enslavement and deportation.

The first trials of individuals for such crimes were the Nuremberg and Tokyo trials of Nazi and Japanese political and military leaders in the aftermath of the Second World War. Since then, a number of ad hoc tribunals have been set up, for example to deal with the conflicts in the former Yugoslavia, Rwanda, Cambodia, Lebanon and Sierra Leone. Other conflicts, many

equally serious, have not seen special tribunals set up, which has sometimes provoked criticism that the decision on whether to do so is influenced by political factors.

International Criminal Tribunal for the former Yugoslavia

The International Criminal Tribunal for the former Yugoslavia (ICTY) was set up by the UN to prosecute serious crimes committed during the wars in the former Yugoslavia and to try their perpetrators. The majority of those indicted have been Serbs and this has led to accusations of bias from some observers. Both Amnesty International and Human Rights Watch criticised the ICTY for failing to investigate a number of serious charges against the NATO forces, including the bombing of Serbian State Television and a railway bridge when it was evident that civilians had been struck. Amnesty's report into violations of humanitarian law recorded that "NATO failed to take necessary precautions to minimize civilian casualties".[10]

[T]hose who export war ought to see to the parallel export of guarantees against the atrocities of war.

Judge Giovanni Bonello, in the European Court of Human Rights' judgment on Al-Skeini and Others v. UK[11]

? *War Tribunals – including the Nuremberg Trials – are sometimes seen as "victor's justice". Do you think both sides in a war should be judged according to the same principles?*

The International Criminal Court

The second half of the 20th century saw a movement to set up a permanent court to deal with the worst crimes against humanity. In 1998, the Rome Statute was adopted, which provided the legal basis for the creation of the International Criminal Court (ICC). The ICC came into being in July 2002 and sits in The Hague in the Netherlands.

The ICC is the first permanent international court and has been set up to prosecute war crimes, crimes against humanity, genocide and the crime of aggression. Even though the Rome Statute is ratified by states, the ICC prosecutes individuals who are responsible for crimes, not the states. As of 1 January 2012, 119 countries are state parties to the Rome Statute of the International Criminal Court, including nearly all of Europe, but excluding for example the United States, India, China and Russia. The court has opened investigations into conflicts in Sudan, Kenya, the Democratic Republic of the Congo, Uganda, the Central African Republic and Libya.

To initiate a war of aggression, therefore, is not only an international crime; it is the supreme international crime differing only from other war crimes in that it contains within itself the accumulated evil of the whole.

Robert Jackson, Chief American prosecutor at Nuremberg

? *Can you think of any individuals who are responsible for war crimes, crimes against humanity, genocide or the crime of aggression that should be taken before the International Criminal Court?*

Terrorism in international law

Drawing up international legislation to deal with terrorism has been beset with problems, mainly because of the difficulty of reaching a common definition of the term. The Council of Europe has produced a set of guidelines[12] on where the line can be drawn in order not to violate other international treaties or agreements.

The guidelines contain the following key points:

- Respect for human rights and the rule of law – and prohibition of discrimination.
- Absolute prohibition of torture: "The use of torture or of inhuman or degrading treatment or punishment, is absolutely prohibited, in all circumstances …"
- The collection and processing of personal data must be lawful and proportionate to the stated aim.
- Measures which interfere with privacy must be provided for by law.
- Anyone suspected of terrorist activities may only be arrested if there are reasonable suspicions and he/she must be informed of those reasons.
- A person suspected of terrorist activities has the right to a fair hearing, within a reasonable time, by an independent, impartial tribunal established by law. They benefit from the presumption of innocence.

- "A person deprived of his/her liberty for terrorist activities must in all circumstances be treated with due respect for human dignity."
- "The extradition of a person to a country where he/she risks being sentenced to the death penalty or risks being subjected to torture or inhuman or degrading treatment may not be granted."
- "States may never […] derogate from the right to life as guaranteed by these international instruments, from the prohibition against torture or inhuman or degrading treatment or punishment, from the principle of legality of sentences and of measures, nor from the ban on the retrospective effect of criminal law."

All measures taken by States to fight terrorism must respect human rights and the principle of the rule of law, while excluding any form of arbitrariness, as well as any discriminatory or racist treatment.

Council of Europe Guidelines on human rights and the fight against terrorism

Human rights and terrorism

There are two key areas where the concepts of human rights and terrorism may come into conflict: the first, most obviously, concerns an act of terrorism itself; the second concerns measures that may be taken by official organs in the process of trying to counter terrorism.

Irrespective of the way that terrorism is defined and irrespective of the reasons behind it or the motivation for engaging in it, the act of terrorising members of the population constitutes a violation of their dignity and right to personal security, in the best case, and a violation of the right to life, in the worst. In terms of human rights law, the matter is less simple since human rights law has mostly been drawn up to protect individuals from infringements on their rights and liberty from the side of governments. There is no possibility, for example, to take a terrorist group to the European Court of Human Rights!

However, governments do possess certain obligations: firstly, in terms of protecting citizens from attacks on their personal security; secondly, in terms of compensating victims who may have suffered from terrorist attacks; and thirdly, of course, in terms of not engaging in terrorism themselves.

? *Do you think that a country which exports arms which are then used against civilians should be held accountable for the use to which the weapons are put? Do you know which groups or countries your government sells arms to?*

A number of human rights issues arise in connection with the fight against terrorism – and there is almost bound to be a continuing tension between the measures a government regards as necessary to take in order to protect the populace and the rights it may need to limit in order to do so.

Secret renditions

A report written by Dick Marty for the Parliamentary Assembly of the Council of Europe in 2006[13] looked at the assistance given by various European countries to the United States of America in "rendering" suspected terrorists to countries where they faced torture. The report found that 7 countries – Sweden, Bosnia-Herzegovina, Britain, Italy, Macedonia, Germany and Turkey – could be held responsible for "violations of the rights of specific persons" because they had knowingly assisted in a programme which resulted in individuals being held without trial, often for a number of years and being subjected to torture. Other countries, including Spain, Cyprus, Ireland, Greece, Portugal, Romania and Poland were also accused of "collusion" with the United States. Marty said he had evidence to show that Romania and Poland were detainee drop-off points near to secret detention centres.

It is now more dangerous to be a woman than to be a soldier in modern conflict.

Major General Patrick Cammaert, 2008 (former UN Peacekeeping Operation commander in DR Congo)

The victims of conflict

War and terrorism have a terrible and long-lasting impact on huge numbers of people. Deaths at the time of conflict are just one element: psychological trauma, collapse of the physical and economic infrastructure, displacement of people, injury, disease, lack of food, water or energy supplies and a breakdown of trust and normal human relations are some of the others. The impact can last for generations.

With the decline in inter-state wars and the rise in civil wars and new methods of warfare, civilian populations are now at more risk and suffer higher casualties than professional soldiers. UN Women estimate that in contemporary conflicts as many as 90% of casualties are civilians, the majority of whom are women and children[14]. Rape and sexual violence are used as a weapon of war, as a tactic to humiliate, dominate and instil fear in communities.

Women in armed conflicts

In October 2000, the UN Security Council adopted Resolution 1325 to address the issues faced by women in armed conflict. The Resolution calls for their participation at all levels of decision making on conflict resolution and peace building. Four further resolutions have since been adopted by the Security Council. The five documents focus on three key goals:

- Strengthening women's participation in decision making
- Ending sexual violence and impunity
- Providing an accountability system

Child soldiers

A particularly sobering development in warfare, particularly over the past ten years, is the use of children as soldiers in brutal conflicts. Child soldiers exist in all regions of the world and participate in most conflicts. However, the problem is especially critical in Africa, where children as young as nine have taken part in armed conflict. Most child soldiers are between the ages of 14 and 18. Child soldiers are recruited by both rebel groups and government forces.

The UN Convention on the Rights of the Child requires state parties to ensure that children under the age of 15 do not take part in hostilities. However, this is felt by many to be too low, and initiatives have been made to raise the minimum to 18 years old. The Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict (with 143 state parties as of November 2011) raised the minimum age to 18.

European countries do not recruit under the age of 17 and do not send soldiers into combat under the age of 18. The UK has the lowest recruitment age in Europe – 16 years old, although this is nominally for training purposes only. The UK has been widely criticised for this by the UN Committee on the Rights of the Child. In Chechnya, children under 18 have reportedly served in rebel forces.

Youth, war and terrorism

In 2011, the Nobel Peace Prize was awarded jointly to Ellen Johnson Sirleaf, Leymah Gbowee and Tawakkul Karman "for their non-violent struggle for the safety of women and for women's rights to full participation in peace-building work".

Young people are directly concerned by war in many ways. In addition to the case of child soldiers mentioned above, young people constitute the vast majority of soldiers, especially in countries and times of national military service. It can therefore be said that young people are in the front line of the victims of war. In the case of professionalised armies, it is often young people from underprivileged social backgrounds who are enlisted into armed forces, because they have fewer opportunities of earning a decent living.

Young people are often targeted by terrorist groups as possible agents of terrorist attacks, regardless of the motivation, as exemplified by the attacks in London in 2005. This is often attributed to the identity-searching that some young people experience and that makes them especially vulnerable to extremist ideas and ideals. Young people may also be specifically targeted by terrorist attacks, as exemplified by the attacks in Norway in 2011 and by attacks on schools in the Caucasus.

What have I done? … Someone has lost her husband, someone else a father, someone a child, someone an unborn infant ... . What's this debris of the corpses? Are these marks of victory or defeat? Are these vultures, crows, eagles the messengers of death or evil?

Ashoka

Youth organisations have traditionally played an important role in raising awareness about the non-sense of war and the costs it imposes on young people. Several reconciliation and exchange programmes were set up after the carnages of the First World War; many of them still exist today, such as Service Civil International or the Christian Movement for Peace / Youth Action for Peace which promote international voluntary youth projects and workcamps.

The European Bureau of Conscience Objection works for the recognition of the right to conscience objection to military service – the right to refuse to kill – in Europe and beyond.

War Resisters International is an international movement created in 1921 under the credo: "War is a crime against humanity. I am therefore determined not to support any kind of war, and to strive for the removal of all causes of war". WRI promotes non-violence and reconciliation and supports conscience objectors and asylum seekers in cases of draft evasion or desertion.

www.sciint.org
http://wri-irg.org/index.htm
www.ebco-beoc.eu

Endnotes

1 Bob Marley in the song "War", adapted from Ethiopian Emperor H.I.M. Haile Selassie's address to the United Nations on October 1963

2 Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory, Advisory Opinion of the International Court of Justice of 9 July 2004, para. 106.

3 Al-Skeini and Others v. the United Kingdom, European Court of Human Rights Grand Chamber (Application no. 55721/07), 7 July 2011; http://www.bailii.org/eu/cases/ECHR/2011/1093.html

4 Jeanette Rankin was the first woman to enter U.S. House of Representative in 1917

5 1994 United Nations Declaration on Measures to Eliminate International Terrorism annex to UN General Assembly resolution 49/60 , "Measures to Eliminate International Terrorism", of December 9, 1994

6 Document A/CN.4/L.2, Text of the Nürnberg Principles Adopted by the International Law Commission, Extract from the Yearbook of the International Law Commission: 1950,vol. II; http://untreaty.un.org/ilc/documentation/english/a_cn4_l2.pdf

7 Convention on the Prevention and Punishment of the Crime of Genocide; http://www.un.org/millennium/law/iv-1.htm

8 http://www.physiciansforhumanrights.org/blog/us-ban-landmines-facts.html

9 Convention (IV) relative to the Protection of Civilian Persons in Time of War. Geneva, 12 August 1949 http://www.icrc.org/ihl.nsf/FULL/380?OpenDocument

10 NATO/Federal Republic of Yugoslavia "Collateral Damage" or Unlawful Killings? Violations of the Laws of War by NATO during Operation Allied Force, Amnesty International - Report - EUR 70/18/00, June 2000; http://www.grip.org/bdg/g1802.html

11 See Endnote 2 above

12 Human rights and the fight against terrorism, The Council of Europe Guidelines, 2005; http://www.echr.coe.int/NR/rdonlyres/176C046F-C0E6-423C-A039-F66D90CC6031/0/LignesDirectrices_EN.pdf

13 Alleged secret detentions and unlawful inter-state transfers involving Council of Europe member states, Parliamentary Assembly, Doc. 10957, 12 June 2006 http://assembly.coe.int/Documents/WorkingDocs/doc06/edoc10957.pdf

14 http://www.womenwarpeace.org/

Related activities:
Ashique's story
Beware we are watching
Different wages
I want to work
Tale of two cities
Trade union meeting
Work and babies

Work

An injury to one is an injury to all.

Motto used by trade unions

Work is essential for people's life with dignity. It not only provides us with our livelihood, but also contributes to our individual development, and strengthens communities and society in general. However, not all work contributes to positive personal and professional development; only decent work can support life with dignity.

The right to work is a human right often referred to as a social and economic right. The right to work implies more than being able to work, as we shall see in the following paragraphs.

The International Labour Organization

The International Labour Organization (ILO) was created in 1919 as part of the Treaty of Versailles that ended World War I. The decent treatment of working people became a core element in sustaining universal and lasting peace.

The ILO became the first specialised agency of the UN in 1946 and up to now it is still the only intergovernmental organisation in which non-governmental partners work together on an equal basis with governments.[1] The ILO is the international body responsible for elaborating and promoting international labour standards.

The ILO has drawn up a number of international conventions protecting work rights, including[2]:

- Convention on Forced Labour, 1930
- Convention on Freedom of Association and Protection of the Right to Organise, 1948
- Convention on the Right to Organise and Collective Bargaining, 1949
- Convention on Equal Remuneration, 1951
- Convention on the Abolition of Forced Labour, 1957
- Convention on Discrimination (Employment and Occupation), 1958
- Convention on the Minimum Age, 1973
- Convention on the Worst Forms of Child Labour, 1999

There can be no lasting peace without social justice.

Constitution of the ILO

Has your country ratified these ILO conventions?

The right to work

The right to decent work is enshrined in a number of international and regional treaties, including the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination against Women, the Convention on the Rights of the Child, ILO Conventions, the European Social Charter and the Charter of Fundamental Rights of the European Union.

The right to work encompasses all forms of work, including wage employment, self-employment, home working and other income-generating activities. The right to work should not be understood as an absolute and unconditional right to obtain employment.[3] Instead, the right to decent work should be seen as a right of everyone to have the opportunity to gain their living by having work of acceptable quality in which rights are protected and which generates an adequate income with adequate social protection. Therefore, the right to decent work has three rights dimensions: the right to work, rights in work and the right to adequate social protection[4].

If you don't have a job, is it a violation of your right to work?

The right to work

The right to work means that our states have to create a social, economic and physical environment in which all people have an opportunity to earn their livelihood by work which is consistent with their dignity.

For example, in order to ensure the right to work, states have an obligation to adopt and implement a national employment strategy; to implement technical and vocational training programmes; to protect workers against unlawful dismissal; and to create laws that protect people from any form of discrimination in access to employment.

Rights in work

Everyone has a right to the enjoyment of just and favourable work conditions, including safety in the work place, fair wages, equal remuneration for work of equal value, equal opportunities, reasonable hours of work and rest, as well as the rights to organise and bargain collectively. Consequently, the right to decent work entails the prohibition of forced labour, child labour and slavery-like work conditions.

Adequate social protection

The right to decent work also implies that our states have a duty to create well-designed and adequate social protection mechanisms for individuals who are affected by political or economic crises and therefore cannot get regular employment.[5]

The right to work in the European Social Charter of the Council of Europe

The European Social Charter was adopted in 1961 and revised in 1996. The rights guaranteed by the Charter concern all individuals in their daily lives, including work rights: prohibition of forced and child labour; protection of workers of aged 15-18 years old; the right to earn one's living in an occupation freely entered upon; an economic and social policy designed to ensure full

KEY DATES

1 May
International Workers' Day
12 June
World Day against Child Labour
10 December
Human Rights Day

Without work, all life goes rotten. But when work is soulless, life stifles and dies.

Albert Camus

Deprived of meaningful work, men and women lose their reason for existence.

Fyodor Dostoyevsky

employment; fair working conditions; protection from sexual and psychological harassment; freedom to form trade unions and bargain collectively; protection in case of dismissal; the right to strike; and access to work for people with disabilities.

The Charter has a mechanism of control based on the presentation of national reports by state parties (1991 Protocol) as well as a system of collective complaints (1995 Protocol), which allows, inter alia, trade unions and non-governmental organisations to present collective claims to the European Committee of Social Rights.

The European Social Charter in Practice

***International Commission of Jurists (ICJ) v. Portugal* (1/1998)**
The ICJ claimed that Portugal had violated Article 7(1) (a requirement that the minimum age of admission to employment is 15 years) of the European Social Charter by failing to supervise child labour properly. They alleged that a large number of children under the age of 15 were working illegally in many economic sectors and they faced unhealthy working conditions. The Portuguese government disputed the figures and claimed that unpaid activity within the family does not come within Article 7. In 1999, the European Committee of Social Rights found Portugal in violation of Article 7 and affirmed that the prohibition on employing children under 15 also applies to children working in family businesses.

***Confederation of Independent Trade Unions in Bulgaria, Confederation of Labour "Podkrepa" and European Trade Union Confederation v. Bulgaria* (32/2005)**
The complaint alleged that Bulgarian legislation restricted the right to strike in the health, energy and communications sectors, as well as for civil servants and railway workers, in ways that did not conform to the Revised European Social Charter. The European Committee of Social Rights found that the restrictions of the Bulgarian law on the right to strike in the railway sector, and allowing civil servants to engage only in symbolic action which the law qualified as strike, as well as prohibiting them from collectively withdrawing their labour, constituted a violation of the Charter.[6]

Charter of Fundamental Rights of the European Union

When the Charter of Fundamental Rights of the European Union became legally binding in December 2009, the European Union (EU) acquired jurisdiction over many aspects of employment and social life that had previously been considered the responsibility of national governments[7]. The right to work is guaranteed by the Charter, Article 15, which stipulates: "1. Everyone has the right to engage in work and to pursue a freely chosen or accepted occupation; 2. Every citizen of the Union has the freedom to seek employment, to work, to exercise the right of establishment and to provide services in any Member State."

Furthermore, solidarity rights enshrined in the Charter include workers' right to information and consultation, the right to collective bargaining and action, the right of access to placement services, protection in the event of unjustified dismissal, fair and just working conditions, and the prohibition of child labour and protection of young people at work.

Employment and youth

One must work and dare if one really wants to live.

Vincent van Gogh

Having a job implies a lot more than having the means to support oneself. It is also a tool for life experience. Through employment, individuals (particularly young people) develop many skills, ranging from basic technical skills to personal skills.

Unemployment and bad working conditions are part of the complex interrelated issues creating obstacles to people's full development and to their maintaining their inherent dignity. Some examples of these consequences include the inability of the unemployed to afford adequate living conditions for themselves and their dependants, the potential creation of a large number of "black market" jobs decreasing workers' security and their ability to protect their rights, and the need for a large social security scheme to be created in order to provide assistance to the unemployed.

The "intern generation"

In 2011 the European Youth Forum carried out a pan-European look into the lives of interns across Europe, to discover why the latest generation of young people seemed to have become the "intern generation". The survey reveals that internships have become the norm for European youth who wish to traverse the job barrier. Specific data reveals the continued use of interns as replacements for full-time, paid workers. The continued practice of requiring applicants for payed jobs to have completed several internships before being marketable seems to be leading towards a "lost generation" of workers who will never be able to fully enter the wider job market.

One intern who had completed a total of four internships, summed up the experience: "Employers know they can get away without paying interns a thing because graduates "need" the experience, and as a result employers expect someone starting an entry level job to know everything on their first day." Such a quote reveals that internships are now a must-have to enter the labour market, but some fear that internships may be turning into a sub-labour market of their own, where cheap (even free) labour is not only accepted, but desired by those applying for it.

Information supplied by the European Youth Forum. The results of the survey can be consulted at http://bit.ly/internsrevealedresults

The transition from school to work is a crucial stage for young people in their personal and professional development, and one which has an effect throughout adult life. The consequences of being unemployed at a young age can be serious. Youth unemployment is often associated with social and health problems such as violence, crime, suicide and abuse of alcohol and drugs.

? *Have you already had your first paid job?*

Unemployment rates amongst young people are often higher than amongst adults. This difference can be wide or narrow, depending on the specific context of the country.

There are various reasons for the high incidence of unemployment among young people. For example, in Europe it is usually young people who are employed on temporary contracts or caught in the cycle of unpaid and long lasting internships[8]. Other reasons for high youth unemployment could be technical and organisational changes that have created a demand for higher qualifications, preference of employees to hire experienced workers, and the labour market crisis, which has meant fewer jobs and thus more unemployed workers. Globalisation and the de-localisation of production in certain sectors has added to the lack of employment in industries where labour represents a large share of the total costs. Sectors of the clothing and textile industry, leather and footwear, shipbuilding and basic metal industries are among those which have lost the largest number of jobs in Europe over the past two decades[9].

A lost generation?

Young people are over-represented among those in temporary contracts and more often work under precarious conditions. According to the ILO, "the problem is particularly acute in high income countries where it is imperative to prevent the emergence of a "lost generation" of youth whose employment prospects have deteriorated considerably in the wake of the global crisis".[10]

In 2011, unemployment figures in Europe reached record highs and sparked mass demonstrations and protests by young people. In June of the same year, one in five people aged between 16 and 24 were unemployed in the UK, and a staggering 44.3% of young people in Spain were unemployed – more than anywhere else in Europe. In Greece, youth unemployment stood at 36%, at 27.8% in Portugal and 31.5% in Ireland.[11]

Youth work can play an important role in the fight against youth unemployment. Non-formal education and programmes, notably those run within youth organisations and youth centres, can help young people develop the necessary skills to gain meaningful employment, and they have proved effective for young people engaged in them. Other organisations support youth entrepreneurship and some even fund small projects to help young people build a future for themselves through self employment.

In 2011 there were an estimated 7.5 million young people who were NEET (not in employment, education or training) in the European Union alone.

The European Confederation of Young Entrepreneurs aims at improving the economic and social performance of young entrepreneurship in Europe. (www.yes.be)

The European Youth Forum works on employment as one of its core priority areas through analysis of situations in the area of employment, establishing strategic partnerships and the formulation of policy demands that support the situation of young people in the labour market. According to the Forum, the improvement of labour market integration of young people shall be conceived as a collective responsibility, which requires the equal involvement of actors such as public authorities, social partners and youth organisations.[12]

Child labour

The ILO defines child labour as "work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development.
It refers to work that is mentally, physically, socially or morally dangerous and harmful to children; and interferes with their schooling by:

- depriving them of the opportunity to attend school
- obliging them to leave school prematurely, or
- requiring them to attempt to combine school attendance with excessively long and heavy work."[13]

In 2010 the ILO estimated that there were 215 million children worldwide who were involved in child labour. Child labour is unacceptable for a number of reasons. Firstly, it involves children who are too young and should be in school. Secondly, even when children legally qualify for employment, because they pass the minimum age criteria, the work that they do is unsuitable for a person below the age of 18. Thirdly, children are often subjected to the worst forms of the child labour, such as slavery, prostitution, involvement in armed conflicts as well as other work which is likely to harm their health, safety and morals.[14]

? *What kinds of work are children doing in your community?*

The International Labour Organization has long dedicated its activities to eradicating child labour and, to that end, it has a number of recommendations and conventions. There are two main conventions that deal specifically with child labour:
The ILO Convention on the Worst Forms of Child Labour (1999) came into force in 2000. As of June 2010, 172 countries had ratified this convention. The Convention defines the worst forms of child labour as:

- All types of slavery, including the sale and trafficking of children; forced labour to pay off a debt; any other type of forced labour, including using children in war and armed conflict
- All activities which sexually exploit children, such as prostitution, pornography or pornographic performances
- Any involvement in illegal activities, especially the production or trafficking of drugs
- Any work which could damage the health, safety or well-being of children (so called "hazardous work").[15]

The ILO Minimum Age Convention (1973) underlines a duty "to pursue a national policy designed to ensure the effective abolition of child labour and to raise progressively the minimum age for admission to employment or work to a level consistent with the fullest physical and mental development of young persons".

No-one can arrive from being talented alone. God gives talent; work transforms talent into genius.

Anna Pavlova

Trade unions, working for the workers

Trade unions are associations of employees (there are also associations of employers) and their main objective is to represent the employees' interests to the employers. The right to form and join a trade union as well as the right to collective bargaining are widely recognised human rights.

The history of trade unions can be traced back to the 18th century when the Industrial Revolution drew woman, children, rural workers and immigrants to the work force in numbers and new roles. The rights of workers have undoubtedly improved, even if only gradually, and trade unions have played a crucial role in this process.

International Workers Day: 1 May

1 May commemorates the historical struggle of working people throughout the world. May Day was born from the struggle for the eight-hour day at a time when workers were being forced to work 10, 12 and 14 hours a day. The first days of May in 1886 were marked by strikes and demonstrations in the United States.
1 May quickly became an annual event. Around the world workers in more and more countries marked labour day on May Day. May Day was celebrated for the first time in Russia, Brazil and Ireland in 1891.

The role of trade unions was and is very varied across Europe. In some countries, where totalitarian regimes were in place, trade unions were overtaken or created by state authorities and the political elite, and turned into a tool for their oppressive regimes. As a result of this historical reality, many people today are still sceptical of the role that trade unions can play, and only lately have the workers from these countries started to recognise the positive role of trade unions in the fight for protecting their rights. Other differences exist across Europe, especially regarding the role and organisation of trade unions. In most countries, trade unions are organised in confederations.

Solidarity

Solidarność (Solidarity) was a national union movement which swept across Poland during the 1980s. The movement was initiated on 14 December 1970 when the workers in the ship-building industry decided to protest, and their march from the shipyards towards downtown Gdansk was brutally repressed by the police. In the summer of 1980 many strikes showed that the Solidarity movement had taken root as a force for social and democratic change. Solidarity membership grew to over nine million members. The repressive policy of the government became evident by banning Solidarity, which was thus obliged to work in secret for several years.

International workers solidarity for human rights

Besides playing a role in the fight for better working conditions, trade unions have had (and continue to have) a key role in building social movements and influencing social changes.
In 1963, when the apartheid regime was still in power, Danish dock workers refused to offload a ship from South Africa. This direct action was followed by union workers in Sweden, San Francisco and Liverpool, who all - in solidarity with the oppressed - refused to offload South African goods.

In 2009 South African dockworkers announced their decision not to offload a ship from Israel.[16] This action was followed by the Swedish Dockworkers Union[17] who resolved to blockade all Israeli ships to and from Israel for a period of nine days in protest of Israel's attack against the "freedom flotilla" and the blockade of the occupied Gaza Strip.

I want you to know that we stand with you as you stood with us. I want you to know that no power can challenge the will of the people when they believe in their rights. When they raise their voices loud and clear and struggle against exploitation.

Kamal Abbas, general co-ordinator of the independent Egyptian Centre for Trade Unions and Workers Services in a message of solidarity to U.S. workers; 20 February 2011.

Intimidation and anti-union persecution

The International Trade Union Confederation (ITUC), in its annual survey, has documented that 101 trade unionists were murdered in 2009, the majority of killings taking place in Latin America. In addition to the assassinations, thousands of workers uniting to denounce unhealthy working conditions, to claim wages or to protest against insufficient measures to deal with the global financial and economic crisis, were being physically attacked, arrested and detained.[18]

According to the ITUC in Europe, despite the existence of laws that protect union rights, union workers still face oppressive tactics by employees such as transfer, imposition of wage cuts, dismissals, harassment and manipulation.[19]

The work will teach you how to do it.

Estonian proverb

? *Is it safe to become a union member in your country?*

Corporation discriminates against union workers

The ITUC reported in 2009 that workers at Nestlé Water Coolers Service in Domodedovo, Moscow, established a trade union to tackle the issue of decreasing salaries and deteriorating working conditions. The management of the corporation reacted by launching an anti-union campaign: it started distributing the workload in a discriminatory way so that the trade union members were unable to complete their tasks within working hours or fulfil their quotas.[20]

Youth and trade union membership

You can join the International Trade Union Confederation (ITUC) or the European Trade Union Confederation (ETUC) on Facebook, or follow them on twitter @ituc and @etuc

Trade unions are now making large efforts to increase youth membership. Many are developing a work agenda that takes into account the needs and realities of young workers as well as appropriate structures to ensure the active participation of youth workers in unions. Youth involvement in trade union movement is essential for tackling youth unemployment issues.

The European Trade Union Confederation Youth Committee represents young workers within the confederation. The Youth Committee ensures a youth perspective is included in different policies and takes positions on issues affecting young people at work. Through non-formal education activities such as study sessions, conferences, seminars and campaigns, the ETUC Youth Committee takes action to support the human rights of youth workers throughout Europe.

Operation Ville

In 2009, young union activists in Finland decided to highlight the problem of youth unemployment with the use of social-networking sites on the Internet. They chose the case of 26-year-old Ville Karhu, who had been unemployed for four months.
Several days before the launch of the operation, the Facebook page called "Operation Ville" had several hundred members, who were contributing ideas and proposals on how to find a job for Ville. On the day of the Operation, activists formed "patrols" and went to the streets to help find a job for Ville. Even the Finnish Minister of Labour came to wish good luck to the Operation. In addition to this, a leading youth radio station picked up the story and was broadcasting on the progress of the operation hour-by-hour. By the end of the day the Operation was complete: Ville had found a job.[21]

Endnotes

1 Article 3 of ILO Constitution.
2 All ILO standards are available here: http://www.ilo.org/ilolex/english/convdisp1.htm
3 GC 18, para 6.
4 OHCHR, poverty reduction, p 31.
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6 https://wcd.coe.int/wcd/ViewDoc.jsp?id=1653863&Site=CM
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13 http://www.ilo.org/ipec/facts/lang--en/index.htm
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15 The ILO Worst Forms of Child Labour Convention.
16 http://www.labournet.net/world/0902/cosatu1.html
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21 ITUC, On the Jobs for better future: a guide on bets practice on organising young people, p.5

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Status of ratification of major international human rights instruments
by the states parties to the European Cultural Convention
(Status as at 25 May 2012)

COUNTRIES	UNITED NATIONS							COUNCIL OF EUROPE						
	International Covenant on Economic, Social and Cultural Rights	International Covenant on Civil and Political Rights	Convention on Rights of the Child	International Convention on the Elimination of All Forms of Racial Discrimination	Convention on the Elimination of All Forms of Discrimination Against Women	Convention on the Rights of Persons with Disabilities	International Convention for the Protection of All Persons from Enforced Disappearance	European Convention on Human Rights	European Social Charter	European Social Charter -Revised	Framework Convention for the Protection of National Minorities	European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment	European Charter for Regional or Minorty Languages	Convention on Action against Trafficking in Human Beings
Entry into force	3.01.1976	23.03.1976	2.09.1990	4.01.1969	3.09.1981	3.05.2008	23.12.2010	3.09.1953	26.02.65	01.07.99	1.02.1998	1.02.1989	1.03.1998	1.02.2008
Albania	✓	✓	✓	✓	✓		✓	✓		✓	✓	✓		✓
Andorra		✓	✓	✓	✓			✓		✓		✓		✓
Armenia	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓
Austria	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Azerbaijan	✓	✓	✓	✓	✓	✓		✓		✓	✓	✓		✓
Belarus	✓	✓	✓	✓	✓									
Belgium	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓		✓
Bosnia and Herzegovina	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓
Bulgaria	✓	✓	✓	✓	✓	✓		✓		✓	✓	✓		✓
Croatia	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Cyprus	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Czech Republic	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	
Denmark	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Estonia	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓		
Finland	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓	
France	✓	✓	✓	✓	✓	✓	✓	✓		✓		✓		✓
Georgia	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓		✓
Germany	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
Greece	✓	✓	✓	✓	✓			✓		✓		✓		
Holy See			✓	✓								✓	✓	✓
Hungary	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Iceland	✓	✓	✓	✓	✓			✓		✓		✓		✓
Ireland	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓		✓
Italy	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		✓
Kazakhstan	✓	✓	✓	✓	✓		✓							
Latvia	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		✓
Lichtenstein	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓	
Lithuania	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		
Luxembourg	✓	✓	✓	✓	✓	✓		✓		✓		✓	✓	✓
Malta	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓		✓
Moldova	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		✓
Monaco	✓	✓	✓	✓	✓			✓		✓		✓		
Montenegro	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Netherlands	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓	✓
Norway	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓	✓
Poland	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓	✓
Portugal	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		✓
Romania	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Russian Federation	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓		
San Marino	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		✓
Serbia	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Slovakia	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Slovenia	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Spain	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Sweden	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
Switzerland	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓	
"The former Yugoslav Republic of Macedonia"	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓		✓
Turkey	✓	✓	✓	✓	✓	✓		✓		✓		✓		
Ukraine	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓
United Kingdom	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓

The Universal Declaration of Human Rights

(Summary)

Article 1
Right to Equality

Article 2
Freedom from Discrimination

Article 3
Right to Life, Liberty, Personal Security

Article 4
Freedom from Slavery

Article 5
Freedom from Torture and Degrading Treatment

Article 6
Right to Recognition as a Person before the Law

Article 7
Right to Equality before the Law

Article 8
Right to Remedy by Competent Tribunal

Article 9
Freedom from Arbitrary Arrest and Exile

Article 10
Right to Fair Public Hearing

Article 11
Right to be Considered Innocent until Proven Guilty

Article 12
Freedom from Interference with Privacy, Family, Home and Correspondence

Article 13
Right to Free Movement in and out of the Country

Article 14
Right to Asylum in other Countries from Persecution

Article 15
Right to a Nationality and the Freedom to Change It

Article 16
Right to Marriage and Family

Article 17
Right to Own Property

Article 18
Freedom of Belief and Religion

Article 19
Freedom of Opinion and Information

Article 20
Right of Peaceful Assembly and Association

Article 21
Right to Participate in Government and in Free Elections

Article 22
Right to Social Security

Article 23
Right to Desirable Work and to Join Trade Unions

Article 24
Right to Rest and Leisure

Article 25
Right to Adequate Living Standard

Article 26
Right to Education

Article 27
Right to Participate in the Cultural Life of Community

Article 28
Right to a Social Order that Articulates this Document

Article 29
Community Duties Essential to Free and Full Development

Article 30
Freedom from State or Personal Interference in the above Rights

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Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.
Everyone has the right to life, liberty and security of person.

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.
Everyone has the right to recognition everywhere as a person before the law.

Article 7.
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on ac count of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.
(1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.
(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.
(1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.
(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.
(1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

Article 18.
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.
(1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association.

Article 21.
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.
(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.
(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.
(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

International Covenant on Civil and Political Rights

(Unofficial summary)

- *This Covenant was adopted by the United Nations General Assembly on 16 December 1966 and entered into force on 23 March 1976. By May of 2012, the Covenant had been ratified by 167 states.*
- *The Covenant elaborates further the civil and political rights and freedoms listed in the Universal Declaration of Human Rights.*
- *Under Article 1 of the Covenant, the states commit themselves to promote the right* ***to self-determination*** *and to respect that right. It also recognises the* ***rights of peoples to freely own, trade and dispose of their natural wealth and resources.***

Among the rights of individuals guaranteed by the Covenant are:

Article 2
The right to legal recourse when their rights have been violated, even if the violator was acting in an official capacity.

Article 3
The right to equality between men and women in the enjoyment of their civil and political rights.

Article 6
The right to life and survival.

Article 7
The freedom from inhuman or degrading treatment or punishment.

Article 8
The freedom from slavery and servitude.

Article 9
The right to liberty and security of the person and freedom from arbitrary arrest or detention.

Article 11
The freedom from prison due to debt.

Article 12
The right to liberty and freedom of movement

Article 14
The right to equality before the law; the right to be presumed innocent until proven guilty and to have a fair and public hearing by an impartial tribunal.

Article 16
The right to be recognised as a person before the law.

Article 17
The right privacy and its protection by the law.

Article 18
The freedom of thought, conscience and religion.

Article 19
The freedom of opinion and expression.

Article 20
Prohibition of propaganda advocating war or national, racial or religious hatred.

Article 21
The right to peaceful assembly.

Article 22
The right to freedom of association.

Article 23
The right to marry and found a family

Article 24
The rights for children (status as minors, nationality, registration and name).

Article 25
The right to participate in the conduct of public affairs, to vote and to be elected and access to public service.

Article 26
The right to equality before the law and equal protection

Article 27
The right, for members of religious, ethnic or linguistic minorities, to enjoy their culture, practice their religion and use their language.

The Covenant is legally binding; the Human Rights Committee, established under Article 28, monitors its implementation.
The First Optional Protocol establishes an individual complaint mechanisms for the ICCP. By May 2012, the protocol had been ratified by 114 states.
The Second Optional Protocol entered into force in 1991 and aims at the abolition of the death penalty. By May 2012 it had been ratified by 74 states.

International Covenant on Economic, Social and Cultural Rights

(Unofficial summary)

The International Covenant on Economic, Social and Cultural Rights (1966), together with the Universal Declaration of Human Rights (1948) and the International Covenant on Civil and Political Rights (1966), make up the International Bill of Human Rights. In accordance with the Universal Declaration, the Covenants recognize that "... the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can be achieved only if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights."
The Covenant entered into force in 1976 and by May 2012 it had been ratified by 160 countries.

Article 1
All peoples have the right of self-determination, including the right to determine their political status and freely pursue their economic, social and cultural development.

Article 2
Each State Party undertakes to take steps to the maximum of its available resources to achieve progressively the full realization of the rights in this treaty. Everyone is entitled to the same rights without discrimination of any kind.

Article 3
The States undertake to ensure the equal right of men and women to the enjoyment of all rights in this treaty.

Article 4
Limitations may be placed on these rights only if compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society.

Article 5
No person, group or government has the right to destroy any of these rights.

Article 6
Everyone has the right to work, including the right to gain one's living at work that is freely chosen and accepted.

Article 7
Everyone has the right to just conditions of work; fair wages ensuring a decent living for himself and his family; equal pay for equal work; safe and healthy working conditions; equal opportunity for everyone to be promoted; rest and leisure.

Article 8
Everyone has the right to form and join trade unions, the right to strike.

Article 9
Everyone has the right to social security, including social insurance.

Article 10
Protection and assistance should be accorded to the family. Marriage must be entered into with the free consent of both spouses. Special protection should be provided to mothers. Special measures should be taken on behalf of children, without discrimination. Children and youth should be protected from economic exploitation. Their employment in dangerous or harmful work should be prohibited. There should be age limits below which child labor should be prohibited.

Article 11
Everyone has the right to an adequate standard of living for himself and his family, including adequate food, clothing and housing. Everyone has the right to be free from hunger.

Article 12
Everyone has the right to the enjoyment of the highest attainable standard of physical and mental health.

Article 13
Everyone has the right to education. Primary education should be compulsory and free to all.

Article 14
Those States where compulsory, free primary education is not available to all should work out a plan to provide such education.

Article 15
Everyone has the right to take part in cultural life; enjoy the benefits of scientific progress.

The covenant is monitored by the United Nations Committee on Economic, Social and Cultural Rights.

Source: The Minnesota Human Rights Resource Center, based on based on UN Centre on Human Rights, The International Bill of Rights, Fact Sheet #2.

International Convention on the Elimination of All Forms of Racial Discrimination

(Unofficial summary)

The United Nations International Convention on the Elimination of All Forms of Racial Discrimination (CERD) builds upon the 1963 Declaration on the Elimination of All Forms of Racial Discrimination.
The Declaration makes four principal points:

- *Any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous and has no justification in theory or practice;*
- *Racial discrimination -- and more so, government policies based on racial superiority or hatred -- violate fundamental human rights, endanger friendly relations among peoples, co-operation among nations, and international peace and security;*
- *Racial discrimination harms not only those who are its objects but also those who practise it;*
- *A world society free of racial segregation and discrimination, factors which create hatred and division, is a fundamental aim of the United Nations.*

Article 1
Definition of racial discrimination: any distinction, exclusion, restriction, or preference based on race, colour, descent or national or ethnic origin with the purpose or effect of impairing the enjoyment on equal footing of human rights. Affirmative action policies or measures are not to be deemed racial discrimination.

Article 2
States Parties condemn racial discrimination and undertake to pursue a policy of eliminating it in all its forms. States Parties shall engage in no act of racial discrimination and shall act to ensure that no public authorities and institutions engage in discrimination. States Parties pledge not to sponsor, defend or support racial discrimination by any persons or organizations. States Parties shall review government, national and local policies and amend or repeal laws and regulations which create or perpetuate racial discrimination. States Parties shall prohibit and bring to an end racial discrimination by any persons, group or organization. States Parties shall take affirmative action measures as needed to ensure the development and protection of individuals belonging to certain racial groups for the purpose of guaranteeing them the full and equal enjoyment of human rights.

Article 3
States Parties condemn apartheid and undertake to prevent, prohibit and eradicate all such practices in their territories.

Article 4
States Parties condemn all propaganda and all organizations based on ideas of racial superiority. States Parties undertake to act to eradicate all incitement to discrimination and shall prohibit dissemination of ideas based on racial superiority and acts of violence or incitement to violence against any race.

Article 5
States Parties undertake to prohibit and to eliminate racial discrimination and to guarantee to everyone without distinction equality before the law, especially in the enjoyment of the rights to justice; security of person; political rights, including the right to vote and to stand for election, to take part in government and public affairs, and to have equal access to public service; the right to freedom of movement and residence; the right to leave any country, including one¹s own, and to return to one¹s country; the right to nationality; the right to marriage and choice of spouse; the right to own property; the right to inherit; the right to freedom of thought, conscience and religion; the right to freedom of opinion and expression; the right to peaceful assembly and association; economic, social and cultural rights, in particular: the rights to work, to free choice of employment, to equal pay for equal work, to just and favourable remuneration; the right to form and join trade unions; the right to housing; the right to public health, medical care, social security and social services; the right to education and training; the right to equal participation in cultural activities; the right of access to any place or service intended for use by the general public.

Article 6
States Parties shall assure to everyone within their jurisdiction effective protection and remedies against acts of racial discrimination.

Article 7
States Parties undertake to adopt measures in education, teaching, etc. to combat prejudices which lead to racial discrimination.

Source: UN Centre for Human Rights and People's Movement for Human Rights Learning www.pdhre.org

The Convention on the Rights of the Child

(Unofficial summary)

- The Convention on the Rights of the Child (CRC) is the most universally accepted human rights instrument, ratified by every country in the world except two. The Convention incorporates the full range of human rights - civil, political, economic, social and cultural rights - of children into one single document. The Convention was adopted by the UN General Assembly on 20 November 1989 and entered into force in September 1990.
- The Convention outlines in 41 articles the human rights to be respected and protected for every child under the age of eighteen years.

Article 1
Definition of child as "every human being below the age of eighteen years", unless the national law considers majority attained at an earlier age.

Article 2
The rights safeguarded in the Convention shall be ensured without any discrimination of any kind.

Article 3
In all actions concerning children the best interest of the child shall be of primary consideration.

Article 5
The state shall respect the responsibility, rights and duties of the parents or extended family.

Article 6
Every child has the inherent right to life

Article 7
The child has the right to a name, to acquire a nationality and to know and be cared for by its parents

Article 8
The child has the right to identity and nationality.

Article 9
The child has the right not to be separated from its parents, except in its best interests and by a judicial procedure.

Article 12
The child has the right to express views on all matters affecting him/her and the child's views should be given due weight.

Article 13
The child has the right to freedom of expression, including the right to seek, receive and impart information and ideas of all kind.

Article 14
The right of the child to freedom of thought, conscience and religion shall be respected.

Article 15
The child has the right to freedom of association and peaceful assembly.

Article 16
No child shall be subjected to arbitrary or unlawful interference with his/her privacy, family, home or correspondence; the child should be protected from unlawful attacks on his/her honour and reputation.

Article 17
The State shall ensure the right of the child to access to information and material from national and international sources

Article 18
Parents have the prime responsibility for the upbringing and development of the child.

Article 19
The State shall take all legislative, administrative, social and educational measures for the protection of the child from all forms of physical or mental violence, injury, abuse, neglect, maltreatment or exploitation.

Article 24
The child has the right to the highest attainable standard of health care, with emphasis on primary health care, the development of preventive health care.

Article 26
The child has the right to benefit from social security.

Article 27
The child has the right to a standard of living which will allow physical, mental, spiritual, moral and social development.

Article 28
The child has the right to education. The State shall make primary education compulsory and available and free to all and encourage the development of different forms of secondary education, make them available to every child. School discipline shall be administered in a manner consistent with the child's dignity. Education should be directed to the development of the child's personality, talents and abilities, the respect for human rights and fundamental freedoms, responsible life in a free society in the spirit of peace, friendship, understanding, tolerance and equality, the development of respect for the natural environment.

Article 30
The child has the right to enjoy his/her own culture.

Article 31
The child has the right to rest and leisure, to play and freely participate in cultural life and the arts.

Article 32
The child shall be protected from economic exploitation and from performing work that is hazardous to his/her life and development.

Article 33
The child shall be protected from illicit use of narcotic drugs.

Article 34
The child shall be protected from all forms of sexual exploitation and sexual abuse, the use of children in prostitution or other unlawful sexual practices, in pornographic performances and materials.

Article 38
The State shall take all feasible measures to protect and care for children affected by armed conflict.

Article 40
Every child accused of having committed an offence or crime should be guaranteed to be presumed innocent until proven guilty, to have legal assistance in presenting his/her case, not to be compelled to give testimony or to confess guilt, to have his/her privacy fully respected, to be dealt with in a manner appropriate to their age, circumstances and well-being. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by children below the age of 18.

The full text of the Convention and Optional Protocols can be consulted and downloaded from many Internet sites, such as UNICEF's (www.unicef.org/crc)

Source: UN Centre for Human Rights and People's Movement for Human Rights Learning www.pdhre.org

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)

adopted in 1979 by the UN General Assembly, entered into force on 3 September 1981

(Unofficial summary)

Article 1
Definition of discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

Article 2
Condemns discrimination against women in all its forms; States Parties agree to ensure a legal framework providing protection against discrimination and embody the principle of equality.

Article 3
States agreed to take action in all fields – civil, political, economic, social, and cultural – to guarantee exercise and enjoyment of women's human rights and fundamental freedoms on a basis of equality with men

Article 4
Permits States Parties to take "temporary special measures" to accelerate equality.

Article 5
The need to take appropriate measures to modify cultural patterns of conduct, as well as the need for family education to recognize the social function of motherhood and the common responsibility for raising children by men and women.

Article 6
Obligates States Parties to take measures to suppress the trafficking of women and the exploitation of prostitution of women

Article 7
Women have an equal right to vote, hold public office, and participate in civil society.

Article 8
Women have the same rights as men to work and represent their governments on the international level.

Article 9
Women have equal rights with men to acquire, change, or retain their nationality and that of their children.

Article 10
Obligates States Parties to end discrimination in education, including in professional and vocational training, access to curricula and other means of receiving an equal education as well as to eliminate stereotyped concepts of the roles of men and women

Article 11
Calls for the States Parties to take measures to end discrimination in employment and ensure all rights in this field, including the right to work, employment opportunities, equal remuneration, free choice of profession and employment, social security, and protection.

Article 12
Requires States Parties to take steps to eliminate discrimination in health care, including access to services such as family planning,

Article 13
Women have the same rights as men in all areas of social and economic life, such as family benefits, mortgages, bank loans, and participation in recreational activities and sports.

Article 14
Focuses on the particular problems faced by rural women, including the areas of women's participation in development planning, access to adequate health care, credit, education, and adequate living conditions.

Article 15
Women and men are equal before the law. Women have the legal right to enter contracts, own property, and choose their place of residence.

Article 16
Requires steps to ensure equality in marriage and family relations including equal rights with men to freely choose marriage, equal rights and responsibilities toward children, including the right to freely determine the number and spacing of children and the means to do so, and the same rights to property.

Articles 17-30
Reporting procedures and administration of the Convention.

International Convention for the Protection of All Persons from Enforced Disappearance

(Unofficial summary)

Article 1 prohibits enforced disappearances; *no exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification for enforced disappearance.*

"Enforced disappearance" is defined in Article 2 of the Convention as *the arrest, detention, abduction or any other form of deprivation of liberty by agents of the State or by persons or groups of persons acting with the authorization, support or acquiescence of the State, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law.*

The widespread or systematic use of enforced disappearance is further defined as a crime against humanity in Article 6.

Parties to the convention also undertake to:

- investigate acts of enforced disappearance and bring those responsible to justice;
- ensure that enforced disappearance constitutes an offence under its criminal law;
- establish jurisdiction over the offence of enforced disappearance when the alleged offender is within its territory, even if they are not a citizen or resident;
- cooperate with other states in ensuring that offenders are prosecuted or extradited, and to assist the victims of enforced disappearance or locate and return their remains;
- respect minimum legal standards around the deprivation of liberty, including the right for imprisonment to be challenged before the courts;
- establish a register of those currently imprisoned, and allow it to be inspected by relatives and counsel;
- ensure that victims of enforced disappearance or those directly affected by it have a right to obtain reparation and compensation. (Article 24. 4)
- the right to obtain reparation covers material and dangers and, where appropriate, other forms of reparation such as; a) Restitution. b) Rehabilitation. c) Satisfaction, including restoration of dignity and reparation. d) Guarantee of non-repetition. (Article 24. 5)

The Convention will be governed by a Committee on Enforced Disappearances elected by its parties. Parties are obliged to report to this committee on the steps they have taken to implement it within two years of becoming subject to it.
The Convention includes an optional complaints system whereby citizens of parties may appeal to the Committee for assistance in locating a disappeared person. Parties may join this system at any time, but may only opt out of it upon signature.

Source: Wikipedia, accessed on 25 May 2012.

United Nations Convention on the Rights of Persons with Disabilities

(Unofficial summary)

Article 1: Purpose
The purpose of the Convention is to promote, protect and ensure the full enjoyment of all human rights and fundamental freedoms by all persons with disabilities. People with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which, in interaction with various barriers, may hinder their full and effective participation in society on an equal basis with others.

Article 2: Definitions
This article defines some of the key terms used in the Convention including "communication"; "language"; "discrimination on the basis of disability"; "reasonable accommodation" and "universal design".

Article 3: General principles
The Convention is based on the principles of respect for dignity; non-discrimination; participation and inclusion; respect for difference; equality of opportunity; accessibility; equality between men and women; and respect for children.

Article 4: General obligations
Countries must take a range of measures, with the active involvement of people with disabilities, to ensure and promote the full realization of all human rights and fundamental freedoms for all persons with disabilities without discrimination of any kind.

Article 5: Equality and non-discrimination
Everyone is equal before and under the law. Everyone is entitled to the equal protection and benefit of the law without discrimination.

Article 6: Women with disabilities
Women and girls with disabilities experience multiple discrimination. Countries must take all appropriate measures to ensure that women with disabilities are able to fully enjoy the rights and freedoms set out in the Convention.

Article 7: Children with disabilities
Children with disabilities have the same human rights as all other children. The best interests of the child must be a primary consideration in all actions concerning children with disabilities. Children with disabilities have the right to express their views on all matters affecting them.

Article 8: Awareness-raising
Countries must raise awareness of the rights, capabilities and contributions of people with disabilities. Countries must challenge stereotypes and prejudices relating to people with disabilities through campaigning, education, media and awareness-raising programmes.

Article 9: Accessibility
People with disabilities have the right to access all aspects of society on an equal basis with others including the physical environment, transportation, information and communications, and other facilities and services provided to the public.

Article 10: Right to life
People with disabilities have the right to life. Countries must take all necessary measures to ensure that people with disabilities are able to effectively enjoy this right on an equal basis with others.

Article 11: Situations of risk and humanitarian emergencies
Countries must take all necessary measures to ensure the protection and safety of all persons with disabilities in situations of risk, including armed conflict, humanitarian emergencies and natural disasters.

Article 12: Equal recognition before the law
People with disabilities have the right to recognition as persons before the law. People with disabilities have legal capacity on an equal basis with others in all aspects of life.Countries must take appropriate measures to provide support to people with disabilities so that they can effectively exercise their legal capacity.

Article 13: Access to justice
People with disabilities have the right to effective access to justice on an equal basis with others, including through the provision of appropriate accommodations.

Article 14: Liberty and security of person
People with disabilities have the right to liberty and security of person on an equal basis with others. Existence of disability alone cannot be used to justify deprivation of liberty.

Article 15: Freedom from torture or cruel, inhuman ordegrading treatment or punishment
People with disabilities have the right to be free from torture and from cruel, inhuman or degrading treatment or punishment. No one shall be subjected to medical or scientific experimentation without his or her free consent.

Article 16: Freedom from exploitation, violence and abuse
People with disabilities have the right to be protected from all forms of exploitation, violence and abuse, including their gender based aspects, within and outside the home.

Article 17: Protecting the integrity of the person
Every person with disabilities has a right to respect for his or her physical and mental integrity on an equal basis with others.

Article 18: Liberty of movement and nationality
People with disabilities have the right to a nationality. Children with disabilities have the right to a name and to know and be cared for by their parents.

Article 19: Living independently and being included in the community
People with disabilities have the right to live independently in the community. Countries must ensure that people with disabilities have the opportunity to choose where they live and with whom they live, and that they are provided with the support necessary to do this.

Article 20: Personal mobility
Countries must take effective and appropriate measures to ensure personal mobility for people with disabilities in the manner and time of their choice, and at affordable cost. People with disabilities also have the right to access quality mobility aids, assistive technologies and forms of live assistance and intermediaries.

Article 21: Freedom of expression and opinion, and access to information
People with disabilities have the right to express themselves, including the freedom to give and receive information and ideas through all forms of communication, including through accessible formats and technologies, sign languages, Braille, augmentative and alternative communication, mass media and all other accessible means of communication.

Article 22: Respect for privacy
People with disabilities have the right to privacy. Information about people with disabilities including personal information and information about their health should be protected.

Article 23: Respect for home and the family
People with disabilities have the right to marry and to found a family. Countries must provide effective and appropriate support to people with disabilities in bringing up children, and provide alternative care to children with disabilities where the immediate family is unable to care for them.

Article 24: Education
People with disabilities have a right to education without discrimination. Countries must ensure that people with disabilities can access an inclusive, quality and free primary and secondary education in their own community. Countries must also provide reasonable accommodation and individualised support to maximise academic and social development.

Article 25: Health
People with disabilities have the right to the enjoyment of the highest attainable standard of health without discrimination. Countries must take all appropriate measures, including measures that are gender-sensitive, to ensure that people with disabilities have access to the same range, quality and standard of health care that is available to everyone else, and which are close to people's own communities.

Article 26: Habilitation and rehabilitation
Countries must take effective and appropriate measures to enable people with disabilities to develop, attain and maintain maximum ability, independence and participation through the provision of habilitation and rehabilitation services and programmes.

Article 27: Work and employment
People with disabilities have the right to work, including the right to work in an environment that is open, inclusive and accessible. Countries must take appropriate steps to promote employment opportunities and career advancement for people with disabilities.

Article 28: Adequate standard of living and social protection
People with disabilities have the right to an adequate standard of living including food, water, clothing and housing, and to effective social protection including poverty reduction and public housing programmes.

Article 29: Participation in political and public life
People with disabilities have the right to participate in politics and in public affairs, as well as to vote and to be elected.

Article 30: Participation in cultural life, recreation, leisure and sport
People with disabilities have the right to take part in cultural life on an equal basis with others, including access to cultural materials, performances and services, and to recreational, leisure and sporting activities.

Article 31: Statistics and data collection
Countries must collect information about people with disabilities, with the active involvement of people with disabilities, so that they can better understand the barriers they experience and make the Convention rights real.

Articles 32-50
Articles 32-50 explain how countries which are bound by the Convention must give it full effect. They also explain the responsibility of countries to report to the United Nations Committee on the Rights of Persons with Disabilities on how they are putting the Convention into effect

Source: Centre on Human Rights for People with Disabilities www.disabilityhumanrights.org

The European Convention on Human Rights and its protocols

Simplified version of selected articles[1]

Summary of the preamble
The member governments of the Council of Europe work towards peace and greater unity based on human rights and fundamental freedoms. With this Convention they decide to take the first steps to enforce many of the rights contained in the Universal Declaration of Human Rights.

Article 1 -Obligation to respect human rights
States must ensure that everyone has the rights stated in this Convention.

Article 2 -Right to life
You have the right to life.

Article 3 -Prohibition of torture
No one ever has the right to hurt you or torture you. Even in detention your human dignity has to be respected.

Article 4 -Prohibition of slavery and forced labour
It is prohibited to treat you as a slave or to impose forced labour on you.

Article 5 -Right to liberty and security
You have the right to liberty. If you are arrested you have the right to know why. If you are arrested you have the right to stand trial soon, or to be released until the trial takes place.

Article 6 -Right to a fair trial
You have the right to a fair trial before an unbiased and independent judge. If you are accused of having committed a crime, you are innocent until proved guilty. You have the right to be assisted by a lawyer who has to be paid by the state if you are poor.

Article 7 -No punishment without law
You cannot be held guilty of a crime if there was no law against it when you did it.

Article 8 -Right to respect for private and family life
You have the right to respect for your private and family life, your home and correspondence.

Article 9 -Freedom of thought, conscience and religion
You have the right to freedom of thought, conscience and religion. You have the right to practise your religion at home and in public and to change your religion if you want.

Article 10 -Freedom of expression
You have the right to responsibly say and write what you think and to give and receive information from others. This includes freedom of the press.

Article 11 -Freedom of assembly and association
You have the right to take part in peaceful meetings and to set up or join associations including trade unions.

Article 12 -Right to marry
You have the right to marry and to have a family.

Article 13 -Right to an effective remedy
If your rights are violated, you can complain about this officially to the courts or other public bodies.

Article 14 -Prohibition of discrimination
You have these rights regardless of your skin colour, sex, language, political or religious beliefs, or origins.

Article 15 -Derogation in time of emergency
In time of war or other public emergency, a government may do things which go against your rights, but only when strictly necessary. Even then, governments are not allowed, for example, to torture you or to kill you arbitrarily.

Article 16 -Restrictions on political activity of aliens
Governments may restrict the political activity of foreigners, even if this would be in conflict with Articles 10, 11 or 14.

Article 17 -Prohibition of abuse of rights
Nothing in this Convention can be used to damage the rights and freedoms in the Convention.

Article 18 -Limitation on use of restrictions of rights Most of the rights in this Convention can be restricted by a general law which is applied to everyone. Such restrictions are only allowed if they are strictly necessary.

Articles 19 to 51
These articles explain how the European Court of Human Rights works.

Article 34 -Individual applications
If your rights contained in the Convention have been violated in one of the member states you should first appeal to all competent national authorities. If that does not work out for you, then you may appeal directly to the European Court of Human Rights in Strasbourg.

Article 52 -Inquiries by the Secretary General
If the Secretary General of the Council of Europe requests it, a government must explain how its national law protects the rights of this Convention.

PROTOCOLS TO THE CONVENTION

Article 1 of Protocol No. 1 -Protection of property
You have the right to own property and use your possessions.

Article 2 of Protocol No. 1 -Right to education
You have the right to go to school.

Article 3 of Protocol No. 1 -Right to free elections
You have the right to elect the government of your country by secret vote.

Article 2 of Protocol No. 4 -Freedom of movement
If you are lawfully within a country, you have the right to go where you want and to live where you want within it.

Article 1 of Protocol No. 6 -Abolition of the death penalty
You cannot be condemned to death or executed by the state.

Article 2 of Protocol No. 7 -Right of appeal in criminal matters
You may appeal to a higher court if you have been convicted for committing a crime.

Article 3 of Protocol No. 7 -Compensation for wrongful conviction
You have the right to compensation if you have been convicted for committing a crime and it turns out that you were innocent.

Article 1 of Protocol No. 12 -General prohibition of discrimination
You cannot be discriminated against by public authorities for reasons of, for example, your skin colour, sex, language, political or religious beliefs, or origins.

[1] This simplified version was prepared by the Directorate of Communication of the Council of Europe for educational purposes only. The only texts which have a legal basis are to be found in the official published versions of the Convention for the Protection of Human Rights and Fundamental Freedoms and its protocols.

European Convention on Human Rights

as amended by Protocols Nos. 11 and 14 as from its entry into force on 1 June 2010.

Convention for the Protection of Human Rights and Fundamental Freedoms

Rome, 4.XI.1950

THE GOVERNMENTS SIGNATORY HERETO, being members of the Council of Europe, Considering the Universal Declaration of Human Rights proclaimed by the General Assembly of the United Nations on 10th December 1948; Considering that this Declaration aims at securing the universal and effective recognition and observance of the Rights therein declared; Considering that the aim of the Council of Europe is the achievement of greater unity between its members and that one of the methods by which that aim is to be pursued is the maintenance and further realisation of human rights and fundamental freedoms; Reaffirming their profound belief in those fundamental freedoms which are the foundation of justice and peace in the world and are best maintained on the one hand by an effective political democracy and on the other by a common understanding and observance of the human rights upon which they depend; Being resolved, as the governments of European countries which are like-minded and have a common heritage of political traditions, ideals, freedom and the rule of law, to take the first steps for the collective enforcement of certain of the rights stated in the Universal Declaration, Have agreed as follows:

Article 1 - Obligation to respect human rights
The High Contracting Parties shall secure to everyone within their jurisdiction the rights and freedoms defined in Section I of this Convention.

SECTION I – RIGHTS AND FREEDOMS

Article 2 – Right to life

1. Everyone's right to life shall be protected by law. No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which this penalty is provided by law.
2. Deprivation of life shall not be regarded as inflicted in contravention of this Article when it results from the use of force which is no more than absolutely necessary:
   (a) in defence of any person from unlawful violence;
   (b) in order to effect a lawful arrest or to prevent the escape of a person lawfully detained;
   (c) in action lawfully taken for the purpose of quelling a riot or insurrection.

Article 3 – Prohibition of torture
No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

Article 4 – Prohibition of slavery and forced labour

1. No one shall be held in slavery or servitude.
2. No one shall be required to perform forced or compulsory labour.
3. For the purpose of this Article the term "forced or compulsory labour" shall not include:
   (a) any work required to be done in the ordinary course of detention imposed according to the provisions of Article 5 of this Convention or during conditional release from such detention;
   (b) any service of a military character or, in case of conscientious objectors in countries where they are recognised, service exacted instead of compulsory military service;
   (c) any service exacted in case of an emergency or calamity threatening the life or well-being of the community;
   (d) any work or service which forms part of normal civic obligations.

Article 5 – Right to liberty and security

1. Everyone has the right to liberty and security of person. No one shall be deprived of his liberty save in the following cases and in accordance with a procedure prescribed by law:
   (a) the lawful detention of a person after conviction by a competent court;
   (b) the lawful arrest or detention of a person for non-compliance with the lawful order of a court or in order to secure the fulfilment of any obligation prescribed by law;
   (c) the lawful arrest or detention of a person effected for the purpose of bringing him before the competent legal authority on reasonable suspicion of having committed an offence or when it is reasonably considered necessary to prevent his committing an offence or fleeing after having done so;
   (d) the detention of a minor by lawful order for the purpose of educational supervision or his lawful detention for the purpose of bringing him before the competent legal authority;
   (e) the lawful detention of persons for the prevention of the spreading of infectious diseases, of persons of unsound mind, alcoholics or drug addicts or vagrants;
   (f) the lawful arrest or detention of a person to prevent his effecting an unauthorised entry into the country or of a person against whom action is being taken with a view to deportation or extradition.
2. Everyone who is arrested shall be informed promptly, in a language which he understands, of the reasons for his arrest and of any charge against him.
3. Everyone arrested or detained in accordance with the provisions of paragraph 1 (c) of this Article shall be brought promptly before a judge or other officer authorised by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release pending trial. Release may be conditioned by guarantees to appear for trial.
4. Everyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings by which the lawfulness of his detention shall be decided speedily by a court and his release ordered if the detention is not lawful.
5. Everyone who has been the victim of arrest or detention in contravention of the provisions of this Article shall have an enforceable right to compensation.

Article 6 – Right to a fair trial

1. In the determination of his civil rights and obligations or of any criminal charge against him, everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law. Judgment shall be pronounced publicly but the press and public may be excluded from all or part of the trial in the interests of morals, public order or national security in a democratic society, where the interests of juveniles or the protection of the private life of the parties so require, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice.
2. Everyone charged with a criminal offence shall be presumed innocent until proved guilty according to law.
3. Everyone charged with a criminal offence has the following minimum rights:
   (a) to be informed promptly, in a language which he understands and in detail, of the nature and cause of the accusation against him;
   (b) to have adequate time and facilities for the preparation of his defence;
   (c) to defend himself in person or through legal assistance of his own choosing or, if he has not sufficient means to pay for legal assistance, to be given it free when the interests of justice so require;
   (d) to examine or have examined witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;
   (e) to have the free assistance of an interpreter if he cannot understand or speak the language used in court.

Article 7 – No punishment without law

1. No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence under national or international law at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the criminal offence was committed.
2. This Article shall not prejudice the trial and punishment of any person for any act or omission which, at the time when it was committed, was criminal according to the general principles of law recognised by civilised nations.

Article 8 – Right to respect for private and family life

1. Everyone has the right to respect for his private and family life, his home and his correspondence.
2. There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health or morals, or for the protection of the rights and freedoms of others.

Article 9 – Freedom of thought, conscience and religion

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

Article 10 – Freedom of expression

1. Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. This Article shall not prevent States from requiring the licensing of broadcasting, television or cinema enterprises.
2. The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.

Article 11 – Freedom of assembly and association

1. Everyone has the right to freedom of peaceful assembly and to freedom of association with others, including the right to form and to join trade unions for the protection of his interests.
2. No restrictions shall be placed on the exercise of these rights other than such as are prescribed by law and are necessary in a democratic society in the interests of national security or public safety, for the prevention of disorder or crime, for the protection of health or morals or for the protection of the rights and freedoms of others. This Article shall not prevent the imposition of lawful restrictions on the exercise of these rights by members of the armed forces, of the police or of the administration of the State.

Article 12 – Right to marry

Men and women of marriageable age have the right to marry and to found a family, according to the national laws governing the exercise of this right.

Article 13 – Right to an effective remedy

Everyone whose rights and freedoms as set forth in this Convention are violated shall have an effective remedy before a national authority notwithstanding that the violation has been committed by persons acting in an official capacity.

Article 14 – Prohibition of discrimination

The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.

Article 15 – Derogation in time of emergency

1. In time of war or other public emergency threatening the life of the nation any High Contracting Party may take measures derogating from its obligations under this Convention to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with its other obligations under international law.
2. No derogation from Article 2, except in respect of deaths resulting from lawful acts of war, or from Articles 3, 4 (paragraph 1) and 7 shall be made under this provision.
3. Any High Contracting Party availing itself of this right of derogation shall keep the Secretary General of the Council of Europe fully informed of the measures which it has taken and the reasons therefor. It shall also inform the Secretary General of the Council of Europe when such measures have ceased to operate and the provisions of the Convention are again being fully executed.

Article 16 – Restrictions on political activity of aliens

Nothing in Articles 10, 11 and 14 shall be regarded as preventing the High Contracting Parties from imposing restrictions on the political activity of aliens.

Article 17 – Prohibition of abuse of rights

Nothing in this Convention may be interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at the destruction of any of the rights and freedoms set forth herein or at their limitation to a greater extent than is provided for in the Convention.

Article 18 – Limitation on use of restrictions on rights

The restrictions permitted under this Convention to the said rights and freedoms shall not be applied for any purpose other than those for which they have been prescribed.

SECTION II EUROPEAN COURT OF HUMAN RIGHTS

Article 19 – Establishment of the Court

To ensure the observance of the engagements undertaken by the High Contracting Parties in the Convention and the Protocols thereto, there shall be set up a European Court of Human Rights, hereinafter referred to as "the Court". It shall function on a permanent basis.

Article 20 - Number of judges

The Court shall consist of a number of judges equal to that of the High Contracting Parties.

Article 21 - Criteria for office

1. The judges shall be of high moral character and must either possess the qualifications required for appointment to high judicial office or be jurisconsults of recognised competence.
2. The judges shall sit on the Court in their individual capacity.
3. During their term of office the judges shall not engage in any activity which is incompatible with their independence, impartiality or with the demands of a full-time office; all questions arising from the application of this paragraph shall be decided by the Court.

Article 22 – Election of judges

The judges shall be elected by the Parliamentary Assembly with respect to each High Contracting Party by a majority of votes cast from a list of three candidates nominated by the High Contracting Party.

Article 23 - Terms of office and dismissal

1. The judges shall be elected for a period of nine years. They may not be re-elected.
2. The terms of office of judges shall expire when they reach the age of 70.

3. The judges shall hold office until replaced. They shall, however, continue to deal with such cases as they already have under consideration.
4. No judge may be dismissed from office unless the other judges decide by a majority of two-thirds that that judge has ceased to fulfil the required conditions.

Article 24 – Registry and rapporteurs
1. The Court shall have a Registry, the functions and organisation of which shall be laid down in the rules of the Court.
2. When sitting in a single-judge formation, the Court shall be assisted by rapporteurs who shall function under the authority of the President of the Court. They shall form part of the Court's Registry.

Article 25 – Plenary Court
The plenary Court shall
(a) elect its President and one or two Vice-Presidents for a period of three years; they may be re-elected;
(b) set up Chambers, constituted for a fixed period of time;
(c) elect the Presidents of the Chambers of the Court; they may be re-elected;
(d) adopt the rules of the Court;
(e) elect the Registrar and one or more Deputy Registrars;
(f) make any request under Article 26, paragraph 2.

Article 26 – Single-judge formation, Committees, Chambers and Grand Chamber
1. To consider cases brought before it, the Court shall sit in a single-judge formation, in committees of three judges, in Chambers of seven judges and in a Grand Chamber of seventeen judges. The Court's Chambers shall set up committees for a fixed period of time.
2. At the request of the plenary Court, the Committee of Ministers may, by a unanimous decision and for a fixed period, reduce to five the number of judges of the Chambers.
3. When sitting as a single judge, a judge shall not examine any application against the High Contracting Party in respect of which that judge has been elected.
4. There shall sit as an ex-officio member of the Chamber and the Grand Chamber the judge elected in respect of the High Contracting Party concerned. If there is none or if that judge is unable to sit, a person chosen by the President of the Court from a list submitted in advance by that Party shall sit in the capacity of judge.
5. The Grand Chamber shall also include the President of the Court, the Vice-Presidents, the Presidents of the Chambers and other judges chosen in accordance with the rules of the Court. When a case is referred to the Grand Chamber under Article 43, no judge from the Chamber which rendered the judgment shall sit in the Grand Chamber, with the exception of the President of the Chamber and the judge who sat in respect of the High Contracting Party concerned.

Article 27 – Competence of single judges
1. A single judge may declare inadmissible or strike out of the Court's list of cases an application submitted under Article 34, where such a decision can be taken without further examination.
2. The decision shall be final.
3. If the single judge does not declare an application inadmissible or strike it out, that judge shall forward it to a committee or to a Chamber for further examination.

Article 28 – Competence of Committees
1. In respect of an application submitted under Article 34, a committee may, by a unanimous vote,
(a) declare it inadmissible or strike it out of its list of cases, where such decision can be taken without further examination; or
(b) declare it admissible and render at the same time a judgment on the merits, if the underlying question in the case, concerning the interpretation or the application of the Convention or the Protocols thereto, is already the subject of well-established case-law of the Court.
2. Decisions and judgments under paragraph 1 shall be final.
3. If the judge elected in respect of the High Contracting Party concerned is not a member of the committee, the committee may at any stage of the proceedings invite that judge to take the place of one of the members of the committee, having regard to all relevant factors, including whether that Party has contested the application of the procedure under paragraph 1.b.

Article 29 – Decisions by Chambers on admissibility and merits
1. If no decision is taken under Article 27 or 28, or no judgment rendered under Article 28, a Chamber shall decide on the admissibility and merits of individual applications submitted under Article 34. The decision on admissibility may be taken separately.
2. A Chamber shall decide on the admissibility and merits of inter-State applications submitted under Article 33. The decision on admissibility shall be taken separately unless the Court, in exceptional cases, decides otherwise.

Article 30 – Relinquishment of jurisdiction to the Grand Chamber
Where a case pending before a Chamber raises a serious question affecting the interpretation of the Convention or the Protocols thereto, or where the resolution of a question before the Chamber might have a result inconsistent with a judgment previously delivered by the Court, the Chamber may, at any time before it has rendered its judgment, relinquish jurisdiction in favour of the Grand Chamber, unless one of the parties to the case objects.

Article 31 - Powers of the Grand Chamber
The Grand Chamber shall
(a) determine applications submitted either under Article 33 or Article 34 when a Chamber has relinquished jurisdiction under Article 30 or when the case has been referred to it under Article 43;
(b) decide on issues referred to the Court by the Committee of Ministers in accordance with Article 46, paragraph 4; and
(c) consider requests for advisory opinions submitted under Article 47.

Article 32 - Jurisdiction of the Court
1. The jurisdiction of the Court shall extend to all matters concerning the interpretation and application of the Convention and the Protocols thereto which are referred to it as provided in Articles 33, 34, 46 and 47.
2. In the event of dispute as to whether the Court has jurisdiction, the Court shall decide.

Article 33 - Inter-State cases
Any High Contracting Party may refer to the Court any alleged breach of the provisions of the Convention and the Protocols thereto by another High Contracting Party.

Article 34 - Individual applications
The Court may receive applications from any person, non-governmental organisation or group of individuals claiming to be the victim of a violation by one of the High Contracting Parties of the rights set forth in the Convention or the Protocols thereto. The High Contracting Parties undertake not to hinder in any way the effective exercise of this right.

Article 35 - Admissibility criteria
1. The Court may only deal with the matter after all domestic remedies have been exhausted, according to the generally recognised rules of international law, and within a period of six months from the date on which the final decision was taken.
2. The Court shall not deal with any application submitted under Article 34 that
(a) is anonymous; or
(b) is substantially the same as a matter that has already been examined by the Court or has already been submitted to another procedure of international investigation or settlement and contains no relevant new information.
3. The Court shall declare inadmissible any individual application submitted under Article 34 if it considers that:
(a) the application is incompatible with the provisions of the Convention or the Protocols thereto, manifestly ill-founded, or an abuse of the right of individual application; or

(b) the applicant has not suffered a significant disadvantage, unless respect for human rights as defined in the Convention and the Protocols thereto requires an examination of the application on the merits and provided that no case may be rejected on this ground which has not been duly considered by a domestic tribunal.

4. The Court shall reject any application which it considers inadmissible under this Article. It may do so at any stage of the proceedings.

Article 36 - Third party intervention

1. In all cases before a Chamber or the Grand Chamber, a High Contracting Party one of whose nationals is an applicant shall have the right to submit written comments and to take part in hearings.
2. The President of the Court may, in the interest of the proper administration of justice, invite any High Contracting Party which is not a party to the proceedings or any person concerned who is not the applicant to submit written comments or take part in hearings.
3. In all cases before a Chamber or the Grand Chamber, the Council of Europe Commissioner for Human Rights may submit written comments and take part in hearings.

Article 37 - Striking out applications

1. The Court may at any stage of the proceedings decide to strike an application out of its list of cases where the circumstances lead to the conclusion that
   (a) the applicant does not intend to pursue his application; or
   (b) the matter has been resolved; or
   (c) for any other reason established by the Court, it is no longer justified to continue the examination of the application.

However, the Court shall continue the examination of the application if respect for human rights as defined in the Convention and the Protocols thereto so requires.

2. The Court may decide to restore an application to its list of cases if it considers that the circumstances justify such a course.

Article 38 - Examination of the case

The Court shall examine the case together with the representatives of the parties and, if need be, undertake an investigation, for the effective conduct of which the High Contracting Parties concerned shall furnish all necessary facilities.

Article 39 - Friendly settlements

1. At any stage of the proceedings, the Court may place itself at the disposal of the parties concerned with a view to securing a friendly settlement of the matter on the basis of respect for human rights as defined in the Convention and the Protocols thereto.
2. Proceedings conducted under paragraph 1 shall be confidential.
3. If a friendly settlement is effected, the Court shall strike the case out of its list by means of a decision which shall be confined to a brief statement of the facts and of the solution reached.
4. This decision shall be transmitted to the Committee of Ministers, which shall supervise the execution of the terms of the friendly settlement as set out in the decision.

Article 40 - Public hearings and access to documents

1. Hearings shall be in public unless the Court in exceptional circumstances decides otherwise.
2. Documents deposited with the Registrar shall be accessible to the public unless the President of the Court decides otherwise.

Article 41 - Just satisfaction

If the Court finds that there has been a violation of the Convention or the Protocols thereto, and if the internal law of the High Contracting Party concerned allows only partial reparation to be made, the Court shall, if necessary, afford just satisfaction to the injured party.

Article 42 - Judgments of Chambers

Judgments of Chambers shall become final in accordance with the provisions of Article 44, Paragraph 2.

Article 43 - Referral to the Grand Chamber

1. Within a period of three months from the date of the judgment of the Chamber, any party to the case may, in exceptional cases, request that the case be referred to the Grand Chamber.
2. A panel of five judges of the Grand Chamber shall accept the request if the case raises a serious question affecting the interpretation or application of the Convention or the Protocols thereto, or a serious issue of general importance.
3. If the panel accepts the request, the Grand Chamber shall decide the case by means of a judgment.

Article 44 - Final judgments

1. The judgment of the Grand Chamber shall be final.
2. The judgment of a Chamber shall become final
   (a) when the parties declare that they will not request that the case be referred to the Grand Chamber; or
   (b) three months after the date of the judgment, if reference of the case to the Grand Chamber has not been requested; or
   (c) when the panel of the Grand Chamber rejects the request to refer under Article 43.
3. The final judgment shall be published.

Article 45 - Reasons for judgments and decisions

1. Reasons shall be given for judgments as well as for decisions declaring applications admissible or inadmissible.
2. If a judgment does not represent, in whole or in part, the unanimous opinion of the judges, any judge shall be entitled to deliver a separate opinion.

Article 46 - Binding force and execution of judgments

1. The High Contracting Parties undertake to abide by the final judgment of the Court in any case to which they are parties.
2. The final judgment of the Court shall be transmitted to the Committee of Ministers, which shall supervise its execution.
3. If the Committee of Ministers considers that the supervision of the execution of a final judgment is hindered by a problem of interpretation of the judgment, it may refer the matter to the Court for a ruling on the question of interpretation. A referral decision shall require a majority vote of two thirds of the representatives entitled to sit on the committee.
4. If the Committee of Ministers considers that a High Contracting Party refuses to abide by a final judgment in a case to which it is a party, it may, after serving formal notice on that Party and by decision adopted by a majority vote of two thirds of the representatives entitled to sit on the committee, refer to the Court the question whether that Party has failed to fulfil its obligation under paragraph 1.
5. If the Court finds a violation of paragraph 1, it shall refer the case to the Committee of Ministers for consideration of the measures to be taken. If the Court finds no violation of paragraph 1, it shall refer the case to the Committee of Ministers, which shall close its examination of the case.

Article 47 - Advisory opinions

1. The Court may, at the request of the Committee of Ministers, give advisory opinions on legal questions concerning the interpretation of the Convention and the Protocols thereto.
2. Such opinions shall not deal with any question relating to the content or scope of the rights or freedoms defined in Section I of the Convention and the Protocols thereto, or with any other question which the Court or the Committee of Ministers might have to consider in consequence of any such proceedings as could be instituted in accordance with the Convention.
3. Decisions of the Committee of Ministers to request an advisory opinion of the Court shall require a majority vote of the representatives entitled to sit on the committee.

Article 48 - Advisory jurisdiction of the Court

The Court shall decide whether a request for an advisory opinion submitted by the Committee of Ministers is within its competence as defined in Article 47.

Article 49 - Reasons for advisory opinions

1. Reasons shall be given for advisory opinions of the Court.
2. If the advisory opinion does not represent, in whole or in part, the unanimous opinion of the judges, any judge shall be entitled to deliver a separate opinion.
3. Advisory opinions of the Court shall be communicated to the Committee of Ministers.

Article 50 - Expenditure on the Court

The expenditure on the Court shall be borne by the Council of Europe.

Article 51 - Privileges and immunities of judges

The judges shall be entitled, during the exercise of their functions, to the privileges and immunities provided for in Article 40 of the Statute of the Council of Europe and in the agreements made thereunder.

SECTION III MISCELLANEOUS PROVISIONS

Article 52 - Inquiries by the Secretary General

On receipt of a request from the Secretary General of the Council of Europe any High Contracting Party shall furnish an explanation of the manner in which its internal law ensures the effective implementation of any of the provisions of the Convention.

Article 53 - Safeguard for existing human rights

Nothing in this Convention shall be construed as limiting or derogating from any of the human rights and fundamental freedoms which may be ensured under the laws of any High Contracting Party or under any other agreement to which it is a party.

Article 54 - Powers of the Committee of Ministers

Nothing in this Convention shall prejudice the powers conferred on the Committee of Ministers by the Statute of the Council of Europe.

Article 55 - Exclusion of other means of dispute settlement

The High Contracting Parties agree that, except by special agreement, they will not avail themselves of treaties, conventions or declarations in force between them for the purpose of submitting, by way of petition, a dispute arising out of the interpretation or application of this Convention to a means of settlement other than those provided for in this Convention.

Article 56 - Territorial application

1. Any State may at the time of its ratification or at any time thereafter declare by notification addressed to the Secretary General of the Council of Europe that the present Convention shall, subject to paragraph 4 of this Article, extend to all or any of the territories for whose international relations it is responsible.
2. The Convention shall extend to the territory or territories named in the notification as from the thirtieth day after the receipt of this notification by the Secretary General of the Council of Europe.
3. The provisions of this Convention shall be applied in such territories with due regard, however, to local requirements.
4. Any State which has made a declaration in accordance with paragraph 1 of this Article may at any time thereafter declare on behalf of one or more of the territories to which the declaration relates that it accepts the competence of the Court to receive applications from individuals, non-governmental organisations or groups of individuals as provided by Article 34 of the Convention.

Article 57 - Reservations

1. Any State may, when signing this Convention or when depositing its instrument of ratification, make a reservation in respect of any particular provision of the Convention to the extent that any law then in force in its territory is not in conformity with the provision. Reservations of a general character shall not be permitted under this Article.
2. Any reservation made under this Article shall contain a brief statement of the law concerned.

Article 58 - Denunciation

1. A High Contracting Party may denounce the present Convention only after the expiry of five years from the date on which it became a party to it and after six months' notice contained in a notification addressed to the Secretary General of the Council of Europe, who shall inform the other High Contracting Parties.
2. Such a denunciation shall not have the effect of releasing the High Contracting Party concerned from its obligations under this Convention in respect of any act which, being capable of constituting a violation of such obligations, may have been performed by it before the date at which the denunciation became effective.
3. Any High Contracting Party which shall cease to be a member of the Council of Europe shall cease to be a Party to this Convention under the same conditions.
4. The Convention may be denounced in accordance with the provisions of the preceding paragraphs in respect of any territory to which it has been declared to extend under the terms of Article 56.

Article 59 - Signature and ratification

1. This Convention shall be open to the signature of the members of the Council of Europe. It shall be ratified. Ratifications shall be deposited with the Secretary General of the Council of Europe.
2. The European Union may accede to this Convention.
3. The present Convention shall come into force after the deposit of ten instruments of ratification.
4. As regards any signatory ratifying subsequently, the Convention shall come into force at the date of the deposit of its instrument of ratification.
5. The Secretary General of the Council of Europe shall notify all the members of the Council of Europe of the entry into force of the Convention, the names of the High Contracting Parties who have ratified it, and the deposit of all instruments of ratification which may be effected subsequently.

DONE AT ROME THIS 4TH DAY OF NOVEMBER 1950, in English and French, both texts being equally authentic, in a single copy which shall remain deposited in the archives of the Council of Europe. The Secretary General shall transmit certified copies to each of the signatories.

The European Social Charter (revised)

(Summary)

The European Social Charter (revised) of 1996, which entered into force on 1 July 1999, embodies in one instrument all rights guaranteed by the European Social Charter of 1961, its additional Protocol of 1988 and adds new rights and amendments adopted by the Parties. It is gradually replacing the initial 1961 treaty.
The Charter guarantees rights and freedoms which concern all individuals in their daily existence.

The basic rights set out in the Charter are as follows:

Housing:
- access to adequate and affordable housing;
- reduction of homelessness ; housing policy targeted at all disadvantaged categories;
- procedures to limit forced eviction;
- equal access for non-nationals to social housing and housing benefits;
- housing construction and housing benefits related to family needs.

Health
- accessible, effective health care facilities for the entire population;
- policy for preventing illness, including the guarantee of a healthy environment;
- elimination of occupational hazards so as to ensure that health and safety at work are provided for by law and guaranteed in practice;
- protection of maternity.

Education
- free primary and secondary education;
- free and effective vocational guidance services;
- access to initial training (general and vocational secondary education), university and non-university higher education, vocational training, including continuing training;
- special measures for foreign residents;
- school integration of children with disabilities;
- access to education and vocational training for persons with disabilities.

Employment

Freedom to work
- prohibition of forced labour;
- prohibition of the employment of children under the age of 15;
- Special working conditions between 15 and 18 years of age;
- the right to earn one's living in an occupation freely entered upon.

Fair working conditions
- an economic and social policy designed to ensure full employment;
- access to work for persons with disabilities;
- fair working conditions as regards pay and working hours;
- protection in case of dismissal;
- protection from sexual and psychological harassment.

Collective rights
- freedom to form trade unions and employers' organisations to defend economic and social interests; individual freedom to decide whether or not to join them;
- promotion of joint consultation, collective bargaining, conciliation and voluntary arbitration;
- the right to strike.

Legal and social protection
- legal status of the child;
- treatment of young offenders;
- protection from ill-treatment and abuse;
- prohibition of any form of exploitation (sexual or other);
- legal protection of the family (equality of spouses within the couple and towards children, protection of children in case the family breaks up);
- the right to social security, social welfare and social services;
- the right to be protected against poverty and social exclusion;
- childcare;
- special measures catering for the elderly.

Movement of persons
- the right to family reunion;
- the right of nationals to leave the country;
- procedural safeguards in the event of expulsion;
- simplification of immigration formalities.

Non-discrimination
- the right of women and men to equal treatment and equal opportunities in employment;
- guarantee to all nationals and foreigners legally resident and/or working, that all the rights set out in the Charter apply regardless of race, sex, age, colour, language, religion, opinions, national origin, social background, state of health or association with a national minority;
- prohibition of discrimination on the basis of family responsibilities;
- right of persons with disabilities to social integration and participation in the life of the community.

The Charter has a mechanism of control based on the presentation of national reports by state parties (1991 Protocol) as well as a system of collective complaint (1995 Protocol) which allows, "inter alia", trade unions and non-governmental organisations to present collective claims.
The European Committee of Social Rights (ECSR) is the body responsible for monitoring compliance in the States party to the Charter.
The Committee is composed of 15 independent, impartial members who are elected by the Council of Europe's Committee of Ministers for a period of six years, renewable once.

Framework Convention for the Protection of National Minorities

(Summary)

The Convention is the first legally binding multilateral instrument concerned with the protection of national minorities in general. Its aim is to protect the existence of national minorities within the respective territories of the Parties. The Convention seeks to promote the full and effective equality of national minorities by creating appropriate conditions enabling them to preserve and develop their culture and to retain their identity.

The Convention sets out principles relating to persons belonging to national minorities in the sphere of public life, such as:

- Non-discrimination
- Promotion of effective equality
- Promotion and preservation of culture, religion, language and traditions
- Freedom of peaceful assembly
- Freedom of association
- Freedom of expression
- Freedom of thought, conscience and religion
- The right to access to and use of the media,
- Freedoms relating to language and education
- Transfrontier contacts and co-operation
- Participation in economic, cultural and social life
- Prohibition of forced assimilation.

The monitoring mechanism of the Convention is based in reports which states parties are obliged to submit. Ultimate responsibility for examining the reports rests with the Committee of Ministers of the Council of Europe, but an Advisory Committee of experts assists the Committee of Ministers.

The Advisory Committee is composed of up to 18 members elected by the Committee of Ministers from candidates proposed by States Parties. Not all countries can have one of their nominees serve on the Committee, so those candidates who are not elected are placed on a reserve list of additional members. The Advisory Committee is authorized to receive information from sources other than State reports, for example, it may also organize meetings with government representatives and independent sources. The Advisory Committee may also conduct on-site visits to States when considering their reports, during which the Committee meets with the government, NGOs, minority communities, academics, and other interested parties.

The European Charter for Regional or Minority Languages

(Summary)

The Charter is designed on the one hand to protect and promote regional and minority languages as a threatened aspect of Europe's cultural heritage and on the other hand to enable speakers of a regional or minority language to use it in private and public life. It covers regional and minority languages, non-territorial languages and less widely used official languages.

The Charter sets out the main principles and objectives upon which States must base their policies, legislation and practice, and which are regarded as providing the necessary framework for the preservation of the languages concerned.

The eight fundamental principles and objectives are as follows:

- Recognition of regional or minority languages as an expression of cultural wealth.
- Respect for the geographical area of each regional or minority language.
- The need for resolute action to promote such languages.
- The facilitation and/or encouragement of the use of such languages, in speech and writing, in public and private life.
- The provision of appropriate forms and means for the teaching and study of such languages at all appropriate stages.
- The promotion of relevant transnational exchanges.
- The prohibition of all forms of unjustified distinction, exclusion, restriction or preference relating to the use of a regional or minority language and intended to discourage or endanger its maintenance or development.
- The promotion by states of mutual understanding between all the country's linguistic groups.

Further, the Charter sets out a number of specific measures to promote the use of regional or minority languages in public life. These measures cover the following fields: education, justice, administrative authorities and public services, media, cultural activities and facilities, economic and social activities and transfrontier exchanges.

The charter provides for a monitoring mechanism to evaluate how the Charter is applied in a State Party with a view to, where necessary, making recommendations for improvements in its legislation, policy and practice. The central element of the monitoring mechanism is a Committee of independent experts. This committee:

- examines the state's periodical report;
- where necessary, addresses a number of questions to the Party on any unclear areas of the report;
- organises an "on-the-spot" visit to the state, to meet authorities, non-governmental organisations or any other competent body in order to evaluate the application of the Charter;
- examines any further information submitted by associations and other bodies legally established in the state concerned and with an interest in the field of languages
- prepares its own evaluation report on the basis of the information obtained, and addresses it to the Committee of Ministers, including proposals for recommendations to be made to states.

Once every two years, the Secretary General of the Council of Europe has to present to the Parliamentary Assembly a detailed report on the application of the Charter. This ensures that the members of Europe's parliaments are kept informed about the application of the Charter, enabling them to bring political pressure to bear if necessary to encourage national governments to take appropriate measures.

Convention on Action against Trafficking in Human Beings

(Unofficial summary)

The Council of Europe Convention on Action against Trafficking in Human Beings (was opened for signature in Warsaw on 16 May 2005 on the occasion of the 3rd Summit of Heads of State and Government of the Council of Europe. On 24 October 2007, the Convention received its tenth ratification thereby triggering the process whereby it entered into force on 1 February 2008. The convention is a comprehensive treaty focussing mainly on the protection of victims of trafficking and the safeguard of their rights. It also aims to prevent trafficking and to prosecute traffickers. In addition, the Convention provides for the setting up of an effective and independent monitoring mechanism capable of controlling the implementation of the obligations contained in the Convention. The Convention is not restricted to Council of Europe members states; non-members states and the European Union also have the possibility of becoming Party to the Convention.

Purpose and scope of the convention

The Convention is based on recognition of the principle that trafficking in human beings constitutes a violation of human rights and an offence to the dignity and integrity of the human being. The Council of Europe Convention is a comprehensive treaty which aims to:

- Prevent trafficking
- Protect the Human Rights of victims of trafficking
- Prosecute the traffickers.

The Convention applies to:

- all forms of trafficking: whether national or transnational, whether or not related to organised crime
- whoever the victim: women, men or children
- whatever the form of exploitation: sexual exploitation, forced labour or services, etc.

Measures provided by the convention

- Awareness-raising for persons vulnerable to trafficking and actions aimed at discouraging "consumers" are among the main measures to prevent trafficking in human beings.
- Victims of trafficking must be recognised as such in order to avoid police and public authorities treating them as illegal migrants or criminals.
- Victims of trafficking will be granted physical and psychological assistance and support for their reintegration into society. Medical treatment, counselling and information as well as appropriate accommodation are all among the measures provided. Victims are also entitled to receive compensation.
- Victims are entitled to a minimum of 30 days to recover and escape from the influence of the traffickers and to take a decision regarding their possible cooperation with the authorities. A renewable residence permit may be granted if their personal situation so requires or if they need to stay in order to cooperate in a criminal investigation.
- Trafficking will be considered as a criminal offence: traffickers and their accomplices will therefore be prosecuted.
- The private life and the safety of victims of trafficking will be protected throughout the course of judicial proceedings.
- Possibility of criminalising those who use the services of a victim if they are aware that the person is a victim of trafficking in human beings.
- The Convention provides the possibility of not imposing penalties on victims for their involvement in unlawful activities, if they were compelled to do so by their situation.
- Civil society has an important role to play as regards prevention of trafficking and protection of the victims. Consequently, the Convention encourages co-operation between public authorities, non-governmental organisations and members of civil society.

Monitoring

The monitoring mechanism consists of two pillars: GRETA, a group of independent experts on action against trafficking in human beings, and the Committee of the Parties, composed of the representatives in the Committee of Ministers of the Parties to the Convention and of representatives of Parties non-members of the Council of Europe. GRETA monitors the implementation of the Convention; it draws up reports evaluating the measures taken by the Parties. Those Parties which do not fully respect the measures contained in the Convention will be required to step up their action. In addition, the Committee of the Parties may also, on the basis of GRETA's report, make recommendations to a Party.

Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education

Adopted in the framework of Recommendation CM/Rec(2010)7 of the Committee of Ministers

SECTION I – GENERAL PROVISIONS

Scope
The present Charter is concerned with education for democratic citizenship and human rights education as defined in paragraph 2. It does not deal explicitly with related areas such as intercultural education, equality education, education for sustainable development and peace education, except where they overlap and interact with education for democratic citizenship
and human rights education.

Definitions
For the purposes of the present Charter:

a. "Education for democratic citizenship" means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law.
b. "Human rights education" means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.
c. "Formal education" means the structured education and training system that runs from pre-primary and primary through secondary school and on to university. It takes place, as a rule, at general or vocational educational institutions and leads to certification.
d. "Non-formal education" means any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting.
e. "Informal education" means the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience (family, peer group, neighbours, encounters, library, mass media, work, play, etc.).

Relationship between education for democratic citizenship and human rights education
Education for democratic citizenship and human rights education are closely inter-related and mutually supportive. They differ in focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people's lives.

Constitutional structures and member state priorities
The objectives, principles and policies set out below are to be applied:

a. with due respect for the constitutional structures of each member state, using means appropriate to those structures;
b. having regard to the priorities and needs of each member state.

SECTION II – OBJECTIVES AND PRINCIPLES

Objectives and principles
The following objectives and principles should guide member states in the framing of their policies, legislation and practice.

a. The aim of providing every person within their territory with the opportunity of education for democratic citizenship and human rights education.
b. Learning in education for democratic citizenship and human rights education is a lifelong process. Effective learning in this area involves a wide range of stakeholders including policy makers, educational professionals, learners, parents, educational institutions, educational authorities, civil servants, non-governmental organisations, youth organisations, media and the general public.
c. All means of education and training, whether formal, non-formal or informal, have a part to play in this learning process and are valuable in promoting its principles and achieving its objectives.
d. Non-governmental organisations and youth organisations have a valuable contribution to make to education for democratic citizenship and human rights education, particularly through non-formal and informal education, and accordingly need opportunities and support in order to make this contribution.
e. Teaching and learning practices and activities should follow and promote democratic and human rights values and principles; in particular, the governance of educational institutions, including schools, should reflect and promote human rights values and foster the empowerment and active participation of learners, educational staff and stakeholders, including parents.
f. An essential element of all education for democratic citizenship and human rights education is the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality, including gender equality; to this end, it is essential to develop knowledge, personal and social skills and understanding that reduce conflict, increase appreciation and understanding of the differences between faith and ethnic groups, build mutual respect for human dignity and shared values, encourage dialogue and promote non-violence in the resolution of problems and disputes.
g. One of the fundamental goals of all education for democratic citizenship and human rights education is not just equipping learners with knowledge, understanding and skills, but also empowering them with the readiness to take action in society in the defence and promotion of human rights, democracy and the rule of law.
h. Ongoing training and development for education professionals and youth leaders, as well as for trainers themselves, in the principles and practices of education for democratic citizenship and human rights education are a vital part of the delivery and sustainability of effective education in this area and should accordingly be adequately planned and resourced.
i. Partnership and collaboration should be encouraged among the wide range of stakeholders involved in education for democratic citizenship and human rights education at state, regional and local level so as to make the most of their contributions, including among policy makers, educational professionals, learners, parents, educational institutions, non-governmental organisations, youth organisations, media and the general public.
j. Given the international nature of human rights values and obligations and the common principles underpinning democracy and the rule of law, it is important for member states to pursue and encourage international and regional co-operation in the activities covered by the present Charter and the identification and exchange of good practice.

SECTION III – POLICIES

Formal general and vocational education
Member states should include education for democratic citizenship and human rights education in the curricula for formal education at pre-primary, primary and secondary school level as well as in general and vocational education and training. Member states should also continue to support, review and update education for democratic citizenship and human rights education in these curricula in order to ensure their relevance and encourage the sustainability of this area.

Higher education
Member states should promote, with due respect for the principle of academic freedom, the inclusion of education for democratic citizenship and human rights education in higher education institutions, in particular for future education professionals.

Democratic governance
Member states should promote democratic governance in all educational institutions both as a desirable and beneficial method of governance in its own right and as a practical means of learning and experiencing democracy and respect for human rights. They should encourage and facilitate, by appropriate means, the active participation of learners, educational staff
and stakeholders, including parents, in the governance of educational institutions.

Training
Member states should provide teachers, other educational staff, youth leaders and trainers with the necessary initial and ongoing training and development in education for democratic citizenship and human rights education. This should ensure that they have a thorough knowledge and understanding of the discipline's objectives and principles and of appropriate
teaching and learning methods, as well as other key skills appropriate to their area of education.

Role of non-governmental organisations, youth organisations and other stakeholders
Member states should foster the role of non-governmental organisations and youth organisations in education for democratic citizenship and human rights education, especially in non-formal education. They should recognise these organisations and their activities as a valued part of the educational system, provide them where possible with the support they need and make full use of the expertise they can contribute to all forms of education.
Member states should also promote and publicise education for democratic citizenship and human rights education to other stakeholders, notably the media and general public, in order to maximise the contribution that they can make to this area.

Criteria for evaluation
Member states should develop criteria for the evaluation of the effectiveness of programmes on education for democratic citizenship and human rights education. Feedback from learners should form an integral part of all such evaluations.

Research
Member states should initiate and promote research on education for democratic citizenship and human rights education to take stock of the current situation in the area and to provide stakeholders including policy makers, educational institutions, school leaders, teachers, learners, non-governmental organisations and youth organisations with comparative information to help them measure and increase their effectiveness and efficiency and improve their practices. This research could include, inter alia, research on curricula, innovative practices, teaching methods and development of evaluation systems, including evaluation criteria and indicators.
Member states should share the results of their research with other member states and stakeholders where appropriate.

Skills for promoting social cohesion, valuing diversity and handling differences and conflict
In all areas of education, member states should promote educational approaches and teaching methods which aim at learning to live together in a democratic and multicultural society and at enabling learners to acquire the knowledge and skills to promote social cohesion, value diversity and equality, appreciate differences – particularly between different faith and ethnic groups – and settle disagreements and conflicts in a non-violent manner with respect for each others' rights, as well as to combat all forms of discrimination and violence, especially bullying and harassment.

SECTION IV – EVALUATION AND CO-OPERATION

Evaluation and review
Member states should regularly evaluate the strategies and policies they have undertaken with respect to the present Charter and adapt these strategies and policies as appropriate. They may do so in co-operation with other member states, for example on a regional basis. Any member state may also request assistance from the Council of Europe.

Co-operation in follow-up activities
Member states should, where appropriate, co-operate with each other and through the Council of Europe in pursuing the aims and principles of the present Charter by:

a. pursuing the topics of common interest and priorities identified;
b. fostering multilateral and transfrontier activities, including the existing network of co-ordinators on education for democratic citizenship and human rights education;
c. exchanging, developing, codifying and assuring the dissemination of good practices;
d. informing all stakeholders, including the public, about the aims and implementation of the Charter;
e. supporting European networks of non-governmental organisations, youth organisations and education professionals and co-operation among them.

International co-operation
Member states should share the results of their work on education for democratic citizenship and human rights education in the framework of the Council of Europe with other international organisations.

Glossary

The aim of this glossary is to give users of Compass a short definition or brief explanation of the main concepts, conventions and terms as they are used in the manual. For more detailed information the reader should consult the relevant sections of background information to the themes in chapter 5 and use the Internet.

Accession: replaces the classic two-stage process of signing and ratifying a treaty that is already in effect. By acceding to the treaty, a state is immediately bound by it. An example where the idea of accession is in play is the issue of whether the European Union should accede to the ECHR.

Accountability: a process which requires government to show, explain and justify how it has fulfilled its obligations to the people.

Advocacy: to publicly support or suggest an idea, a development or way of doing something.

Affirmative action: action taken by government or private businesses to make up for past discrimination in, for example, education and work against, for instance, women, those of specific races, ethnic groups, religions or disabilities. Affirmative action is one way to give disadvantaged groups substantive equality. Affirmative action should be seen as a temporary measure until such a time as equality is achieved.

African Charter on Human and People's Rights: (African Charter, sometimes also referred to as the Banjul Charter); a regional human rights treaty for the African continent adopted by the Organisation of Africa Unity (OAU) in 1981.

American Convention on Human Rights: (American Convention); a human rights treaty adopted by the Organisation for American States (OAS) in 1969. It covers North, Central and South America.

Antisemitism: fear, hatred, resentment, suspicion, prejudice, discrimination or unfair treatment of people of Jewish origin or those who confess Judaism. Modern forms of antisemitism include Holocaust denial.

Apartheid: inhumane acts of murder, rape, torture, enslavement or other crimes against humanity committed in the context of an institutionalized regime of systematic oppression and domination by one racial group over any other racial group or groups, and committed with the intention of maintaining that regime.

Arab Charter of Human Rights: adopted by the Council of the League of Arab States on 22 May 2004 it affirms the principles contained in the UDHR, the International Covenants of Human Rights and the Cairo Declaration on Human Rights in Islam.

Arbitration: a process by which, instead of going to court, disputing parties ask a third person to listen to their arguments and then to make a decision, which they agree to follow.

Association: an organisation formed by a group of individuals with the aim of accomplishing a defined purpose. Such organisations may also be called voluntary organisations, voluntary associations and unincorporated associations. Non- governmental organisations (NGOs) are associations. Associations form the basis for what is called "civil society".

Asylum-seeker: an individual who has sought international protection and whose claims for formal refugee status have not yet been determined.

Autocracy: government by a single person or small group that has unlimited power or authority, or the power or authority of such a person or group

Bill of rights: a statement in a constitution of human or civil rights that lists protections against interference by governments. Also see International Bill of Human Rights.

Charter: a document that lays out the granting of rights or privileges.

Charter of the United Nations: founding treaty of the United Nations. It was adopted unanimously on the 25th June 1945 and sets out the rights and obligations of Member States as well as establishing the United Nations organs and procedures.

Citizenship: a) a legal relationship between a person and a state, resulting in mutual rights and obligation or b) used to describe the general relationship between individuals and the state to which they are "attached", including expected forms of behaviour and attitudes.

Codification, Codify: The process of formalizing law or rights into written instruments.

Charter of Fundamental Rights: a treaty containing political, economic, and social rights for European Union citizens. It binds member states of the EU when they are applying EU law.

Civil rights: (sometimes known as civil liberties); a category of rights and freedoms that protect individuals from unwarranted government action and ensure their ability to participate in the civil life of the state without discrimination or repression.

Civil society: refers collectively to voluntary civic and social organizations, associations and institutions, for example registered charities, non-governmental organizations, community groups, women's organizations, faith-based organizations, professional associations, trade unions, self-help groups and advocacy groups that form the basis of a functioning democratic society. Civil society is seen as distinct from the state and commercial institutions of the market.

Collective rights: the rights of groups to protect their interests and identities; sometimes referred to as 'third generation rights'. These rights exist in addition to individual rights.

Commission on Human Rights: UN body now superseded by the Human Rights Council.

Commissioner for Human Rights: an independent institution within the Council of Europe mandated to promote the awareness of and respect for human rights in Council of Europe member states. See also High Commissioner for Human Rights.

Competency: the ability to perform a job or task. In relation to defending human rights, the knowledge and understanding necessary for young people to gain a deeper understanding of human rights issues and the skills, attitudes and values required to defend human rights.

Conflict transformation: the process by which conflicts such as wars and inter-ethnic and inter-religious violence are changed or transformed into peaceful outcomes. It is a long-term process that addresses the root causes of the conflict as well as the behaviour and attitudes of the parties involved.

Constitution: a set of laws by which a country or organisation is governed. In the majority of countries the constitution is written down and agreed as the supreme law of land; it lays down the foundation for the state and its political system. About four countries do not have a written constitution; here the law develops through legal judgements and precedents.

Conflict prevention: actions undertaken over the short term to reduce manifest tensions and / or to prevent the outbreak or recurrence of violent conflict.

Conflict management: actions undertaken with the main objective of preventing the vertical (intensification of violence) or horizontal (territorial spread) escalation of existing violent conflicts.

Conflict resolution: actions undertaken over the short term to end violent conflict.

Covenant: a binding agreement between states; used synonymously with convention and treaty. The major international human rights covenants, both passed in 1966, are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR).

Convention: a binding agreement between states; used synonymously with treaty and covenant. A convention is stronger than a declaration because it is legally binding for governments that have ratified it.

Council of Europe: founded in 1949 to protect and promote human rights, democracy and the rule of law. Today its 47 member states cover virtually the entire continent of Europe. It is based in Strasbourg.

Crimes against humanity: widespread or systematic acts of violence directed against any civilian population. For example, murder; extermination; enslavement, torture; rape; sexual slavery; forced pregnancy; persecution of a group on grounds such as race, ethnic, gender amongst others; enforced disappearance of persons; the crime of apartheid and other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health.

Crimes against peace: in international law refers to (i) planning, preparation, initiation or waging of a war of aggression or a war in violation of international treaties, agreements or assurances; (ii) participation in a common plan or conspiracy for the accomplishment of any of the acts mentioned under (i). Known as the Nuremberg principles.

Culture: a broad set of shared attitudes, values, goals, and practices, often based on historical traditions shared by an institution, organization or group.

Cultural rights: the right to preserve one's cultural identity and development.

Customary international law: practice that is recognised in law on the basis of custom and tradition. In order to become customary international law a practice has to fulfil two elements: uniform and consistent state practice over time and the belief that such practice is obligatory (opinio juris). It is an important and useful source of international law because it binds all nations, whether or not they have consented to a treaty.

Death penalty: the sanctioned taking of life by the state as a punishment for a crime. The European Convention on Human Rights originally allowed for the death penalty, but now prohibits it within its territory (protocol 6) even in times of war (protocol 13). Most countries in the world have now abolished the death penalty.

Debriefing: a structured conversation between facilitators and participants in order to review an experiential and participatory activity; to talk about what happened and how people felt. The aim is to help participants clarify their thoughts and feelings in a safe environment.

Declaration: a document stating agreed upon principles and standards but which is not legally binding. UN conferences, like the 1993 UN Conference on Human Rights in Vienna and the 1995 World Conference for Women in Beijing, usually produce two sets of declarations: one written by government representatives and one by nongovernmental organizations (NGOs). The UN General Assembly often issues influential but legally non-binding declarations.

Declaration on the Rights of the Child: adopted by the UN General Assembly in 1959, this non-binding instrument sets forth ten general principles, which later formed the basis for the Convention on the Rights of the Child (CRC), which was adopted in 1989.

Democracy: a form of government where the authority to govern is derived from the people, either by direct referendum or by means of representatives elected by the people entitled to vote.

Derogation: a declaration from a treaty member state that allows that state to suspend or restrict certain rights – for example, in times of war. Some rights can never be derogated from – e.g. the right to be free from torture.

Development: a comprehensive economic, social, cultural and political process, which aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and in the fair distribution of benefits resulting there from. See also Right to development.

Disablism: (sometimes disabilism, or ablism) discriminatory, oppressive or abusive behaviours arising from the belief that people with disabilities are inferior to others.

Disappearance: the expression used when people vanish because they have been killed or secretly imprisoned by the government or other organisations. They disappear because of their political opinions or activities challenging an unjust regime or doctrine of the organisations.

Discrimination: any distinction, exclusion or restriction of preference, which is based on any ground such as race, culture, ethnic origin, nationality, sexual orientation, religion, physical handicap, or other characteristics not relevant to the issue in question.

Economic: relating to factors concerning the production, development, or management of material wealth.

Economic rights: rights that concern the production, development, and management of materials for the necessities of life. These are proclaimed in the UDHR and safeguarded by the ICESCR and the European Social Charter.

Empowerment: increasing the spiritual, political, social, or economic strength of individuals and communities. It is used in relation to giving marginalised individuals and groups the ability claim their rights to participate fully in society through, for instance, legislation, affirmative action and training.

Entering into force: the process by which a treaty becomes fully binding on those states which have ratified it. This happens when the minimum number of ratifications called for by the treaty has been achieved.

Environmental rights: normally used to describe the rights individuals have to a secure, healthy and ecologically sound environment. Sometimes used to refer to the "rights" that the environment itself may possess – including the rights of animals, plants and ecosystems to survive the impact of human actions.

European Committee of Social Rights: a body responsible for monitoring states' compliance with the European Social Charter. It is made up of 15 independent and impartial experts who meet regularly to consider reports submitted by member states to the Social Charter.

European Convention for the Prevention of Torture or Degrading Treatment or Punishment: a regional human rights treaty adopted in 1987 by the Council of Europe that aims to prevent various violations against people who are detained by a public authority in places like prisons, juvenile detention centres, police stations, refugee camps or psychiatric hospitals.

European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR): (European Convention, European Convention on Human Rights), a regional human rights treaty adopted in 1950 by the Council of Europe. All Council of Europe member states are party to the ECHR, and new members are expected to ratify the convention at the earliest opportunity.

European Court of Human Rights: situated in Strasbourg, it is a supranational court, established by the European Convention on Human Rights, which provides legal recourse of last resort for individuals who feel that their human rights have been violated by a contracting party to the Convention.

European Court of Justice of the European Communities: (often referred to simply as "the Court"); set up 1952. Based in Luxembourg, its job is to make sure that EU legislation is interpreted and applied in the same way in all EU countries, so that the law is equal for everyone. It ensures, for example, that national courts do not give different rulings on the same issue.

European Cultural Convention: (adopted by the Council of Europe, 1954; entered into force 1955); a regional treaty that provides the official framework for the Council of Europe's work on education, culture, heritage, youth and sport. A complement to the European Convention, the Cultural Convention seeks to safeguard European culture and to develop mutual understanding and appreciation of cultural diversity between its various peoples.

European Parliament: is the directly elected parliamentary institution of the European Union. The Parliament has two meeting places, Strasbourg and Brussels. The EP has 736 Members of Parliament (MEPs).

European Social Charter: (adopted by the Council of Europe 1962; revised 1996); a regional treaty that guarantees social and economic human rights; it complements the European Convention, which principally addresses civil and political rights.

European Union (EU): an economic and political union of member states located in Europe and committed to regional integration and social cooperation. The EU was established by the Treaty of Maarstricht in 1993.

Evaluation: a structured conversation between facilitators and participants to enable participants to analyse and appraise what they have learned from an experiential and participatory activity. In the process, participants reflect on how this learning relates to what they already know and how they may use the learning in the future.

Evolving capacity: a principle used in the Convention on the Rights of the Child (CRC) that recommends greater exercise of a child's rights in relation to his or her growing cognitive and emotional maturity.

Facilitator: a person who prepares presents and co-ordinates Compass activities. A facilitator is someone who "makes something happen", who "helps", encourages others to learn and develop their own potential. A facilitator's role is to create a safe environment in which participants learn through experimentation, exploration, giving and taking. It is not a question of one person, a leader, who is "an expert", giving knowledge to others. Everyone should grow through the sharing experience, participants and facilitators alike.

Fascism: A governmental system based on an ideology of national or racial supremacy and the importance of control over all aspects of political, economic and cultural life. It may be characterised by forcible suppression of opposition and criticism, control over the mass media, state control of industry, commerce, etc., and an aggressive nationalism and often racism.

First-generation rights: the rights which were generally accepted as human rights in the 17th-18th Centuries. They include all civil and political human rights such as the right to vote, right to life and liberty, and freedoms of expression, religion, and assembly The International Covenant on Civil and Political Rights (ICCPR) principally codifies these rights. Because the term suggests a hierarchy of civil and political rights over second generation rights, or economic and social rights, it is increasingly falling from use.

Formal education: the structured education and training system that runs from pre-primary and primary through secondary school and on to university. As a rule it takes place at general or vocational educational institutions and leads to certification.

Framework convention: a convention that establishes the principles and norms under which international action will proceed, and sets up a procedure for negotiating the more detailed arrangements necessary to deal with the issue.

Freedom of expression: the freedom to express views in print and other media, and to receive as well as communicate ideas. The term "freedom of expression" is often used in a general way to refer to either or both of Articles 19 and 18 of the UDHR.

Gender: A social construct that informs roles, attitudes, values and relationships between women and men. While sex is determined by biology - the biological differences between men and women - gender is determined by society; almost always functioning to subordinate women to men.

Gender mainstreaming: a globally accepted strategy for promoting gender equality. It is not an end in itself but a means to achieve the goal of gender equality though ensuring that gender perspectives and attention to the goal of gender equality are central to all activities including policy development, resource allocation and planning, implementation and monitoring of programmes and projects.

Geneva Conventions: four treaties adopted in 1949 under the International Committee of the Red Cross (ICRC) in Geneva, Switzerland. They set out the rules that apply in armed conflict, in particular relating to the treatment of sick and wounded soldiers, sailors and airmen, prisoners of war and civilians under enemy control.

Genocide: the systematic killing with intent to destroy, in whole or in part, a group of people because of their nationality, race, ethnicity or religion. Also, causing serious bodily or mental harm and forcibly transferring children of the group to another group.

Globalisation: generally describes the process of increasing interdependence and exchange between nations – particularly in the economic, social and cultural spheres. The term is also used to refer to a specific form of international integration, designed to fulfil the interests of private power, manufacturing corporations and financial institutions, closely linked to powerful states.

Hearing: a process in which interested parties, and any other persons who may be affected by a result, have the opportunity to make submissions, ask questions or register objections about a matter. For instance a hearing may be held by a local or national government department, an international body or a specially established commission.

High Commissioner for Human Rights: the principal human rights official of the United Nations. The High Commissioner heads the Office of the High Commissioner of Human Rights which was set up to support the UN human rights mechanisms. (Not to be confused with Commissioner for Human Rights, an institution of the Council of Europe).

Human rights: rights that universally belong to all human beings. Human rights are indivisible, inalienable and universal and respect the equality and dignity of each individual.

Human Rights Committee: a United Nations body of 18 experts that meets three times a year to consider the five-yearly reports submitted by 162 UN member states on their compliance with the International Covenant on Civil and Political Rights, ICCPR.

Human Rights Council: an inter-governmental body within the UN system made up of 47 States responsible for strengthening the promotion and protection of human rights around the globe. The Council was created by the UN General Assembly in March 2006 to replace the Commission on Human Rights, and with the main purpose of addressing situations of human rights violations and making recommendations on them.

Human rights framework: the evolving and interrelated body of international and regional instruments that define human rights and establish mechanisms to promote and protect them.

Humanitarian law: the body of law, mainly based on the Geneva Conventions, that protects certain persons in times of armed conflict, helps victims and limits the methods and means of combat in order to minimize destruction, loss of life and unnecessary human suffering.

Indigenous peoples: are defined as much by their relations with the land as by any intrinsic characteristics that they may possess. They have suffered from colonisation, are always marginal to their states and they are often tribal. Many indigenous peoples seek recognition of their rights as distinct peoples, including the right to self-determination, and the right to control the development of their societies. United Nations Declaration on the Rights of Indigenous Peoples, 2007.

Inalienable: refers to rights that belong to every person and cannot be taken from them under any circumstances.

Indivisible: refers to the importance of seeing all human rights as part of an undividable and inseparable whole. A person cannot be denied a particular human right on the grounds that it is "less important" than another or "non-essential".

Informal education: the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educational influences and resources in his or her own environment (family, peer-group, neighbours, market place, library, mass media, work, play etc).

Instruments: any formal, written document of a state or states that sets forth rights as non-binding principles (a declaration) or codifies rights that are legally binding on those states that ratify them (a covenant, treaty, or convention). They may be national or international.

Intercultural: refers to the interdependency and interaction between various linguistic and ethnic communities. An intercultural perspective requires us to recognise that reality is plural, complex and dynamic, and that interaction is an integral part of all life and culture.

Interdependent: refers to the idea that enjoyment of a particular human right is dependent on enjoyment of all the others. For example, your ability to participate in your government is directly affected by your right to express yourself, your health, freedom of movement, and an absence of discrimination.

Intergovernmental organisations (IGOs): organisations sponsored by several governments that seek to coordinate their efforts. The United Nations is an international IGO. Some IGOs are regional e.g. the Council of Europe, the Organisation of African Unity; some are alliances e.g. the North Atlantic Treaty Organisation, (NATO) and some are dedicated to a specific purpose e.g. the International Organisation for Migration (IOM).

Internally displaced persons (IDPs): people or groups of individuals who have been forced to leave their homes or places of habitual residence, in particular as a result of, or in order to avoid, the effects of armed conflict, situations of generalized violence, violations of human rights or natural- or human-made disasters, and who have not crossed an international border.

International Bill of Human Rights: an informal name given collectively to the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) and their Optional Protocols.

International Criminal Court (ICC): a permanent tribunal established in 2002 and situated in The Hague, Netherlands to prosecute individuals for genocide, crimes against humanity, war crimes and the crime of aggression. (The ICC should not be confused with the International Court of Justice.)

International Court of Justice (IJC): (World Court); is the primary judicial organ of the United Nations. Based in The Hague, Netherlands, its main functions are to settle legal disputes submitted to it by states and to give advisory opinions on legal questions submitted to it by duly authorized international organs, agencies, and the UN General Assembly. (The ICJ should not be confused with the International Criminal Court.)

International Covenant on Civil and Political Rights (ICCPR): (adopted1966, and entered into force 1976); one of the key international human rights treaties, the ICCPR declares that all people have a broad range of civil and political rights and sets up ways to monitor their respect by the member states.

International Covenant on Economic, Social, and Cultural Rights (ICESCR): (adopted 1966, and entered into force 1976); one of the key international human rights treaties, the ICESCR declares that all people have a broad range of economic, social and cultural rights.

International Labour Organisation (ILO): established in 1919, is a tripartite UN agency that brings together governments, employers and workers of its member states to promote decent work in human dignity throughout the world.

Irregular migration: a term used by most migration researchers instead of "illegal", "undocumented" or "unauthorised" migration to underscore that no person is illegal as such.

Jurisprudence: a legal term that refers to the collection of cases and the principles established by these cases at a particular court, for example the jurisprudence of the European Court of Human Rights.

Legal rights: (also called statutory rights); rights laid down in law and which can be defended and brought before courts of law. Also used to describe human rights relating to legal process, for example, right to a fair trial.

Life stance: a framework of ideas that helps us understand the world and find meaning and value in life; a shared label encompassing both religions and alternatives to religion, without discrimination in favour of either.

LGBT: an acronym for lesbian, gay, bisexual and transgender people.

Mediation: a process whereby a third person helps disputing parties to settle their disagreement by discussing the issue to find common ground that they can both agree on.

Member States: countries that are members of an intergovernmental organisation (e.g. of the United Nations, the Council of Europe).

Migrant: a term used widely in the work of the European Committee on Migration to refer, depending on the context, to emigrants, returning migrants, immigrants, refugees, displaced persons and persons of immigrant background and/or members of ethnic minority populations that have been created through immigration.

Minority: any ethnic, linguistic or religious group within a State, in a non-dominant position, consisting of individuals who possess a sense of belonging to that group and determined to preserve and develop their identity.

Moral rights: rights deriving from general ethical principles, such as fairness and justice.

Multicultural: people of different cultures living side by side in a community, interacting to various degrees but at the same time retaining their distinctive features.

Natural rights: rights that belong to people simply because they are human beings. Also called inalienable rights, they are considered to be self-evident and universal and not contingent upon the laws, customs, or beliefs of any particular culture or government.

Negotiation: the process by which people in a dispute talk to each other in order to arrive at a solution to their problem.

Neo-Nazism: refers to post-World War II far right political or social movements and ideologies that seek to revive Nazism or some variant based on racial or ethnic nationalism.

Non-formal education: any planned programme of education outside the formal educational setting that is designed to improve a range of skills and competences, for example youth work. Non-formal education is also referred to as non-formal learning.

Non-governmental Organisations (NGOs): organisations set up to be independent of government, normally with a lobbying, charitable, or activist role. Some are large and international e.g. the Red Cross, Amnesty International, the Scout movement, Human Rights Watch, the European Youth Forum. Others may be small and local e.g. an organisation to advocate for people with disabilities in a particular city; a coalition to promote women's rights in one refugee camp. You can search for NGOs in your country in the Council of Europe database, http://ngo-coe.org

Oligarchy: government by a small group of powerful people.

Ombudsman: an independent official, usually appointed by the government or by parliament, who is charged with investigating complaints reported by individual citizens. The word ombudsman comes from old Norse meaning "representative".

Optional Protocol: a treaty that modifies another treaty e.g. by adding additional procedures or provisions. It is called "optional" because a government that has ratified the original treaty can choose whether or not to ratify the changes made in the protocol.

Organization for Security and Co-operation in Europe (OSCE): a security-oriented intergovernmental organization bringing together virtually all the countries from Europe and Central Asia, the United States and Canada. Its mandate includes issues such as arms control, human rights, freedom of the press and fair elections.

Parliamentary Assembly of the Council of Europe (PACE): situated in Strasbourg, PACE meets four times a year to discuss topical issues and ask European governments to take initiatives and report back. The 318 representatives are appointed from among the members of the national parliaments of the Council of Europe's 47 member states.

Participation: taking part in the public life of a community or society. The Revised European Charter on the Participation of Young People in Local and Regional Life is an international policy document to promote youth participation at the local level; adopted by the Congress of the Council of Europe in 2003.

Peace-building: (including post-conflict peace building); actions undertaken over the medium and longer-term to address the root-causes of violent conflicts

Political rights: the right of individuals to participate in the political life of their community and society, such as by voting for their government.

Positive discrimination: a term with the same meaning as affirmative action.

Plutocracy: a system of government in which the richest people in a country rule or have power.

Racism: the belief that people's qualities are influenced by their ethnic group or tribe and that the members of other groups and tribes ("races") are not as good as the members of their own, or the resulting unfair treatment of members of other "races".

Ratification, to ratify: the process by which the legislative body of a state confirms a government's action in signing a treaty; the formal procedure by which a state becomes bound to a treaty after acceptance. After ratification a state becomes a party to the treaty.

Refugee: someone who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his or her nationality, and is unable to, or owing to such fear, is unwilling to avail him or herself of the protection of that country. The term is also used in a general way to describe anyone in a refugee-like situation, for instance asylum seekers.

Reservation: the exceptions that states make to a treaty e.g. provisions that they do not agree to follow. Reservations, however, may not undermine the fundamental meaning of the treaty.

Right to development: the right of groups to grow in cultural, political, and economic ways so that their human rights and fundamental freedoms can be fully and progressively realized. The UN Declaration on the Right to Development of 1986.

Role-play: a short drama acted out by the participants. People draw on their own life experiences to role-play a situation; role plays are mostly improvised. The purpose of role playing is to enable participants to experience situations and explore solutions to problems in a safe environment.

Rule of law: no person, whether a governmental official, a king, or a president, is above the law. The same law binds those who govern and those who are governed.

Second-generation rights: the rights which entered popular discourse around the beginning of the 20th century mainly encompassing economic, social and cultural rights, such as an adequate standard of living, health care, housing and education. The International Covenant on Economic, Social, and Cultural Rights principally codifies these rights. Because the term suggests a hierarchy of civil and political rights over economic and social rights, it is increasingly falling from usage.

Separation of powers: the separation of governmental power into different branches, so that none is able to exercise absolute control. The normal division is between a legislative branch, which makes the laws, an executive branch to carry out the laws; and an independent judicial branch to oversee observance of the laws.

Sex: the biological differences between men and women, which are universal and do not change. This is in contrast to gender, which refers to social attributes that are learned or acquired during socialisation as a member of a given community.

Shadow report: an unofficial report prepared by institutes or individuals representing civil society submitted to a committee monitoring a human rights treaty. Such reports usually contradict or add to the official reports on treaty compliance and implementation submitted by a government as part of its treaty obligations.

Signature: the signature of a treaty is the first step to become party to the treaty, which invariably means the step towards ratification. By signing a treaty the state expresses an intention, in the future, to accept all the obligations arising under the treaty and in the meantime to refrain from doing anything inconsistent with these obligations.

Simulation: an extended, structured role-play that takes the participants into unfamiliar situations and roles.

Skill: an ability to do an activity or job well, especially because you have practised it. The ability to defend human rights includes, for example, skills of communication, problem-solving, creative thinking, negotiation and teamwork.

Slavery: a practice based on a relationship of power and submission, whereby one person owns another and can exact labour or other services from that person. Modern forms of slavery include: the sale of children, child prostitution, the exploitation of child labour, the use of children in armed conflicts, debt bondage, the traffic in persons, the exploitation of prostitution and forced labour.

Social rights: rights necessary for full participation in the life of society. The UDHR, the International Covenant on Economic, Social and Cultural Rights (ICESCR) and the European Social Charter guarantee social rights.

Solidarity rights: see collective rights.

Special Rapporteur: a person chosen by a human rights body, such as the UN Human Rights Council to report on a particular theme e.g. on adequate housing, child prostitution and child pornography, on violence against women or on the human rights situation in a particular country.

State sovereignty: the idea that a government has the ultimate legal right to determine what is done within its jurisdiction. International human rights documents set certain limitations to sovereignty, as does membership of international bodies such as the EU.

Stereotype: an oversimplified, generalised and often unconscious preconception about people or ideas that may lead to prejudice and discrimination. A generalisation in which characteristics possessed by a part of a group are extended to the group as a whole.

Sustainable development: development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The term was first used by the World Commission on Environment and Development (WCED), convened by the UN in 1983.

Third-generation rights: rights, not easily classified as either civil-political or social-economic, which emerged in the second half of the twentieth century. They include the right to a healthy environment, the right to peace, the right to development, and the right to natural resources. See also collective rights.

Tolerance: willingness to accept behaviour and beliefs which are different from your own, although you might not agree with or approve of them. Declaration of Principles on Tolerance (UNESCO 1995).

Trade Union: an association of workers in a particular trade or craft that looks after the workers'common interests, for instance, better working conditions. The right to form and join a trade union as well as a right to collective bargaining of wages are widely recognised human rights.

Trainer: a person who prepares programmes of learning activities, for instance, debates, study visits, viewing films and running Compass activities for a group of participants. When doing Compass activities, the trainer or teacher works democratically with the group of young people and has the role of facilitator.

Training: the process of learning the knowledge, skills and attitudes that you need to do a particular job or activity, for instance to enable you to defend human rights.

Treaty: (used synonymously with convention and covenant); a formal agreement between nation states that defines and modifies their mutual duties and obligations. When a state ratifies a treaty that has been adopted, the Articles of that treaty become part of its domestic legal obligations.

United Nations: an international intergovernmental organisation (IGO) founded in 1945 after the Second World War with the aim of maintaining international peace and security, developing friendly relations among nations and promoting social progress, better living standards and human rights.

UNICEF: (United Nations Children's Fund); advocates for the protection of children's rights, to help meet their basic needs and to expand their opportunities to reach their full potential. UNICEF is guided by the Convention on the Rights of the Child and strives to establish it as an international standard for all behaviour towards children.

United Nations Security Council (UNSC): one of the principal organs of the United Nations and is charged with the maintenance of international peace and security. It has 5 permanent members, each of which has the power to veto any decision by the Security Council, and 10 non-permanent members.

Universality: The principle that all human rights are held by all persons in all states and societies in the world.

Universal Declaration of Human Rights (UDHR): (Universal Declaration); adopted by the general assembly on December 10, 1948. The primary UN document establishing human rights standards and norms. All member states have agreed to uphold the UDHR. Although the declaration was intended to be non-binding, through time its various provisions have become so widely recognized that it can now be said to be part of customary international law.

Youth participation: see participation

War crimes: crimes committed during a conflict, internal or international, which involve grave breaches of humanitarian law or other laws relating to armed conflict. The Hague Conventions of 1899 and 1907 along with the Geneva Convention of 1949 are among the first formal international laws of war and war crimes and the humanitarian treatment of the victims of war.

World Health Organisation (WHO): an intergovernmental organisation under the auspices of the United Nations that works to promote health worldwide.

Xenophobia: (irrational) fear of foreigners, of persons from other countries or of things foreign generally. Xenophobia can lead to discrimination, racism, violence and even armed conflict against foreigners.

Human rights cannot be defended by legal measures alone. They need to be protected and safeguarded by everyone, including young people. Human rights are best respected and appreciated when we know them, stand up for them and apply them in our lives.

COMPASS provides youth leaders, teachers and facilitators of human rights education activities, whether professional or volunteers, with concrete ideas and practical activities to engage, involve and motivate young people in living, learning and acting for human rights. It promotes a comprehensive perspective on human rights education and sees young people as actors for a culture of universal human rights.

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COMPASS is a practical tool and resource for citizenship and human rights education. It is an essential companion for all those who are curious and interested in making the right to human rights education a reality for everyone.

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