



THE RIGHT HANDBOOK: TOOLS, RESOURCES, INTERACTIVE ACTIVITIES

A HANDBOOK FOR
YOUTH WORKERS

JESSICA GENOVA

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Acronyms

CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CAT	Convention against Torture
CRC	Convention on the Rights of the Child
ECOSOC	Economic and Social Council
FAO	Food and Agriculture Organization of the United Nations
GA	General Assembly
HRE	Human Rights Educator
ICCPR	International Covenant on Civil and Political Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
ICJ	International Court of Justice
ICPMW	International Convention on the Protection of the Rights of all Migrant Workers
ICRC	International Committee of the Red Cross
ILO	International Labour Organization
IOC	International Olympic Committee
OHCHR	Office of the United Nations High Commissioner for Human Rights
SC	Security Council
UDHR	Universal Declaration of Human Rights
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	Office of the United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
UNOCHA	Office for the Coordination of Humanitarian Affairs
WFP	World Food programme
WHO	World Health Organization

Introduction

Using *The Right Handbook*



The aim of this handbook is to support trainers into their human rights workshops, providing useful instruments, reflections and comments in order to understand what human rights education essentially is.

The handbook offers practical advices to teachers and other educators who want to foster human rights awareness among young people, including suggestions for developing learning interactive activities. The suggested activities require few extra materials.

This book is not a treaty, therefore it allows the reader to use the materials in a selectively way.

Part I lays out principal concepts on human rights education, which involves a three dimensional approach: education about human rights, education for human rights, education through human rights.

Part II is intended to provide a deepen understanding about human rights and related international instruments. In this section, trainers will find brief analysis on different topics related to human rights.

Part III is intended to give some samples of interactive activities for further workshops. At the end of this Handbook, trainers will find some annexes, containing: simplified version of Universal Declaration of Human Rights, Human Rights glossary, sample of workshop evaluation.

Jessica Genova

Part 1: Human rights education

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

1. What is human rights education

Human rights education is much more than a simple transfer of knowledge. Aim is not only underlying principles of human rights: equality, participation, tolerance, comprehension of difference cultures, non-discrimination, democracy, but also to put into practice these principles.

This means that Human Rights Educator must be able to present workshops which go beyond the surface, giving an holistic understanding of the matter, in order to help young people to implement their ideas.

In order to achieve this important goal, human rights education has been divided into a three-dimensional approach:

- Education *about* human rights: giving information about main concepts of human rights, where they come from, the history of human rights, international and national legal instruments, how to prevent human rights violations. (→ see: Resources and Useful Instruments);
- Education *for* human rights: strengthening problem solving skills, awareness about prejudices; learning the active listening, resisting from group pressures, expressing ideas, making decisions, being creative and flexible for conflict resolutions. (→ see: Techniques of non-formal education and activities);
- Education *through* human rights: this dimension focuses on methods and environments where teaching takes place. Methods have to reflect the values of human rights, demonstrating mutual respect between the leader and group members, and among the members of the group to each other as well. (→ see: Demonstrating human rights values through non-violence method)¹.

The aim of human rights education is to acquire the necessary values, attitudes, knowledges and skills to respond to the most important challenges of today's society,

¹Northern Ireland Human Rights Commission, *Inspiring practice. Resources, tools and activities for human rights education*, 2008

and to achieve the full development of individual personality.

Although education about human rights is necessary, it is not a sufficient condition for the achievement of a culture of peace.

An education – through formal and no-formal methods - to all levels to each one becomes necessary in order to meet our needs.

Our main objective will be to develop an holistic three-dimensional approach based on participation and that involves every aspect related to a culture of peace.

Education is included in the Universal Declaration of Human rights (art. 26.2) and it has been mentioned in the main international legal instruments. It is also being used as spreading strategy within the perspective of a culture of human rights. Over the years United Nations set up several documents and legal instruments in order to build a culture of human rights and peace. Some of the most important document are: Vienna Declaration and programme of action, adopted by the World Conference on Human Rights in Vienna on 25 June 1993, Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, endorsed by the General Conference of UNESCO in 1995 and the United Nations Declaration on Human Rights Education and Training. Thus, the action to build this culture of human rights is supported by specialized agencies, programmes and funds such as UNESCO, UNICEF, UNHCR, UNDP, WHO, ILO and OHCHR.

Finally, the field of human rights education must be addressed to everyone, paying particular attention to the most vulnerable groups, such as women, children, people with disabilities, minorities, refugees, displaced people or who lives in condition of extreme poverty.

2. Building a “culture of human rights”

Considering the complex economics, politics, social processes in today's society, the reflection on human rights issue becomes crucial.

The world we live in is dominated by conflicts, tragedies, catastrophes. This takes us to a sceptical and pessimistic attitude towards the reality. Joseph E. Stiglitz defines this period as “the lost decade”.

According to the World Health Organization's statistic 5.6 million children under the age of 5 years died in 2016. The risk of a child dying before completing the first year of age was highest in the WHO African Region, over six times higher than that in the WHO European Region. It marks the gap between rich and poor countries.

One out of five people in developing regions still lives on less than \$ 1.90 a day, global unemployment has increased, 57 million children remain out of school, women and girls continue to suffer discrimination and violence in every part of the world.

It is therefore necessary to establish an ethical and cultural refoundation, which allows a change in order to build a culture of peace and civil harmony.

General condemnations of this situation are not enough. A specific and shared measure need to be carried out.

The above-mentioned measures are meant to start a process aimed at the promotion of human rights for everyone, in order to live together in peace and solidarity. “Building a culture of human rights” must be intended as the complex of values, rules, orientations and attitudes which inspires individuals and groups' behaviour in daily life.

“One of the ultimate goals of human rights education is the creation of a genuine human rights culture [...] students must learn to evaluate real-life experience in human rights terms, starting with their own behaviour and the immediate community in which they live. They need to make an honest assessment about how the reality they experience every day conforms to human rights principles and then to take active responsibility for improving their community”.²

In addition, according to the United Nations, human rights education aims to build:

«...a universal culture of human rights through the sharing of knowledge, imparting of

²United Nations, *ABC: Teaching human rights, practical activities for primary and secondary schools*, Geneva, p.96, 2004

skills and moulding of attitudes directed to:

- the strengthening of respect for human rights and fundamental freedoms;
- the full development of the human personality and the sense of its dignity;
- the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples' and racial, national ethnic, religious and linguistic group;
- the enabling of all persons to participate effectively in a free and democratic society governed by a rule of law;
- the building and maintenance of peace, and;
- the promotion of people centred sustainable development and social justice».

Thus, according to the Secretary-General Kofi Annan “Human rights is foreign to no country and native to all nations” and that “without human rights no peace or prosperity will ever last”.

3. Demonstrating Human Rights values through non-violence method

One of the most important challenges of human rights education is to demonstrate values and principles that we will talk about. As

Useful tips

1. Speak clearly
2. Do not turn away from the participant while you are speaking
3. Do not turn your back to the participants while you are writing
4. Repeat all questions and comments, all participants have to hear them

is generally know, action speaks louder than words. For instance, providing a positive leadership to welcome difference and diversity, it is surely more valuable than just talking about it. It is worth recalling that our actions increase positive aspects as well as negative actions. If we point out the importance of participation, but we don't adopt a method that allows to other

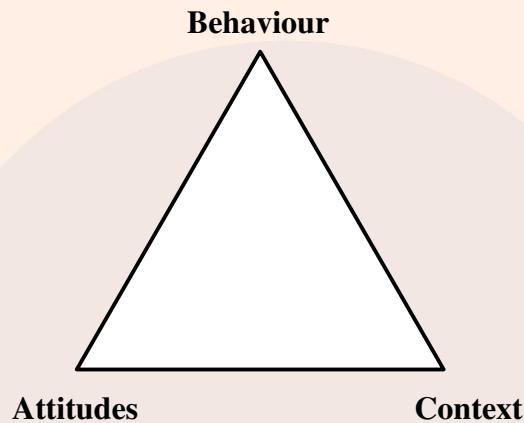
members to express their ideas, our message will not go far. The non-violence method is an efficient way to demonstrate human rights values. Through this method is possible to transfer what human rights are and prove them. In addition, it becomes possible to teach how to solve conflicts respecting other people. As already mentioned the non-violence method adopts some useful measures to put into practice human rights values, such as: non-violence communication, active listening and conflict resolutions in a creative way. All of these practices can be adopted in our daily life.

Human rights topics often call for discussion and reflection on controversial subjects. In addition, sometimes conflicts can emerge among participants. Controversy and criticism should not be avoided, they can be an opportunity to grow up and learn more.

According to the non-violence method, a conflict has not a negative or positive sense. It is neutral. A conflict transformation in a positive or negative meaning is related to methods used in order to solve it.

Although conflicts are often represented using the interaction of three elements, there isn't an academic consensus around the definition of conflict.

According to the sociologist Galtung, conflicts are characterized by: Attitudes, Behaviour and Context.



Attitudes includes all prejudices, beliefs, perceptions and feelings that the parties have. They tend to become more hostile as the conflict escalates. In addition, the attitudes influence, at the same time, one's own behaviour and the other parties' behaviour.

Another element that influences the conflict is the context where this conflict arises. The conflict dynamics can develop two attitudes: cooperative or competitive.

Cooperative attitudes tend to stimulate a cooperative response. It is a necessary prerequisite to solve it in a positive way. On the other hand the competitive attitude tends to stimulate a competitive response.³

Human Rights Educator's goal is to stimulate and encourage this cooperative response.

One of the main methods to solve or to prevent a conflict is using a nonviolent communication. Nonviolent communication was developed by Marshall Bertram Rosenberg, an American psychologist. It is based on four main components:

- **observation:** means what I observe, such as see, hear without my evaluations, *“When I see...”*;
- **feelings:** means expression of emotions or sensation rather than thought, *“I feel...”*;
- **needs:** means expression of needs or values, *“because I need...”*;
- **request:** the concrete action we request in order to cover our need.

Another useful technique to prevent or to solve a conflict is the active listening. People

³John Galtung, *La trasformazione nonviolenta dei conflitti*, Edizione Gruppo Abele, Torino, 2000

often misunderstand each other and that can create a conflict. Active listening means actively listening. It requires a fully concentrating on what is being said by another person. Active listening is a skill that can be acquired, and it is one of the most important skills you can develop. In fact, people listen in order to obtain info, to understand, learn and so on.

However, data statistics suggest that people remember only between 25% -50% of what they hear. The only way to improve your listening is to practice “active listening”. Through active listening people try to catch the whole message rather than pay attention to the single words. Some useful tips in order to get an active listening are:

- building trust and establishing a connection;
- reflecting the speaker's emotion;
- stop thinking of your own response: people are sometimes more interested on their own answers than on the other person;
- try to catch the whole message: verbal, para-verbal no-verbal communication;
- maintain eye contact;
- paraphrase;
- asking open-ended questions seeking clarifications;
- keep an open mind;
- minimize distractions.
- respond appropriately

Finally, a “group contract” can be useful in order to prevent conflicts.

Before you start your workshop decide what your “group contract” has to remind you and participants.

It could contain for instance:

- active listening;
- respect for timekeeping;
- whatever you want.

To sum up, the nonviolent methods can be helpful to demonstrate human rights values, especially to solve conflict in a creative way.

Don't forget NVM involves several methods and you should apply them during your workshop: respect participants and their different ideas; stimulate imagination; ask a lot

of questions; active listening; stimulate new way of solving problems.

More information:

Capitini A., *Le tecniche della nonviolenza*, Feltrinelli, Milano

Galtung J., *Pace con mezzi pacifici*, Edizioni Esperia, Milano 2000

L'Abate A., *Giovani e Pace. Ricerche e formazione per un futuro meno violento*, Edizioni Pangea, Torino, 2001

4. Formal, informal and non-formal education for human rights

A lifelong learning perspective is essential to achieve a comprehensive education of human rights. Lifelong learning includes formal, informal and non-formal education.

Formal education is the hierarchically structured, chronologically graded “education system” running from primary school through the university, including several specialised programmes for professional training as well.

Informal education refers to lifelong process whereby everyone acquires attitudes, skills and knowledge from their daily experience.

Non-formal education is an educational approach which may act in a complementary way with the formal education system. Non-formal education can be referred to any organised activity outside the established formal system.

According to Michael Fordham there are four characteristics associated with non-formal education⁴:

- relevance to the needs of disadvantaged groups;
- concern with specific categories of person;
- a focus on clearly defined purposes;
- flexibility in organization and methods.

The techniques suggested below illustrate how trainers can engage students' empathy and moral imagination. These techniques are useful and appropriate for human rights education because they promote critical thinking, respect for differences ideas, stimulate new ways of solving problems.

- Braimstorming

This technique can be used to generate creative ideas in order to find solutions to problems in an intensive group discussion.

Brainstorming encourages every participant to think aloud and suggest as many ideas as possible. Then the trainer has to categorize and analyse the responses. In the last step the group takes decisions on the problem

⁴Youth for Exchange and Understanding International, *Non-formal Education*, <http://www.yeu-international.org/en/non-formal-education>

- Visual aids

Using slides, videos, photographs, blackboards can be a useful technique in order to enhance learning. Information and text produced should be brief, clear and concise.

- Case studies

Participants work with real or fictional cases which requires them to apply human rights standards. The purpose of this technique is to encourage analysis, problem-solving and planning skills, as well as cooperation among participants.

- Discussions

A good discussion results from active participation by all participants in the group.

Trainer has the responsibility to monitor every problem. They can do this looking for non-verbal clues, in fact facial expressions can reveal agree/disagree and boredom. If the trainer sees that something is not as it should be, he or she has to ask questions in order to find out what is happening and then adjust it.

There are several types of techniques to stimulate conversation in pairs, small/big groups.

“*Fish Bowl*” allows the entire group to participate in the discussion.

Firstly, trainer has to select a topic. The fishbowl will be represented by four or five chairs put in an inner circle. It needs enough room around the circle for the other participants to observe what is going on in the “*Fish Bowl*”. The observing participants often stand around the fishbowl. There are two different types of this technique: open and closed “*Fish Bowl*”. In the open one, one chair will be left empty; any participant of the audience can occupy the empty seat and join the “*Fish Bowl*”. When this happens, another participant of the inner circle must leave their own chair. In the closed one, all chairs are filled. When time is over, the fishbowl is closed and the trainer sums up the discussion.⁵

It is better to use “*Talking Circle*” when some personal or emotional topics are discussed. Members sit in two circles, first one facing outward and the other inward. Participants start to talk with the person sitting opposite. After a while, trainer asks every member in only one of the two circles to move one place to the right. The discussion on the same topic starts again with a new person sitting opposite.

⁵Facing History and Ourselves, *Fishbowl*, <https://www.facinghistory.org/resource-library/teaching-strategies/fishbowl>

- Photo voice

Photo voice is considered a sub-type of “participatory visual methods”. It is a method that combines photography with grassroots social action. Trainer asks participants to express their point of view using photographic scenes. These photos are used to encourage dialogue and discussions.

- Interviews

This technique can provide direct learning. People interviewed could be active, witnesses to human rights events.

- Role games/Simulations

Role game is a simulation in which every member is given a role to play. It is largely improvised. This method works better if it is short. Trainer must have enough time for discussion. Role games help in developing interpersonal and communication skills, conflict resolution and decision making.

5. Step to prepare your human rights workshop

1. Before your Workshop starts:

- take time to prepare yourself properly: doing research, searching for materials and so on;
- get information about your participants;
- define needs and identify your aim;
- plan how you will achieve your aim, identifying the objectives;
- create an outline for your workshop presentation:
 - introduction;
 - topics you will cover and decide their order;
 - decide the activities: defining time, objectives, purpose;
 - decide how you will wrap up the workshop;
 - assigne an estimated length of time for breaks time, further reflections, questions;
 - create supporting materials: participants should have a handout containing the main information;
 - prepare handouts for participants, including agenda and program of the workshop.

2. During your Human Rights workshop: encouraging workshop presentation

- create a welcoming environment;
- set up the room to encourage discussion;
- introduce yourself and invite to introduce themselves;
- clarify goals and objectives;
- during the presentation: stimulate participant's interest, transfer relevant knowledge and information, reinforce the learning using interactive activities;
- sum up.

3. After your Human Rights workshop:

- evaluation: feedback form, further reflections.

6. Frequently asked questions about human rights education

- *What are human rights?*

Human rights are rights and freedoms that belong to all human beings, from birth until death; whatever our nationality, sex, colour, religion, language is. We are all equally entitled to human rights without discrimination. In addition, these rights are interrelated, interlinked and indivisible on each other; and they can't be taken away.

- *Is there any hierarchy among human rights?*

No, all human rights are important. Moreover, human rights are indivisible and interdependent on each other.

- *Do human rights depend on culture?*

Although international human rights are universally recognized, the sensitivity to culture is required to their practical implementation.

International human rights standards express the universality of human rights, considering the adaptability to different cultural contexts. As already mentioned, “all human beings are born free and equal in dignity and rights”. All countries have ratified at least one of the seven core United Nations human rights treaties⁶. 80 per cent of them have ratified four or more, obtaining concrete expression to this universal recognition.

- *Do individuals have any obligations?*

Yes, individuals have obligations regarding to human rights.

For example, parents have obligations towards children; teachers have obligations towards students. Individuals have responsibilities towards the community and they must respect the rights of others. Rights imply responsibility.

- *Where do human rights rules come from?*

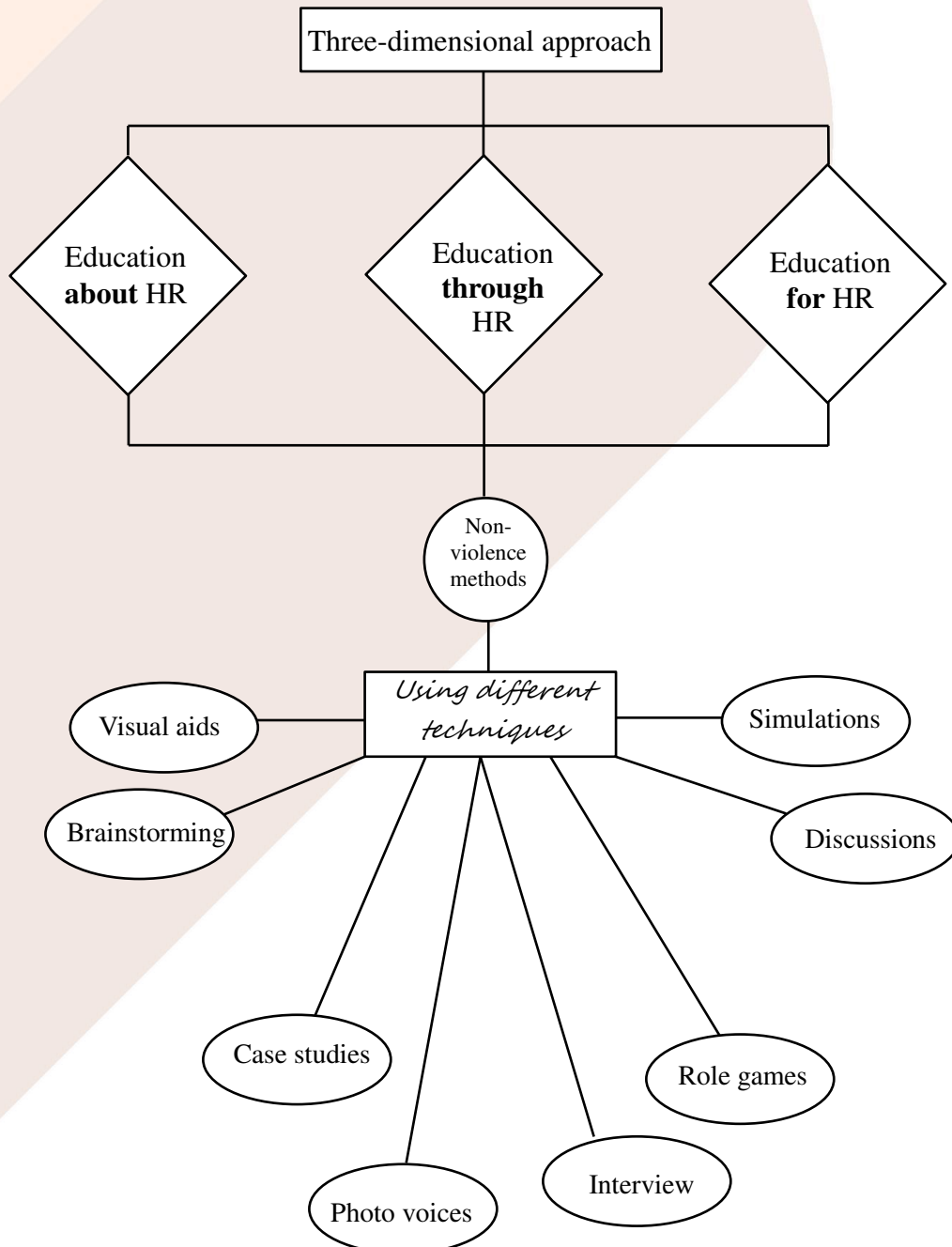
Human rights rules and standards come from two principle kind of international sources:

- customary international law, defined in Article 38(1)(b) as “evidence of a general practice accepted as law”;

⁶International Covenant on Civil and Political Rights (ICCPR); International Covenant on Economic, Social and Cultural Rights (ICESCR); International Convention on the Elimination of All Forms of Racial Discrimination (CERD); Convention on the Elimination of All Forms of Discrimination against Women (CEDAW); Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT); Convention on the Rights of the Child (CRC); International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (MWC).
United Nations Treaties Database, <http://untreaty.un.org/English/acces.asp>

- treaty law, which includes the law of human rights as set out in many international agreements, conventions, protocols.

7. Sum up of human rights education



Part 2: Resources and useful instruments

1. Overview on Human Rights

Human rights can be defined as those rights and freedoms which are inherent to our nature as human beings, without any discrimination.

Human rights allow us to develop ourselves. Human rights violations create conditions of social and political unrest, sowing the seeds of violence and conflict within the society or among nations.

(The following video is about human rights, their definition, history https://www.youtube.com/watch?v=6XXGF_V8_7M)

1.1 The development of the human rights framework

The process which led to establish human rights started from the Magna Carta in 1215. The Great Charter recognized rights of the English Church, London and other towns, and “free man”, limiting the King's power. It contained 63 clauses when it was written. The most famous is:

“No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled. Nor will we proceed with force against him except by the lawful judgement of his equals or by the law of the land. To no one will we sell, to no one deny or delay right or justice”⁷

This clause gave all “free men” the right to justice and a fair trial. Thus, these rights were recognized only to “free men”, while the majority of people was unfree. The road towards the recognition of universality of human rights was still long.

Other documents, which contained more extensive protection, were created; for example: the Habeus Corpus Act in 1679, the Bill of Rights in 1689, Declaration of the Rights of Man and the Citizens in 1789.

Whatever the origin of human rights is, they are an important instrument in order to prevent an authority from becoming despotic.

⁷Breay C., Harrison J., *Magna Charta: an Introduction*, 2014
<https://www.bl.uk/magna-charta/articles/magna-charta-an-introduction>

However, only after the establishment of the United Nations human rights achieved formal and universal recognition. After the atrocities of the Second World War, the United Nations was created in 1945. The United Nations was created to deal with some of the war's consequences, and especially to prevent such brutalities in the future. Universal Declaration of Human Rights (UDHR) was adopted by the United Nations

Main principle of Human Rights:

1. universal and inalienable;
2. interdependent and indivisible;
3. equal and non-discriminatory;
4. both rights and obligations.

General Assembly on 10 December 1948. The fact that, for the first time, an international organization had adopted a universal document, was an important achievement. Moreover, it was the first time that dignity, human rights and

freedom were highlighted in a precise manner. The atrocities perpetrated during the Second World War motivated the international community to establish an international system for human right protection.

The Universal Declaration of Human Rights stated that “the 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”. These rights are to be enjoyed by everyone without discrimination. It is important to remember that “human rights begins in small places, close to home. [...] They are the world of the individual person: the school, or college he/she attends; the factory, farm or office where he works. [...]”, as said Eleanor Roosevelt.

1.2 The United Nations and its Charter

The name “United Nations” was coined by the President Franklin D. Roosevelt and

“We the people of the United Nations Determined

1. to save succeeding generations from the scourge of war;
2. to reaffirm faith in fundamental human rights;
3. to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained;
4. to promote social progress and better standards of life in larger freedom”.

used in the Declaration by United Nations in 1942⁸, when representatives of 26 nations pledged their Government to continue fighting against the Axis Powers. In 1945, the United Nations Conference on International Organization took place in San Francisco. It was a convention of delegated

from 50 allied nations and led by four countries: Britain, China, the Soviet Union and

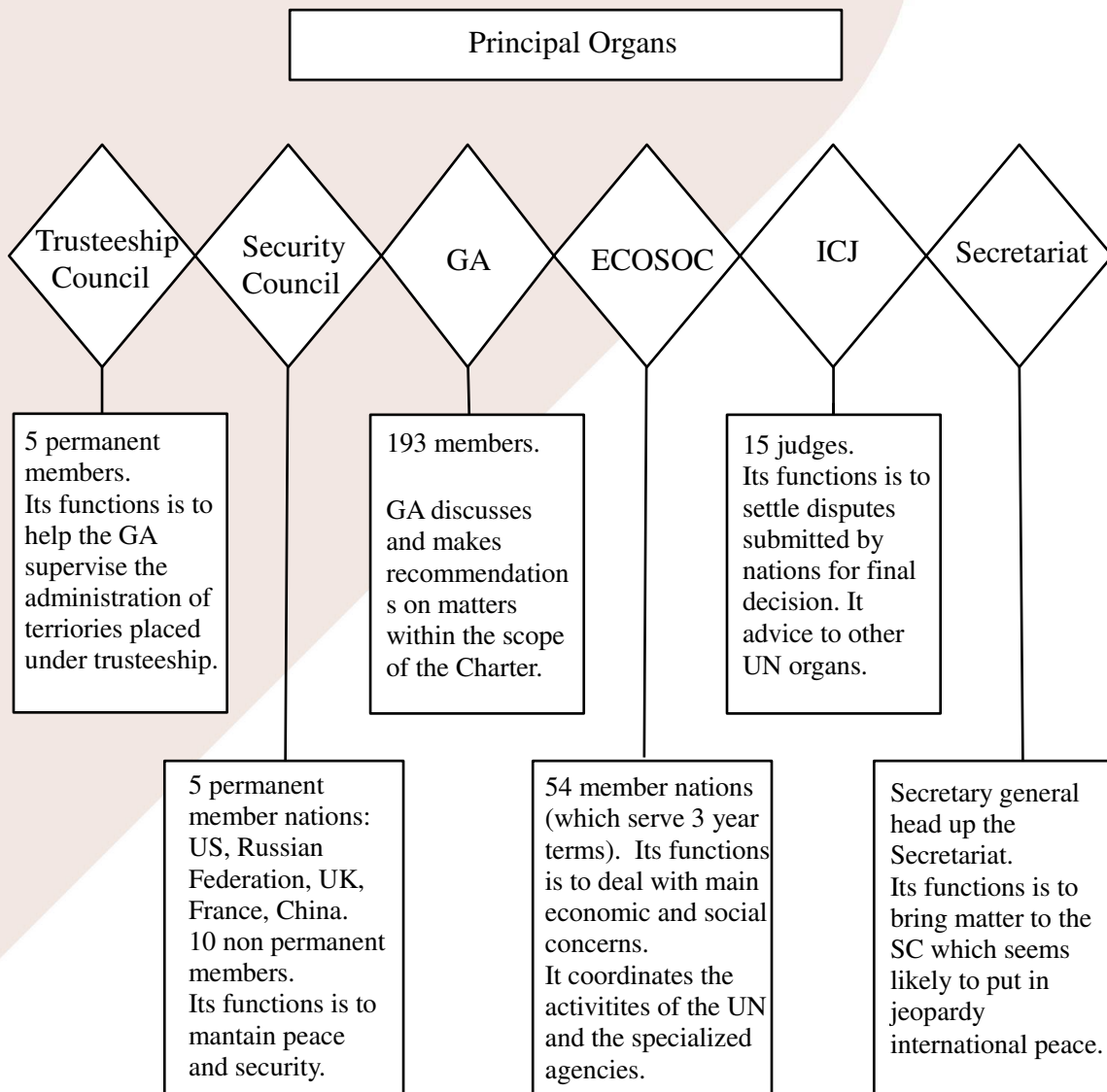
⁸United Nations, *Declaration by United Nations*, 1942

[http://treaties.fco.gov.uk/docs/fullnames/pdf/1942/TS0005%20\(1942\)%20CMD-6388%201942%201%20JAN,%20WASHINGTON%3B%20DECLARATION%20BY%20UN.pdf](http://treaties.fco.gov.uk/docs/fullnames/pdf/1942/TS0005%20(1942)%20CMD-6388%201942%201%20JAN,%20WASHINGTON%3B%20DECLARATION%20BY%20UN.pdf)

the United States. At this conference, the United Nation Charter was signed.

The United Nations Charter lists basic principles that the organization and member states must respect: limiting the power of the organization, principle of sovereign equality, principle of nonintervention. Other principles highlight the use of peaceful means for settling disputes. This means that nations must avoid threatening other nations with force. In addition, member nations must support the United Nations in peacekeeping operations. Hence, the United Nations are addressed to maintain international peace and security.

The United Nations Charter also established the principal organs of the United Nations.



In sum, the United Nations Charter highlights the promotion of human rights and fundamental freedoms for all people. The purpose and principles of United Nations Charter resulted in the Universal Declaration of Human Rights, adopted by General Assembly in 1948.

1.3 The United Nations Human Rights Treaty System

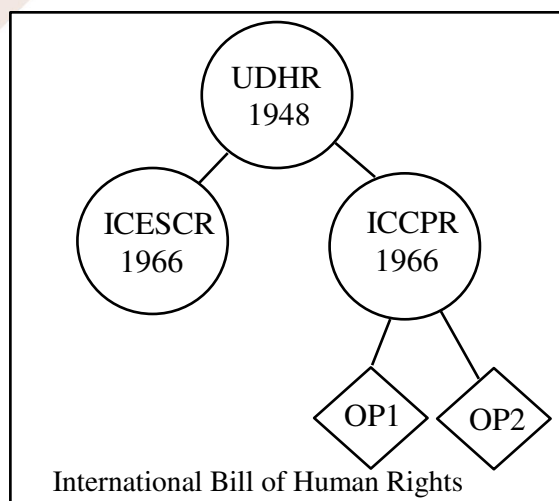
The United Nations human rights treaty system is addressed to establish the legitimacy

The main goals of UN Human Rights Treaty System:

1. To promote culture of HR.
2. To engage all states in Treaty System.
3. To interpret the treaties through reporting and communication.
4. To provide a remedial forum for individual complaints.
5. To assist with implementation.

of international interest in the protection of human rights. There are nine core human rights treaties which set international standards for the protection and promotion to each treaty. Each State Party has to take measures in order to ensure the enjoyment of the rights, set out in the treaty, to everyone living in its territory. To do this, the treaty body helps them by

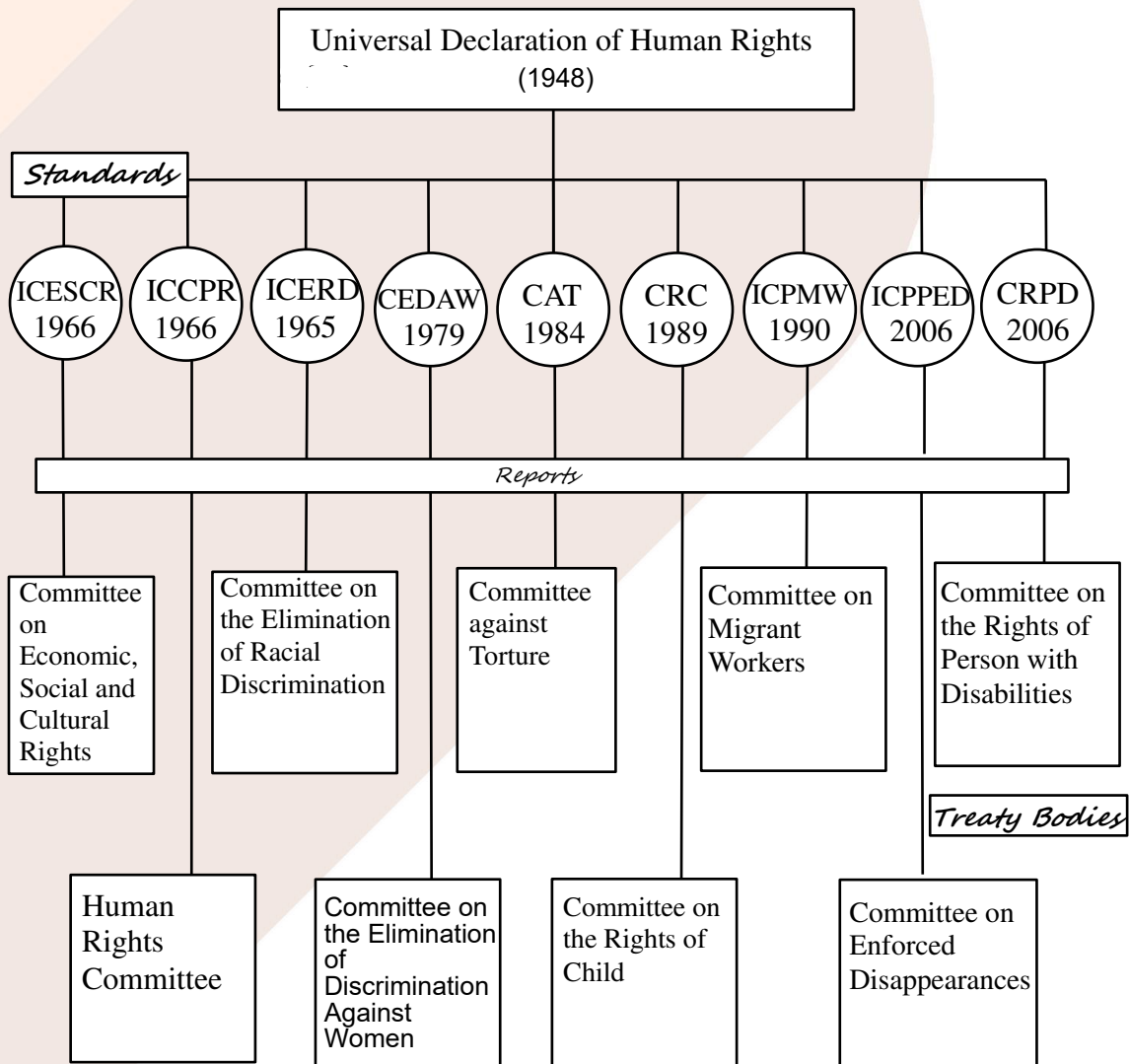
monitoring implementation and recommending further action. These treaties are the product of a continuous elaboration since the adoption of Universal Declaration of Human Rights in 1948, which highlights human rights and fundamental freedoms for everyone. This Declaration constitutes the International Bill of Rights, together with the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Political and Civil Rights and its Optional Protocols. International Bill of Rights has exercised a deep influence on the thoughts and actions of individuals and their governments worldwide.



OP1: First Optional Protocol to the International Covenant on Civil and Political Rights

“enables the Human Rights Committee, set up under that Covenant, to receive and consider communications from individuals claiming to be victims of violation of any of the rights set forth in the Covenant”.⁹

OP2: Second Optional Protocol to the International Covenant on Civil and Political Rights “aiming at the abolition of the death penalty”.¹⁰



The scheme above shows the connection between treaties bodies and their treaties. Hence, the nine treaties are associated with nine treaty bodies which have the task of monitoring the implementation of treaty obligations.

⁹United Nations Human Rights Office of the High Commissioner, *The International Bill of Human Rights*, Fact. Sheet No.2 (Rev.1), 1996
<http://www.ohchr.org/Documents/Publications/FactSheet2Rev.1en.pdf>

¹⁰Ibidem

- Universal Declaration of Human Rights

The Universal Declaration of Human Rights is a milestone in the history of human rights. It was adopted by the General Assembly on 10 December 1948. As already

Legally **binding** instruments: treaties.

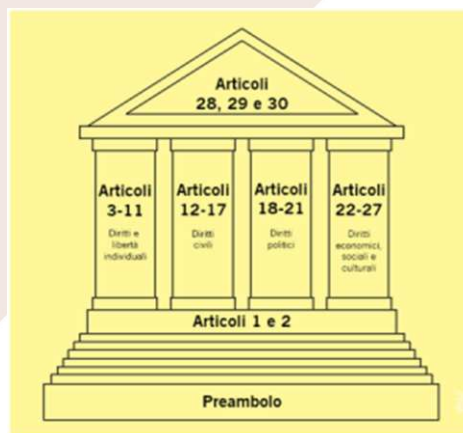
Non legally binding instruments: declarations, recommendations, codes of conducts

mentioned, it was motivated by the experiences of the atrocities perpetrated during the Second World War. It was proclaimed by UN General Assembly as a common

standard of achievements for everyone and has become binding as a part of customary international law. Actually, the Declaration is not a legally binding document. Nevertheless, it has inspired and continues to inspire other international agreements which are legally binding on the countries that ratify them.

The UDHR consists of 1 preamble and 30 articles¹¹, which include basic concepts of dignity and equality; individual rights; the so-called “constitutional liberties”; individual's economic, social and cultural rights and the general way to use these rights.

The UDHR was also compared to a Greek temple by René Cassin.



Cassin's Temple
Source: Google Images

At the bottom of Cassin's temple there is the preamble, the basis on which is possible to build a solid building. The article 1 and 2 are the basis on which four columns stand. These four columns are the articles from 3 to 27. This representation highlights their same importance and mutual interdependence.

¹¹Find a simplified version in the Annex

The latest articles – from 28 to 30 – covered the top of Cassin's temple.

Cassin, through the representation of his temple, wanted to point out the values and characteristics of the UDHR: indivisibility and interdependence of human rights.

These points will be reaffirmed many years later in the 1993 Declaration of the Vienna World conference on human rights¹².

- International Convention on the Elimination of all Forms of Racial Discrimination

After the adoption of UDHR it was clear that human rights had to be translated into

“The Convention condemns racial discrimination and obliges parties to “undertake to pursue by means and without delay a policy of eliminating racial discrimination in all its forms” (article 2)

legal form as treaties. The first treaty was the International Convention on the Elimination of All forms of Racial Discrimination¹³(ICERD), adopted by the General Assembly in 1965. It came into force in 1969. The main provisions involved in the ICERD are:

definition of racial discrimination, prevention of discrimination, condemnation of apartheid, prohibition of incitement and promoting tolerance.

- International Covenant on Civil and Political Rights

The ICCPR was adopted by UN General Assembly in 1966. It elaborates the civil and political rights set out in the Declaration, except for the right to property and the right to asylum. The ICCPR is part of the International Bill of Human Rights. It consists of 1 preamble and 53 articles, divided into six parts. There are two Optional Protocols to the ICCPR: The First Optional Protocol states the right to individual petition to the Human Rights Committee; the Second Optional Protocol promotes abolition of the death penalty.

- International Covenant on Economic, Social and Cultural Rights

The ICESCR was adopted by UN General Assembly in 1966. This Covenant develops in detail the corresponding rights in the UDHR. It is also part of International Bill of

¹²United Nations General Assembly, *Vienna Declaration and Programme of Action*, 1993
<http://www.ohchr.org/EN/ProfessionalInterest/Pages/Vienna.aspx>

¹³United Nations General Assembly, *International Convention on the Elimination of all forms of Racial Discrimination*, 1965
<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.aspx>

Rights. The part IV of the ICESCR establishes that all States parties have to report regularly to the Economic and Social Council.

- Convention on the Elimination of all Forms of Discrimination against Women
The Convention on the Elimination of all Forms of Discrimination against Women¹⁴ was adopted by UN General Assembly in 1979. It constitutes of 1 preamble and 30 articles. The CEDAW defines what constitutes discrimination against women and provides an agenda for national action to end such discrimination.¹⁵

Discrimination against women is defined 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 1.

In the Part V of the CEDAW it is required all States to report regularly to the Committee on the Elimination of Discrimination against Women. This Committee is established in order to monitor implementation of the treaty's provisions.

- Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment

The CAT¹⁶ is an international human rights treaty, adopted by General Assembly in 1984. The aim of this Convention is to prevent torture and other cruel, inhuman, or degrading treatment or punishment around the world.

It constitutes of 1 preamble and 33 articles, divided in three parts.

This Convention defines torture as “*any act by which severe pain or suffering whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him, or a third person, information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on*

¹⁴United Nations General Assembly, *The Convention on the Elimination of all forms of Discrimination against Women*, 1979
<http://www.un.org/womenwatch/daw/cedaw/>

¹⁵Ibidem

¹⁶United Nations General Assembly, *The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*, 1984
<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CAT.aspx>

discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent in, or incidental to, lawful sanctions”. (article 1.1)

- Convention on the Rights of Child

The Convention on the Rights of Child¹⁷ was adopted by General Assembly in 1989.

This Convention sets out the civil, political, economic, social, health and cultural rights of children. According to this human rights treaty, children have specific needs and rights.

There are two Optional Protocol which were adopted in 2000. The First Optional

Four “General principles” for implementing children's rights:
1. non-discrimination (art.2);
2.the best interests of the child (art.3);
3.the right to life, survival and development (art.6);
4. the view of the child about his or her own situazione (art.12).

Protocol limits the involvement of children in military conflicts, while the Second Optional Protocol prohibits the sale of children, child prostitution and child pornography.

The II part of this Convention requires all States parties to report regularly to the Committee on the Rights of the Child. The Committee is

established in order to monitor implementation of the treaty's provisions.

- International Convention on the Protection of the Rights of All Migrants Workers and Members of Their Families

This human rights treaty¹⁸ was adopted in 1990. The Convention aims to protect migrant workers and their families. Moreover, this Convention applies to the entire

The term “migrant worker” 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. (art. 2.1)

migration process: preparation, departure, transit and the period of stay.

This Convention aims to define the economic, social and cultural rights of migrant workers, taking into account their particular situation.

The part VII of this Convention states that all States parties are required to report

¹⁷United Nations, *Convention on the Right of Child*, 1989

<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>

¹⁸United Nations General Assembly, *International Convention on the Protection of the Rights of All Migrants Workers and Members of their Families*, 1990

<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CMW.aspx>

regularly to the Committee on the Protection of the Rights of all Migrant Workers and Members of their Families. The Committee is established in order to monitor implementation of the treaty's provisions.

- **International Convention for the Protection of All Persons from Enforced Disappearance**

The ICCPED¹⁹ was adopted by General Assembly in 2006. The Convention is divided

The Convention defined enforced disappearance 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”

into three part: part I points out the substantive provisions and obligations of States parties to prevent and punish such crimes; part II defines the Committee on Enforced Disappearances and its tasks; part III includes the formal requirements regarding signature, entry into force and so on.

The Committee is established to monitor the implementation of the treaty's provisions.

- **Convention on the Rights of Persons with Disabilities**

This Convention was adopted by General Assembly in 2006.

Eight guiding principles of the Convention:
1. respect for inherent dignity and individual autonomy;
2. non-discrimination;
3. participation and inclusion in society;
4. equality of opportunity;
5. accessibility;
7. equality between men and women;
8. respect for the evolving capacities of children with disabilities.

It aims to protect, promote and ensure the rights and dignity of persons with disabilities. It consists of 1 preamble and 50 articles.

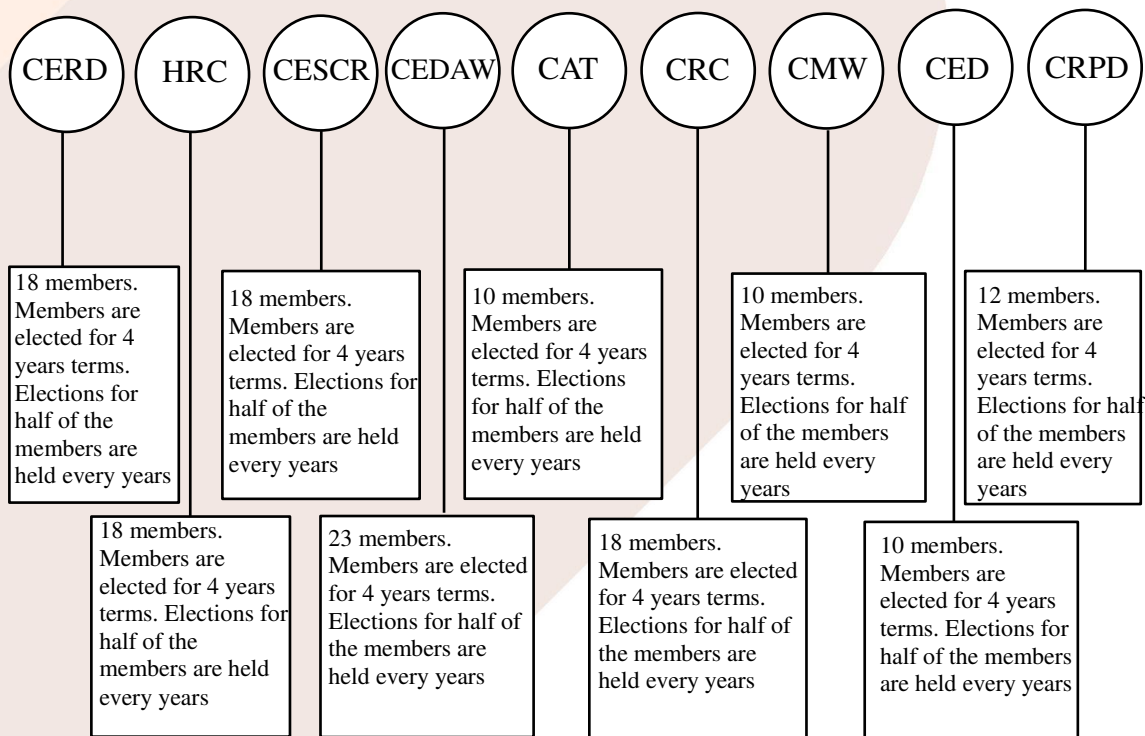
The Committee on the Rights of Persons with Disabilities is addressed to monitor implementation of the treaty's provisions.

1.4 Monitoring implementation of human rights standards: the treaty bodies

Monitoring implementation of the treaties' provisions is conducted by the treaty bodies. They are committees of experts. The role of Treaty Bodies is addressed to include: consideration of State parties' periodic reports, consideration of individual complaints,

¹⁹Ibidem

conducting country inquiries and general comments.²⁰ In other words, when a country accepts one of the 9 treaties, it assumes a legal obligation to implement the rights stated in the specific treaty. However, the recognition of the rights is a necessary but not sufficient condition for ensuring that they will be enjoyed in practice. Each treaty has a Committee of independent expert to which refer to, which will monitor implementation of its provisions.²¹



1.5 Consideration of State's parties report

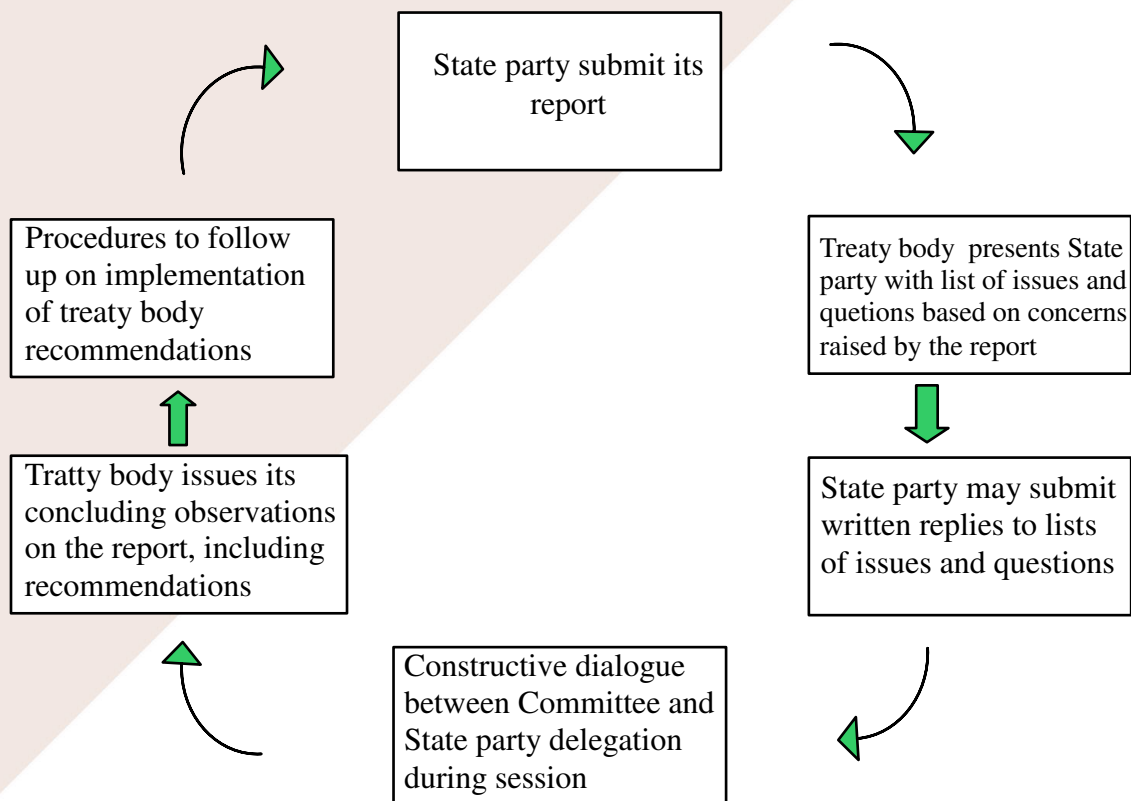
As already mentioned, on the one hand the main mandate of the Committee is to monitor the implementation of the nine core treaties by reviewing the reports submitted by State parties. On the other hand, each State party has a legal obligation to submit periodically reports on the implementation of the rights that will be enjoyed in practice. According to the United Nations High Commissioner for Human Rights (OHCHR), the report preparation process provides an opportunity for each State party to:

²⁰United Nations Human Rights Office of the High Commissioner, *Monitoring the core international human rights treaties*, <http://www.ohchr.org/EN/HRBodies/Pages/WhatTBDo.aspx>

²¹Ibidem

- conduct a comprehensive review of the measures it has taken to harmonize national law and policy with the provisions of the relevant international human rights treaties to which it is a party;
- Monitor progress made in promoting the enjoyment of the rights stated in the treaties in the context of the promotion of human rights in general;
- identify problems and shortcomings in its approach to the implementation of the treaties;
- assess future needs and goals for more effective implementation of the treaties;
- plan and develop appropriate policies to achieve these goals.²²

The scheme below explains how the reporting cycle under the human rights treaties works²³.



²²These objectives are taken from Office of the United Nations High Commissioner for Human Rights, *The United Nations Human Rights Treaty System: an introduction to the core human rights treaties and the treaty bodies*, June 2005, Geneva

²³This scheme is taken from OHCHR document

2. Gender Equality and Women's Empowerment

2.1 Context

Before any discussion about gender, it is necessary to underline briefly the difference among the following concepts: gender and sex, sex and sexuality.

Although some languages do not have separate words for gender and sex, the differences among these terminologies may be highlighted in the following way:

- sex denotes a person's biological sex;
- sexuality indicates a person's sexual preference;
- gender connotes the role or behaviors that a person has acquired in the process of his/her socialization in accordance with his/her sex – feminine and masculine.

The concept about gender has to be understood with clarity because all people should be

Feminism: theory based on equality of the sexes in political, economic and social fields.

respected in every aspect. Promotion of gender equality must involve both males and females. Gender equality is not just a women's matter. Implementing the gender equality will require the equal representation

and the participation of female and male in the society as a whole.

Although most countries recognize the equality between men and women, women continue to have fewer opportunities than men, for example in the economic field. This is due to gender biases that are embedded in culture, so it is difficult to eliminate them without having a holistic view and involving men as a part of the solution.

It is necessary to create an open and friendly atmosphere that involves men and women rather than only women.

2.2 Gender-based violence against women

The two different concepts “Gender-based violence” and “violence against women” are often used interchangeably, because most gender-based violence is inflicted by men on women. Although it often happens, it is important to maintain the “gender-based” aspect of the concept. Precisely for this reason, this Handbook will use the properly terminology “Gender-based violence against women”.

Gender-based violence against women means a violence directly inflicted against a women only because she is a women. This violence can be referred to any acts which

result in physical, sexual, psychological or economic harm or suffering to women, including threats of such acts.

The violence against women and girls is a serious issue. According to UNFPA data, worldwide, one in three women will experience physical or sexual abuse in her lifetime. Gender-based violence against women is not only a violation of individual women rights. The fear generated by perpetrators has an effect on all women and girls. All of this restrains the contributions women can make to international development.

2.3 Gender Stereotypes

Gender stereotypes are preconceived ideas whereby females and males are assigned

“Moving beyond recognition that gender stereotyping is an obstacle to women's rights to meaningful progress in implementing human rights obligations to address harmful stereotypes and wrongful stereotyping will require all of us – treaty bodies, special procedures, States Parties, civil society, academics and many others – to give this issue the serious attention it deserves”. (OHCHR commissioned report)

some characteristics and roles determined by their gender.²⁴ Gender stereotypes limit girls and boys' development skills, because they provide what boys and girls should do or should be.

(This video, by European Institute for

Gender equality, shows what gender stereotypes essential are <https://www.youtube.com/watch?v=nrZ21nD9I-0>).

It is possible to identify four basic examples of gender stereotypes:

- personality traits;
- domestic behaviors;
- occupations;
- physical appearance.

Gender stereotypes are everywhere and they start to conditionate us from the earliest days of our lives. It is important to outline that stereotypes involves as boys as girls. This creates for sure negative consequences, limitating the development of girls and boys.

²⁴Gender Equality Commission of the Council of Europe, *Gender Equality Glossary*, 2015 at <https://www.coe.int/en/web/genderequality>

2.4 Gender Stereotypes in Mass Media

Mass media have a huge impact on our society. It occupies a high proportion of our leisure time; people spend a lot of time watching television, listening to the radio, reading magazines. According to Marshall McLuhan, mass media not only gives people information and entertainment, but it affects people's lives by shaping their opinions, attitudes and beliefs as well. Thus, even if there are people who are aware of the unequal representation in mass media, they have some difficulties to remain completely objective and insensitive to its influence. Mass media have contributed to maintain gender stereotypes.

For instance, women are represented as housewives, sexy seductress, health-obsessed in media and advertisements. Men are represented as “the real man” who is muscular, successful and a seducer.

According to Goffman, the author of “Gender Advertisement”, there are 6 different frames within which females are depicted in advertisement:

- the feminine touch;
- lying down;
- the bashful knee bend;
- titled head or body;
- likened withdrawn;
- infantilization²⁵.

Goffman's analysis has been written in 1976, but it is still current. Advertisement and mass media in general, still use gender stereotypes.

2.5 International Regulations

Several number of International regulations are addressed to prevent gender-based violent, gender stereotypes and to achieve the effective gender equality system.

The Convention on the Elimination of all forms of discrimination against women was adopted by United Nations General Assembly in 1979. In 1989 the Committee on the Elimination of Discrimination against Women, “require the States parties to act to

²⁵Goffman E., *Gender Advertisement*, 1987 available at http://www.publiccollectors.org/Goffman_Gender.pdf

protect women against violence of any kind occurring within the family, at the work place or in any other area of social life”²⁶ (taking into account articles: 2, 5, 11, 12 and 16 of the Convention). In 1992, another CEDAW General Recommendation was released by the Committee on the Elimination of Discrimination against Women.

The General recommendation No. 19 on Violence against Women outlines measures to fight violations²⁷. The Declaration on the Elimination of Violence Against Women was adopted by the United Nations General Assembly in its resolution 48/104 in 1993. The Declaration recalls rights and principles enshrined in Universal Declaration of Human Rights. The Resolution is an instrument complementary to the Convention on the Elimination of All forms of Discrimination against Women and Vienna Declaration and Programme of Action²⁸.

Gender equality is one of the UN's Sustainable Development Goals.

(see more information at <http://www.un.org/sustainabledevelopment/gender-equality/>)

2.6 More Information

Nussbaum M., “In defense of Universal Values” in *Controversies in Feminism*, Rowman and Littlefield, 2001

Sustainable Development Goals, <http://www.un.org/sustainabledevelopment/gender-equality/>

United Nations Women website, <http://www.unwomen.org/en>

²⁶United Nations Committee on the Elimination of Discrimination Against Women, *CEDAW General Recommendation No.12: Violence against Women*, 1989
<http://www.refworld.org/docid/52d927444.html>

²⁷United Nations Committee on the Elimination of Discrimination against Women, *CEDAW General Recommendation No. 19: Violence against women*, 1992

²⁸<http://www.ohchr.org/EN/ProfessionalInterest/Pages/Vienna.aspx>

3. Refugee Status

3.1 Context

People have always migrated for many different reasons; they sometimes migrate voluntarily, sometimes don't.

When migration is caused by conflicts, systematic discrimination or any other form of persecution, the issue is a matter of refugee law.

The 1951 United Nations Geneva Convention is the key document of international refugee protection and defines the main principles of refugee law.

In our today's society there are two feelings which are grown up: xenophobia and intolerance towards refugees and asylum seekers. They are also encouraged by certain media and politicians.

In recent times the irregular migration has grown up. This phenomenon can be viewed as a consequence of globalization and it is also a result of restrictive immigration policies in different industrialized States. Thus, some migrants hadn't other choice but to use irregular channels.

3.2 Refugee, asylum seekers and economic migrants

Nowadays there is sometimes confusion in public debates about some terminologies: asylum seekers, refugees and economic migrants.

According to UNHCR, an **asylum seeker** is someone whose request for sanctuary has yet to be processed.

A **refugee** is a person who has been forced to cross borders in search of fundamental rights and more specifically he/she is that person who has to be included in these following qualifications:

- the person has already been considered a refugee under prior treaty arrangements or
- the person is outside the country of his/her nationality and is unable or unwilling to avail himself/herself of the protection of that country due to a well founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion.

In sum, a refugee is an asylum seeker whose application has been successful.

An **economic migrant** is a person who has left his/her own country to live in another one with better working or living conditions.

3.4 The concept of persecution

The understanding of the term “persecution” is fundamental to an accurate determination of a specific case. However, the concept of persecution suffered from indeterminacy in several important aspects.

As the lawyer Atle Grahl Madsen noted, “the term persecution has nowhere been defined and this was probably deliberate. It seems as if the drafters have wanted to introduce a flexible concept which might be applied to circumstances as they might arise”. Thus, UNHCR interprets this indeterminacy as a strong indication in favour of an evolutionary, context-sensitive application of term. The indeterminacy of the concept has allowed it to evolve in response to the changing nature of persecution and the changing of our societies as well.

The 1951 Convention and the 1967 Protocol identified five reasons for persecution: race, religion, nationality, membership of a particular social group or political opinion. The UNHCR claims that there are different forms of persecutions:

- serious physical harm, loss of freedom and other serious violation of basic human rights;
- discriminatory treatments.

Perpetrators of persecutory acts can be different:

- persecution is carried out by non state agents;
- persecution is carried out by quasi-states or de facto authorities who have gained control over the whole or part of the territory;
- persecution is carried out by non-state agents of persecution.

3.5 The 1951 Geneva Convention and its protocol

The United Nations Convention relating to the Status of Refugees was adopted in 1951, and it is the key document of international refugee protection. It is grounded in article 14 of the Universal Declaration of Human Rights 1948.

The article recognizes the right to seek asylum from persecution in other countries. The Convention has been subjected to one amendment, 1967 Protocol. It removed both

geographical and temporal limits, which were introduced by the 1951 Geneva Refugee Convention.

3.6 More information

Helton A.C., *The price of indifference: Refugees and Humanitarian Action in the new century*, Oxford University Press, 2002

1951 Convention relating to the Status of Refugees and its 1967 Protocol, available at <http://www.unhcr.org/3b66c2aa10.pdf>

United Nation High Commissioner for Refugees, *Handbook and Guidelines on Procedures and Criteria for Determining Refugee Status. Under the 1951 Convention and the 1967 Protocol relating to the Status of Refugees*, Geneva, 2011

UNHCR website, www.unhcr.org

Refugees International website, www.refugeesinternational.org

4. Human Rights and Environment

4.1 Context

Today, human rights and environmental protection are considered as interrelated and interconnected in order to achieve the well-being of humanity. Although there is a

Environment = A global system in constant interaction, which consists of physical, chemical, biological and socio-cultural elements.

interconnection between human rights and environmental protection, their origin is separated.

Human rights became a fundamental point of international law before environmental protection.

Hence, the Stockholm Declaration is output of the first environmental conference in 1972. The Declaration aimed at creating a shared view on how to address the challenge of preserving and improving the environment. Moreover, the United Nations conference on the Human Environment highlighted the link between the environment and the right to life.

In fact, safe and healthy environment is a necessary condition for the enjoyment of fundamental human rights. Nowadays the linkage between these two approaches has been recognized by the international community.

4.2 The protection of the environment as a human rights issues

As already mentioned, human rights and environmental protection are interrelated and interconnected. Thus, human rights are based on respect for fundamental values such as: dignity, equality and freedom, and their implementation depends on an enabling environment. In addition, an adequate protection of the environment depends on the exercise of fundamental human rights. For instance, the article 19 of the Universal Declaration of Human Rights states the right of freedom of expression, which encompasses the freedom “to seek, receive and impart information and ideas through any media and regardless of frontiers”. This right is vital for the development of appropriate environmental policies. In order to point out this connection is enough to consider about environmental degradation, which affects the enjoyment of different human rights: the right to life, health, water²⁹ and food.

²⁹The human right to water was recognized in 2002.

Two groups of rights has been recognized as closely linked to the environment:

- rights whose enjoyment is affected by environmental degradation;
- rights whose exercise leads to a more appropriate environmental policy formulation. For instance the rights to freedom of expression or association.

It is also useful mentioning the concept of “environmental justice”. This concept involves two different dimensions, which are an application of the main principle enshrined in the Universal Declaration of Human Rights, such as: equality, non-discrimination and participation. These important and useful dimensions are:

- a distributive dimension, addressed to an equitable distribution of environmental goods and environmental bad effects;
- a participatory dimension, which is based on the idea that citizens can influence certain environmental decision-making processes.

4.3 Environmental issues

The globe continues to be affected by environmental problems, due to human activities. Due to the interconnection between environment and the enjoyment of fundamental human rights, environmental issues are human rights issues. Hence, it is necessary to become aware of the problems that surround us.

Main environmental issues are:

- global warming;
- climate change;
- air, water and soil pollution;
- natural resource depletion;
- waste disposal;
- deforestation;

United Nations, Office of the High commissioner for Human Rights, *General comment No.15: The Right to Water*
<http://www.refworld.org/pdfid/4538838d11.pdf>

- loss of biodiversity;
- urban sprawl.

Global warming is defined as the increase of the average temperature on Earth. Nowadays the globe is warming up and people are definitely part of this drama. Global warming causes disasters like hurricanes, droughts and floods, and they are becoming increasingly frequent. It is possible to say that global warming is the cause, while **climate change** is the effect. One of the most visible impact of a warming climate is the melting ice. According to the United Nations Panel on Climate Change, the average Arctic temperatures have increased at almost twice the global average rate in the past 100 years.

Pollution of air, soil and water is another issue that affected the Earth.

Environmental pollution began since industrial revolution, in fact main pollutants are industry, heavy metals, plastic. Water pollution represents the major issue, it causes by industries dump wastes directly into rivers, lakes, ponds.

Polluting gases generate a veil around the planet, which holds heat in. The effect is the increment of the global temperature and consequent damages.

Deforestation, which consists in the cutting down of trees, generates another environmental degradation. Overpopulation is the main cause of this issue; the cutting down of tree is done in order to build new homes and industries, to use the land for agriculture and so on. Deforestation contributes to global warming.

All the effects of environmental degradation affect not only the environment, but they also have an impact on human health.

4.4 Main international documents and treaties

In the 60s, the environmental movement created an understanding and awareness on the relationship between human beings and the environment.

The Stockholm Declaration is the first effort of the international community, it was adopted during the United Nations Conference on the Human Environment in 1972. It was recognized the importance of the environment for human well-being by recommendations and action plans.

In addition, in 1972, the United Nations Environment Programme was created to

coordinate the efforts of the United Nations organization for environment dimension. From then on, international community became more sensitive and aware on environmental issue and several agreements on this topic were adopted. In the 80s, the World Charter for Nature was adopted by General Assembly. It outlines five general principles of environmental conservation:

- nature shall be respected and its essential processes shall not be impaired;
- the genetic viability on the earth shall not be compromised; the population levels of all life forms, wild and domesticated, must be at least sufficient for their survival, and to this end necessary habitats shall be safeguarded;
- all areas of the earth, both land and sea, shall be subject to these principles of conservation; special protection shall be given to unique areas, to representative sample of all the different types of ecosystems and the habitats of rare or endangered species;
- ecosystems and organisms, as well as the land marine and atmospheric resources that are utilized by man, shall be managed to achieve and maintain optimum sustainable productivity, but not in such a way as to endanger the integrity of those other ecosystems or species with which they coexist;
- nature shall be secured against degradation caused by warfare or other hostile activities.

Other relevant instruments can be identified in:

- the United Nations Convention for the Law of the Sea (1982);
- the Vienna Convention for the Protection of the Ozone Layer (1988);
- the Montreal Protocol on Substances that deplete the Ozone Layer (1989).

Through the adoption of the Rio Declaration on Environment and Development was introduced the concept of “sustainable development”. However, the Rio Declaration can

Key environmental principles established by International agreements and declarations:

1. precautionary principle;
2. sustainable deviamento;
3. participation principle;
4. polluter pays” principle.

be seen as the latest chapter in the history of sustainable development, which started with the Stockholm Declaration. The Rio Declaration identifies as its goal the economic development which must be accompanied by careful preservation of

the environment.

At the regional level, there are two European Community agreements which highlight the goals of sustainable development: the African, Caribbean and Pacific States (ACP) agreement with the EEC at Lomé and the agreement establishing the European Bank for Reconstruction and Development.

Some of main treaties adopted during '80s were:

- the United Nations Framework Convention on Climate Change;
- the Kyoto Protocol;
- the United Nations Convention on Biological Diversity;
- the United Nations Convention to combat Desertification.

Since '70s, both regional and national level have enacted laws addressed to protect the environment.

Finally, there are a lot of things that can affects the environment. Human activities often contribute to the environmental degradation. For this reason, we should take care of the Earth where we live in, providing environmental education to people: young and adults.

4.5 More information

United Nations General Assembly, Human Rights Council, *Resolution 16/11*
http://www2.ohchr.org/english/bodies/hrcouncil/docs/16session/A.HRC.RES.16.11_en.pdf

5. Children's Rights

5.1 Overview

The term “child” has been defined in the Convention on the Rights of the Child of 1989: “[...] a child is any human being below the age of eighteen years, unless under the law applicable to the child, majority is attained earlier”.

The main idea behind the definition is to protect the vulnerability of the child, due to their youth. Children are subjected to a particular protection under the framework of international law.

5.2 General Principles

There are four general principles, which are recognized as basis on all children's rights:

- non-discrimination: each child has the right to develop his/her potential;
- the best interests of the child: this is the primary consideration in all actions and decision that involve children;
- the right to survival and development: each child must have the access to basic services and equality opportunity in order to achieve own development;
- the view of the child: each child must be heard and respected in all matters concerning his or her rights.³⁰

These principles are involved in every international document on right of child.

5.3 Issues that affect children

Although children should be protected, they often face a series of issues worldwide.

- Harmful practices based on tradition, culture, religion or superstition

Some of these violations against rights of children are based on tradition, culture,

“
1. **tradition:** the trasmission of customs or beliefs from generation to generation;
2. **culture:** the ideas, customs and social behaviour of a particular people or society;
3. **religion:** practices required on encouraged in religious texts or teaching, or believed to be so;
4. **superstition:** widely held but irrational beliefs, not based on reason or knowledge ”

(Violating Children's Rights Report)

religion or superstition and they are perpetrated by children's parents or other adults within the community where children live in. Unfortunately, these violations are often supported by States or communities.

These practices violate the principle, on the basis of which “the best interest of the child” is the primary consideration in all actions

and decisions that involve children. In addition, another principle violated is the “non-discrimination” principle. These practices involve often girls, with a strong gender inequality and discrimination perspective.

³⁰Children's Rights Alliance, <http://www.childrensrights.ie/childrens-rights-ireland/childrens-rights-ireland>

- Thus, the UN Convention on the Rights of the Child favours the replacement on the concept of parental “rights” over children with parental “responsibilities”.³¹

Examples of these harmful practices are:

- acid violence;
- binding of newborns and infants;
- birth superstitions: murder, abandonment and violence due to belief according to which some types of birth are unlucky.

Those types of birth are referred to:

- multiple births;
- birth order and sex of children;
- premature births;
- “fast” births;
- unusual birth position of the infant during labour³².
- Blood letting: based on the belief that removing blood from the body is possible to cure some diseases. Blood-letting can provoke severe bleeding, anaemia, infection and death;
- breast flattening: the breasts are pounded, pressed or massaged with an object that has been heated;
- male circumcision;
- corporal punishment;
- cosmetic mutilation: neck rings/neck stretching (this practice alters the growth of the ribs, shoulders and clavicles); lip plates (this practice can have a negative impact on child, provoking infection and malnutrition);
- dowry and bride price;
- cursing: children are subjected to trafficking and sexual exploitation through cursing rituals;
- eyelid incisions;
- female genital mutilation;

³¹International NGO Council on Violence against Children, *Violating Children's Rights: Harmful practices based on tradition, culture, religion or superstition*, 2012
http://srsg.violenceagainstchildren.org/document/_844

³²International NGO Council on Violence against Children, *Violating Children's Rights: Harmful practices based on tradition, culture, religion or superstition*, pag. 20, 2012
http://srsg.violenceagainstchildren.org/document/_844

- food tabù;
- gang initiation rites;
- “honour” crimes;
- initiation rites: degrading and humiliating practices, especially for girls;
- child marriage;
- marriage by abduction or rape;
- refusal of life-saving medical intervention;
- menstruation ostracism;
- organ removal;
- virginity testing.

All these practices are violence against children and are not justifiable.

“No violence against children is justifiable; all violence against children is preventable”; a child rights-based approach to child caregiving and protection requires a paradigm shift towards respecting and promoting the human dignity and the physical and psychological integrity of children as rights-bearing individuals rather than perceiving them primarily as “victims”; The concept of dignity requires that every child is recognized, respected and protected as a rights [...]”, Committee on the Rights of the Child, General Comment No. 13, 2011.

Many international and regional instruments are addressed to eliminate these harmful practices. The aim is to safeguard the rights to life, health and maximum development, protecting from physical and psychosocial violences.

- Violations of children rights in armed conflict countries

In the areas of armed conflicts, children are often separated from their family. One of the most frequent violation that affects children is their forced recruitment as child soldiers. Child soldiers are children who are used for any military purpose.

This recruiting doesn't involve only boys, but girls as well. Some of them are used for fighting; others are used as cooks, porters, spies. In addition, they can be used for sexual purposes. Military organizations prefer children because they are more compliant and easier to manipulate. Some children choose to enter in a military organization in order

to get out of a poverty situation or for getting protection.³³

5.4 Main International documents

After the First World War the League of Nations was formed. League of Nations was the first international organisation whose aim was to maintain peace around the world. In the same period, Eglantyne Jebb drafted the Declaration on the Rights of the child, which was adopted by the League of Nations in 1924. The Declaration points out the importance of children's rights protection. However, another World War occurred.

At the end of the Second World War, the United Nations was established and adopted the Universal Declaration of Human Rights in 1948. Although the UDHR involves children's rights, someone argued that needs of children required a separated document. The Convention on the Rights of the Child was adopted by the United Nations General Assembly in 1989. The Convention recognised that children have the same basic rights as adult people. However children need also an additional protection, due to their youth and vulnerability.

5.5 More Information:

Convention on the Right of the Child,
<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>

United Nations Children's Fund, Promoting the right of children with disabilities, 2007
http://www.un.org/esa/socdev/unyin/documents/children_disability_rights.pdf

United Nations General Assembly, *United Nations Rules for the Protection of Juveniles Deprived of their Liberty*, <http://www.un.org/documents/ga/res/45/a45r113.htm>

UN Common Approach to Justice for Children, 2008
<https://www.un.org/ruleoflaw/blog/document/un-common-approach-to-justice-for-children/>

³³Child Soldiers International, <https://www.child-soldiers.org/who-are-child-soldiers>

6. Human Rights and Sport

6.1 Overview

Sport, in its several meanings, had an unanimous widespread interest in the last years. It is one of the most important vehicle of communication in the very wide range of fields.

Each major sporting event can lead to a global attention such as Olympics or Football World Cup.

6.2 The Olympics: from ancient Greek to today

Olympic games were born in Olympia, Greece. They were held in Greece from the 8th century BC until 4th century AD. Olympics were interrupted in 393 AC, they started again 1500 years later.

Thus, in 1894 Pierre de Coubertin founded the International Olympic Committee (IOC), which aims was to promote peace and understanding among people through sport.

Nowadays, the Olympic Charter (1908) is the most important expression of right to sport, which has been adopted by 205 countries. It is possible to define the Charter as a universal instrument, which points out the importance of human rights. Olympism is not only a sporting philosophy, but it is also a manifesto of intercultural dialogue.

Another relevant concept is the “Olympic Truce”, which was announced before and during the Olympics in order to ensure the peace and safety in the Olympics games. In 1998 the IOC renewed this tradition by calling upon each nation to observe the Olympic Truce during the games. Two years later, the IOC created the International Foundation for Truce in order to give a structure and coherence to the ideal of universal peace. Its motto is:

“If we can have peace for 16 days, then may be, just may be, we can have it forever”.

The concept of negative peace, due to its meanings of truce and suspension, becomes a positive concept, because it searches for a permanent state of peace. Today, the IOC stresses the right to peace, which is linked to the celebration of the Olympic Games.

6.3 The Right to Sport

The evolution of sport has seen on the one hand the recognition of a “sport for all” and

on the other hand it became a right³⁴. The United Nations linked the right to sport directly to the Universal Declaration of Human Rights, taking into account the following articles:

- 24: everyone has the right to rest;
- 25: everyone has the right to a standard of living adequate;
- 26: everyone has the right to education;
- 27: everyone has the right to participate in the cultural life of community.

The right to sport can be included in both generation, second and third generation of rights. The first generation is constituted by economic, social and cultural rights, which contributes to the implementation of better citizen's living conditions³⁵. Sport is also an educational instrument, which contributes to personal and collective development. Sport, as peace and human rights instrument, can be included in the third generation of rights.

General Principles enshrined in the International Charter of Physical Education and Sport are:

- sport is a right for all;
- sport is an essential element of lifelong education in the overall education system;
- physical education and Sport must meet individual and social needs.

Thus, it is important to highlight this point: the right to sport for all, but it must respect different needs of people.

6.4 Sport and apartheid in South Africa: Case study

Apartheid occurred in South Africa from 1948 to 1994. It was a system of institutionalised racial segregation and discrimination against Africans Black. This discrimination was committed by Whites.

At the beginning, sport was used by the Afrikaner government as another instrument to oppress Black. It wasn't allowed to create mixed teams, only white people could represent the South African team and so on.

Sport became the main instrument to apply racial discrimination. Black people were

³⁴Unesco, *Carta Internazionale dello Sport e dell'Educazione Fisica*, 1987

³⁵United Nations, *Women, gender equality and sport*, New York, 2007

deprived of their civil and political rights.

From 1950 to 1985 the United Nations adopted several declarations against apartheid in South Africa. Sporting and cultural boycott movement had an important impact on society. International Convention against apartheid in sports was adopted by General Assembly of the United Nations on 10 December 1985. The Convention condemns the racial discrimination and the apartheid in sport, taking into account the olympic principle which bans each discrimination.

The president Nelson Mandela, elected in 1994, used sport as a tool to unite people and to redefine the country's image. In 1995, the South Africa obtained the possibility to organize the Rugby World Cup. The slogan was “one team, one country”; South Africa became the rainbow nation. In South Africa, sport as tool of discrimination became a tool of integration.

Thus, in 2009, General Assembly of the United Nation adopted a resolution, in which sport was recognized as a tool to promote peace and solidarity. This resolution recognized South Africa made an important contribution to global sport.

6.5 Sport Education

Physical Education aims to provide and promote educationally experiences for girls and boys in the school environment. This model was introduced by Daryl Siedentop in 1984. The European Commission identified physical education and extra-curricular sport activities as vital to children's education and health in the White Paper on Sport.

In addition, article 165 of the Lisbon Treaty highlights the educational and social relevance of sport in European societies.

However, sport education can involve not only girls and boys at school, but the society as a whole, highlighting the following concept: “Sport for all, respecting special needs for everyone”.

Sport Education includes some main human rights principles, such as: respect, cooperation, collaboration, integration, non-discrimination. This model can be used as a tool in order to teach human rights.

6.6 Sport for Millenium Development Goals

In 2000, Millenium Summit was held at the United Nations headquarters in New York. World leaders ratified the United Nations Millennium Declaration, from which derived

the Millennium Development Goals. They are eight goals that all 191 UN Member States have agreed to try to achieve by the year 2015. The Eight Millennium Development Goals are:

- to eradicate extreme poverty and hunger;
- to achieve universal primary education;
- to promote gender equality and empower women;
- to reduce child mortality;
- to improve maternal health;
- to combat HIV/AIDS, malaria, and other diseases;
- to ensure environmental sustainability;
- to develop a global partnership for development.

Sport has been recognized as the tool to achieve the eight Millennium Development Goals. Since 2003, the General Assembly of the United Nations adopts an annual resolution on “Sport as Means to Promote Education, Health, development and Peace”. Hence, Sport has an important role in the achievement of the eight Millennium Development Goals.

6.7 More information

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Carbone S. M., *Lo sport ed il diritto dell'Unione europea dopo il Trattato di Lisbona*, in Studi sull'integrazione europea, 2010

Duret P., *Sociologie du sport*, Armand Colin, 2001

International Olympics Committee, *The Olympic Movement*, Lausanne 1983

International Olympics Committee, *Solidariet  Olimpique* in SES/Montevideo/ 5-7-4- 1979

Stelitano A., Tognon J., *Sport, Unione Europea e Diritti Umani. Il fenomeno sportivo e le sue funzioni nelle normative comunitarie e internazionali*, Cleup, 2011

<http://www.un.org/millenniumgoals/bkgd.shtml>

7. East vs West conceptions of Human Rights

7.1 Overview

One of the major debates over Human Rights field is about the different conception of Human Rights values. This debate is especially outlined by two cultures: East and West. Some scholars disagree on which rights are actually human rights and which are not.

The term “East” refers to a grouping of countries in East Asia which were influenced by the Chinese culture. The term “West” refers to countries and cultures whose histories are linked to Europe (by immigration, colonization or influence).

According to the sociologist Daniel Bell, the East Asia values can be gathered into four groups. The first group affirms that East values are an obstacle to modernization and liberal democracy. It includes two possible perspectives: East values should convert into Western values or East Asia values lead to clashes between East and West, due to their incompatibility. The second group embraces the ideal that East values could be used to stem all liberal democratic values. The third group declares the superiority of the traditional values. The last one recognizes the difference between East and Western values, supporting the idea under which liberal democracy and human rights democracy must be adjusted to contemporary East Asian political and economical societies.³⁶

7.2 East Asian values vs. Western values

One of the main difference between the East Asia values system and the Western values system refers to the principle of freedom. Asian values don't give freedom the same importance as it has in the Western countries. Values differences between these two systems were highlighted by scholars and official delegation as well.

According to the spokesman for China's foreign ministry, the principle of universality refers to human rights may damage individual differences. East asian culture highlighted the authoritarianism allegedly implicit in Confucianism, while Western culture has the deepest of roots in the individual autonomy.

However, according to Amartya Sen in “*Human Rights and Asian Values*”, the so-called

³⁶Bell D., *Beyond Liberal Democracy: Political thinking for an East Asian Context*, Princeton University Press, 2006, pag. 48

asian values that are invoked to justify authoritarianism are not especially Asian in any significant sense.

Although the defence of tolerance and individual freedom can be defined as contemporary values, they took shape in both cultures: Asian as well as Western.

According to this idea the dichotomy between Asian values and Western values creates confusion about the normative basis of freedom and democracy.

8. Cultural Relativism vs Universalism

8.1 Overview

One of the broader debate on human rights values takes into account these two divergent concepts: the universality of human rights and cultural relativism. Rights are certainly not universally applied today. Oppressions, torture and various atrocities are committed in many parts of the world.

There is sometimes a lack of political will to enact human rights, not because rights are unsuitable for populations, but are “politically unacceptable to the rulers”.

According to Amartya Sen, leaders may manipulate discussions about human rights, adopting self-serving positions to prevent changes to the status quo.

8.2 The concept of universality

Human rights are understood to be the rights that one has because one is human. These rights are also equal and inalienable.

Human rights are universal in the sense because they are held universally by all human beings.

8.3 Cultural relativism

What does it make human rights relative? Furthermore, relative to what?

Culture is the main argument considered by relative position. However, it has its origins in the study of anthropology, where it emerged as a reaction to the theory of cultural evolutionism. The effect of cultural relativism is to challenge the universalist conception of morality and to promote tolerance of other cultures. Cultural relativity is an undeniable fact: cultures differ across time and space. Cultural relativism is a doctrine supported by notions of communal autonomy and self-determination.

It is possible to distinguish two main idea of cultural relativism: “strong cultural relativism” and “weak cultural relativism”.

The “strong cultural relativism” argues that culture is the main source on the validity of a moral right or rule. Thus, the rights, values and moral rules are culturally determined.

The other position which called “weak cultural relativism” says that culture become an important source of validity of a moral right or rule. The relativity of human nature serves as a “brake” on potential excesses of universalism.

Relativity become a tool for self-reflection for analysing our cultural and ethical standpoints before we seek to apply them to other cultures. The aim of cultural relativity is, thus, to weaken the idea of universality.

8.4 The meaning of culture

The classic definition of culture was written by Edward Burnett Tylor in his book “Primitive Culture” in 1871. According to him, “culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society”. In Taylor's idea emerges that culture has relevant meaning only when it is enjoyed by an individual who is part of a larger society. An individual, in fact, is located within a cultural community.

The term of culture is used in different senses in the international instruments, for instance under article 27.1 of the Universal Declaration of Human Rights, in which it is affirmed that everyone has the right to participate in the cultural life of the community.

Someone can argue that “cultural life” in this article might be understand in a restrictive sense, addressed only to artistic, intellectual or religious life of a state, instead of a culture life in a broader sense. However, universal human rights are designed to take into account this cultural difference and respect them.

8.5 Can and should human rights be universal?

This section points out the importance of universal value of human rights.

According to Donnelly, both “radical or strong” cultural relativism and “radical” universalism are fallacious. The first one exposes society in potential abuse committed by authorities or those in power, who are able to dictate what determines “culture”, hiding thus abuses of power. Radical universal argumentation is fallacious as well. Its weakness due to dismiss culture entirely. In order to get the enforcement of human rights cultural difference and the right of self-determination must be taken into account.

According to this idea, universal human rights require a theoretical basis which does not

embrace “radical” perspectives.

Universal human rights will protect individual and communities, respecting their cultural differences. The main document that supports the universal idea of human rights is Universal Declaration of Human Rights, which was formed with major inclusion from Non-Western states. This has allowed the UDHR to get “wide acceptance among cultures”. International community plays an important role in holding governments to account, providing legitimacy to domestic campaign for human rights. Human rights are a response to common atrocities committed around the world. In this sense human rights should be universal.³⁷

8.6 More information

Donnelly J., *Universal Human Rights in Theory & Practise*, Cornell University Press, New York, 2003

Freeman M., *Human Rights*, Polity Press, Cambridge, 2011

Philips A., *Multiculturalism, Universalism and the Claims of Democracy*, Geneva, 2001

³⁷Lower M., *Can and Should Human Rights be Universal?*, 2013

9. Human Rights Defenders

9.1 Who is a Human Rights Defender?

Human rights defenders are people who act to promote and protect human rights through peaceful means. They can act individually or with others. Human rights defender help to prevent the risk of violences, improving opportunities of dialogue.

Because of their defense and protection activities, they are targets of serious abuses and violences. Human rights violations occur against them: arbitrary detention, tortures, death threats, defamation. Violations and abuses are committed against human rights defenders and the organization in which they work.

9.3 What do they do?

Human rights defenders work in a several different ways to protect and promote human rights. In fact, there are different activities which are required in order to achieve a peace world and to remove human rights violations. They can be involved at different levels: community, national and international. A human rights defender might work, for instance, collecting evidence of human rights violations; reporting violations to international bodies; supporting people who have survived human rights abuses; educating people about their rights, raising their knowledge about human rights and how to defend them and so on.

9.3 Human Rights Defender: the example of Malala Yousafzai

The story of Malala Yousafzai offers an example for the entire world. She is a Pakistani human rights defender and the youngest Nobel Peace Prize winner.

Malala is famous for human rights advocacy in education field. Her activity started when local Taliban banned girls from attending school in her native Swat Valley.

The socio-political situation in Swat Valley changed in 2007, when Taliban began to control the area. At that time, Malala was only 10 years old. Since 2007, girls were banned from school and the other cultural activities were prohibited.

Malala didn't give up and stood up to the Taliban, reporting their human rights violations and the situation in Swat Valley in her blog. When she was 11 years old she

began to write her BBC diary.

Her voice became louder, and her determination grew up faster. To stop her, Taliban tried to kill her. Two members of Taliban shot at her. She was airlifted to an intensive care in Birmingham. She survived and she didn't stop her fighting. When she was 16 years old, she spoke at the United Nations. After that, she published her autobiography: "I am Malala: The girl who stood up for education and was shot by the Taliban".

In 2014, Malala received the Nobel Peace Prize.

Nowadays Malala is a human rights defender for education through her Malala Fund. Her story is a great example for the world. It doesn't matter how much young you are, you can always make the difference.

9.4 Main instruments to protect human rights defenders

In order to protect human rights defenders in their activities, it has been adopted the Declaration on human rights defenders and the mandate of the Special Rapporteur on the situation of Human Rights Defenders has been established. The Declaration on human rights defenders was adopted in 1998, while Special Rapporteur on the situation of human rights defenders has been established in 2000 to oversee the implementation of the Declaration. It has been observed that women human rights defenders are subjected to gender-specific abuses, for that reason they require a particular attention. The Declaration states that defenders have these following rights:

- right to defend, protect and promote human rights;
- right to freedom of association;
- right to report human rights violations;
- right to look for resources for human rights work;
- right to access protection from the UN and other mechanisms.

Being a Declaration it is not legally-binding document, however several states have adopted laws addressed to protect human rights defenders.

9.5 More information

United Nations General Assembly, *Declaration on Human Rights Defenders*, 1998

<http://www.ohchr.org/EN/Issues/SRHRDefenders/Pages/Translation.aspx>

Lamb C., Yousafzai M., I am Malala: the Story of the Girl Who Stood Up for Education and Was Shot by the Taliban, 2013

Part 3: Interactive Activities

1. Overview

This section contains several interactive activities sample. They are addressed to help participants to understand better human rights values.

Each activity designed is structured in the following way:

- aim;
- method;
- timing;
- materials required;
- instructions.

At the beginning of each activity, HRE has to give participants some instructions (timing, materials required, etc.). After each activity is useful to reflect on it, thinking about concepts, themes, issues related to it. In addition, HRE has to understand when energizers are required to maintain a high level of attention among participants. Energizer games are great for waking up a sleepy and tired group. It is a funny way to create a natural break between activities.

Activity 1

Aim:

- to warm up the group to the theme of human rights enshrined in the Universal Declaration of Human Rights;
- to know characteristics of human rights: such as interdependence, interrelation, indivisibility.

Method:

- Teamworking.

Timing:

- 15 to 20 minutes.

Materials required:

- copies of the simplified version of Universal Declaration of Human Rights;
- imagine of Cassin's temple;
- flipchart papers;
- markers.

Instructions:

Invite participants to think about characteristics of Human Rights.

Split them in small groups (3-4 people) and give them the instruction to create/draw a building, thinking the articles of UDHR as bricks. Invite each team to present own building and explain it.

Reflections:

How did you manage your activities?

Was it hard drawing this building taking into account all characteristics that human rights have? Show participants Cassin's temple. Are there any difference among these building? Why?

Activity 2

Aim:

- to think critically about human rights issues in own country.

Method:

- teamworking.

Materials required:

- flipchart papers;
- markers.

Timing:

- 20 minutes.

Instructions:

Write four or five questions onto separate flipcharts.

For instances:

- “Which rights do we have?”
- “Which rights are violated?”
- “Which are the consequence when human rights violations occur?”
- “What can I do to promote respect of rights?”
- “What can the government do to promote the respect of rights?”

Arrange flipcharts onto different table/floor. Divide participants into small groups (3-4 people per each). Give each group a marker and a flipchart with a question on it.

Participants have few minutes to talk about that and write their answer.

After few minutes, ask each team to rotate clockwise to the next flipchart. To do this per each flipchart, until the groups return to their original position. After that, each group read flipchart that it has.

Reflections:

Participants give feedback about the ideas generated. They should express if they agree

or disagree with some ideas and why.

As HRE stresses the consequences generated from human rights violations.³⁸

³⁸Activity has been adapted from Northern Ireland Human Rights Commission, *Inspiring practice. Resources, tools and activities for human rights education*, 2008

Activity 3

Aim:

- to understand better human rights values and their importance in our society;
- to introduce the Universal Declaration of Human Rights.

Method:

- role game.

Timing:

- 60 - 90 minutes.

Materials required:

- flipcharts;
- markers;
- secret roles;
- copies of the simplified version of the Universal Declaration of Human Rights.

Instructions

Divide participants into small groups (4-5 people per each group). Give them secret roles and recommend them that no one must share the others own secret role.

Read this instruction:

“Supposing you have discovered an uninhabited new country, without rules and laws. You want to live in that country. You have to decide how to organize yourselves and set up rules/rights.”

Invite each small group to list rules for their common life together on this country.

After few minutes, ask each group to present their rules to the others.

After the presentation, reveal secret roles and who were linked to. Give them a copy of simplified version of UDHR, it will be necessary for the discussion.

Reflection:

How did you manage the discussion?

Were there rules easier to decide? Which were they?

Did you find any difficulties? Why?

Is it similar to UDHR? Are there any difference? For example?

How did you achieve the goal? How did you achieve an agreement?

How did you feel in your role? Did you feel comfortable or not?

Note that the UDHR was development out of the experience of the II World World. It aims to achieve peace among nations.

Ask the groups:

What rights has the UDHR that you didn't take into consideration?

What rights has your group listed while the UDHR didn't include?

Is it important to know our rights? Why?

Secret role

Dictator: You prefer having only one person who holds complete autocratic control. You have this idea and you don't want to change your mind. Show your feeling of superiority over others. "My idea is the best one; I'm the best; I'm always right"

Democratic: You believe in equality for all people and ruling by the majority.

Socialist: Marx inspires you. You want to redistribute of wealth: from rich to poor. You fight for free education and healthcare. It's also important social security.

Liberal: Freedom and openness to change are so important to you. Your attitudes are: tolerance, empathy, comprehensive. You want to favore reform and progress.

Disinterested person: you don't care about these rules. When the other member of your team ask you something you answer: "I don't care, Leave me alone... something like that!"

Activity 4³⁹

Aim:

- to explore the topic about refugees related issues.
- to understand 1951 UN Geneva Convention on status of refugees and its 1967 Protocol.

Method:

- role game.

Timing:

- 60-90 minutes.

Materials required:

- flipchart/blackboard;
- informative materials on refugees, simplified version of 1951 Geneva Convention and its additional protocol.

Instructions

Ask the participants : What do you think when I say: “Refugees”? Write your answer on a post-it and attach it on blackboard/flipchart.

Read informative materials on refugees and start a brief discussion on it. After that, read this instruction:

“ It's a dark and stormy night at the border between X and Y. It's just arrived a “migrant” boat with 500 asylum seekers on board. They are fleeing from war in X. They want to cross the border and enter in Y. They are hungry, thirsty and they are very tired due to the long trip. Some of them screaming, crying. They are scared. They have no money, no documents except for their passport. Border guards have different point of views: some of them want to allow asylum seekers cross the border; some of them disagree with this

³⁹This role game has been adapted from Amnesty International (Sezione Italiana), *Primi Passi. Manuale di base per l'educazione ai diritti umani*, 2015

idea. Asylum seekers try to convince them.”

Ask around one third of the participants to interpret border guards. Some of them interpret the role of a border guard who accept to let asylum seekers enter in Y; some of them interpret the role of a border guard who don't want to let asylum seekers enter in Y. Ask around one third of the participants to interpret asylum seekers.

Ask around one third of the participants to interpret observers and human rights monitors. Observers and human rights monitors have to report all type of human rights violations that they notice.

Participants can use the argomentative positions on their paper but they also can use their further arguments.

Before that game starts give the participants few minutes to collect their ideas, read papers, and decide their strategies.

After role games, start to reflect on it:

What did you manage it?

Which solution did you find?

How did you feel in your role? Did you feel comfortable?

According to 1951 Geneva Convention on refugees, asylum seekers who entire into that status have the right to protection. Was it granted this right? Why?

What do you think about migration policy?

Who is a refugee?

According to UNHCR and from 1951 Geneva Convention on status of refugee, “a refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. They cannot return home or are afraid to do so”.

Who is an asylum seekers?

Asylum seeker is someone whose request for asylum has to be processed.

What is Dublin Regulation?

Dublin Regulation aims to determine which State is responsible for examining an asylum application.

Border Guard :

They are people in need, we must to let them enter in our country.

We can't send them back to their country of origin! There is a armed conflict there!

There are enough refugee in our country. Stop! They must be sent back to their country of origin.

They don't speak our language, they have a different faith. I don't want them here!

Asylum seekers:

Asylum is our right!

Our children are hungry! Please, you have a moral responsibility. Help us!

If we come back to our country of origin, we will die.

We need protection.

We haven't money.

Activity 5

Aim:

- to explore more deeply topics related to refugees;
- to think critically about refugee crisis in Europe;
- to participate actively in the discussion about this topic.

Method:

- fishbowl discussion.

Timing:

- 40 minutes.

Materials required:

- chairs;
- pens, papers/notebooks.

Instruction:

Your Topic is about Refugee crisis in Europe.

Set up the room. The Fishbowl discussion requires a circle of chairs (see pag. 14).

Participants outside the Fishbowl play as observers. As observers have to pay attention and report specific aspects of the discussion process, such as the number of interruptions, respectful or disrespectful language being used, speaking times and so on.

Read the following text:

“The number of people seeking protection in Europe has grown considerably in recent years. A conflicts and violence in other parts of the world fuel large-scale and protracted displacement, some refugees are seeking safety beyond the immediate region. The limited number of safe pathways and the lengthy process for accessing them leave many people fleeing persecution with few choices, including those trying to reunite with family members in Europe. Many refugees and migrants continue to take dangerous journeys across the Mediterranean. Many have lost their lives at sea or seen loved ones

*drown while trying to reach safety.”*⁴⁰

Ask the participants what they think about refugee crisis in Europe.

Discussion can start. After the discussion, HRE has to lead the reflection.

Reflection:

How did you manage the discussion?

Were there any episodes that made feel you uncomfortable?

To observers, What did you write?

⁴⁰UNHCR website, <http://www.unhcr.org/europe.html>

Activity 6

Aim:

- to be able to identify human rights violations.

Method:

- teamworking;
- case-study.

Timing:

- 40 minutes

Materials requires:

- case-study.

Instructions:

Divide the participants into small groups (4-5 people per each group).

Read the the following text:

“From 1999 Ms Eweida worked part-time as a member of check-in staff for British Airways and was required to wear a uniform. British Airways' uniform code required women to wear a high necked shirt and a cravat, with no visible jewellery. Any ite, which a staff member had to wear for religious reasons was to be covered by the uniform or, if this was not possible, approval had to be sought. Unitl May 2006, Ms Eweida wore a small silver cross on a chain around her neck concealed under her uniform. As a sign of her commitment to her faith, she then decided to wear the cross openly. In September 2006, she was sent home without pay until she agreed to comply with the uniform code. In October 2006 she was offered administrative work without the obligation to wear a uniform or have contact with customers, which she refused. She finally returned to work in February 2007 when the company's policy was changed to permit the display of religious and charity symbols, with the cross and the star of David being given immediate authorisation.

Ms Chaplin worked as a qualified nurse employed by the Royal Devon and Exter NHS

Foundation Trust from April 1989 to July 2010. At the time of the events in question she worked on a geriatrics ward. In June 2007, when new uniforms with V-necks were introduced in the hospital, Ms Chaplin's manager asked her to remove the crucifix on the chain around her neck. Ms Chaplin sought approval to continue wearing her crucifix which was refused on the ground that it could cause injury if a patient pulled on it or if, for example, it came into contact with an open wound. In November 2009 she was moved to a non-nursing temporary position which ceased to exist in July 2010.

Both applicants lodged claims with the Employment Tribunal complaining in particular of discrimination on religious grounds”⁴¹

Give the small groups time to think about these situations.

Ask them to interpret the European Court of Human Rights and decide if any human rights violations occur.

Each group defines its position about it. After that, each group should present own job to the others.

Reflection:

How did you manage the discussion?

How did you get the solution? Did you use “democratic” system (for instance, by voting) or something else?

⁴¹European Court of Human Rights, *Chamber judgement Eweida and Others v. the United Kingdom*, 2013 <https://hudoc.echr.coe.int/fre-press?i=003-4221189-5014359>

Activity 7

Aim:

- to explore human rights' violations in our daily life;
- to promote critical thinking and problem solving.

Method:

- teamworking.

Timing:

- 40 minutes.

Materials Required:

- post-it;
- pens;
- box.

Instructions:

Ask the participants to write briefly a own human rights' violations experience who they have been subjected on a post-it. Give participants few minutes to write on post-it. Put all the post-it into a little box. Divide participants into small groups (4 per each group). Ask a volunteer per each group to choose a post-it. Each group has to read the situation and try to think how can solve it (describe how they'd protect that right). Finally, each group should present a solution of human rights' violation in a creative way.

Reflection:

How did you manage the discussion inside the group?

Did everyone agree with the solution?

Do you think there are other solutions?

Activity 8

Aim:

- to be aware on environment issues;
- to link environment and human rights.

Method:

- teamworking.

Timing:

- 30 minutes.

Materials required:

- additional sheets.

Instructions:

Consider that this activity probably work better for a group in which the concepts of environmental issues are already familiar.

Open the discussion thinking about what is meant by “environment”. Put the definition on a flipchart.

Photocopy the “Signposts to eco-friendly” sheets and the audit sheets in the main materials and distribute these to participants.

Divide the participants into small groups (4-5 people per each group). Ask them to read the eco-friendly signposts and then rate own country on the audit sheets.

Ask each group to report:

- the total score it gave to own country;
- the areas where own country is weakest;
- the areas where own country is strong.

Ask each group group to give reasons for the rating.

Ask participants to write down the three things which they think would make own country more eco-friendly.

Ask participants to consider what they can do as individuals, what the government can

do and what community organizations can do.

Audit sheets: signposts of eco-friendly

Read the following “signposts of eco-friendly” and then give own country a eco-friendly rating (1 to 10).

Recycle

Trees: Trees are necessary for us to survive. They give oxygen, fruits, clean the air, prevent soil erosion and so on.

Eco-friendly travel: riding bicycle, walking

Protect wildlife: for instance, protecting places such as beaches and forests which are habitats for animals.

Stop littering: garbage on road pollutes the air.

Eco-friendly rating

Rate own country in relation to following

(1=bad, 10= excellent)

Recycle	1	2	3	4	5	6	7	8	9	10
Presence of trees	1	2	3	4	5	6	7	8	9	10
Eco-friendly travel	1	2	3	4	5	6	7	8	9	10
Protect Wildlife	1	2	3	4	5	6	7	8	9	10
Stop littering	1	2	3	4	5	6	7	8	9	10

Activity 9⁴²

Aim:

- to explore gender equality field.

Method:

- role game.

Timing:

- 20-30 minutes.

Materials Required:

- list of role cards;
- list of situations and events.

Instructions:

Give a secret role per each participants. Ask them to make a “starting line”. Tell them you are going to read out a list of situations. Every time that a participant can answer “yes” to this situation, he/she should take a step forward. If the answer is “no”, participant should stay where he/she is. The answer will depend on their secret role.

Read the situations. Pause for a while between each situation to allow participants to step forward or not, and to look around.

When you have finished to read all situations ask them to take note about they position and to reveal their role.

Reflection:

- How did you feel in your role?
- How did you feel stepping forward?
- How did you imagine the character of the person you were playing?

⁴²This activity has been adapted from Northern Ireland Human Rights Commission, *Inspiring Practices. Resources, tools and activities for human rights education*, 2008

Role cards

Photocopy this page and cut out secret roles for each participant.

You are an unemployed single mother.

You are an unemployed single father.

You are an Arab girl living with your parents who are devout Muslims.

You are an Arab boy living with your parents who are devout Muslims.

You are a 26 years old lesbian.

You are a 26 years old homosexual.

You are a famous actress from England.

You are a famous actor from England.

You are a girl, migrant worker from Mali.

You are a boy, migrant worker from Mali.

You are an Italian woman who works as president of a NGO.

You are an Italian man who works as president of a NGOs.

You are a 10 years old girl from Pakistan.

You are a 10 years old boy from Pakistan.

You are a mother from Saudi Arabia.

You are a father from Saudi Arabia.

List of situations

You can travel wherever you want. It doesn't matter if you travel alone or not.

You are free to get married with who you want and when you want.

You can file for divorce.

You have the right to pass citizenship on to your children.

You have never have any professional obstacles.

You can go to school and participate in educational activities without any type of problem.

You have chosen or will chose the University that you prefer.

Activity 10

Aim:

- to understand different point of view;
- to explore freedom of expression and freedom of press' violations.

Method:

- teamworking.

Timing:

- 60 minutes.

Materials Required:

- papers;
- pens.

Instructions:

Read the following text:

“Thieves caught in action on Monday. On Monday in the morning, T.V, the clerk at the store, was alone at the time of the theft.

She realized that some expensive vases went missing. The clerk asked for help. In addition she asked for stopping a black man who had just left. According to the clerk, that black guy was the responsible of the theft. However the black guy came into the store in order to ask for information. The black guy defended himself saying that there were other two people in the store: old woman and her granddaughter.

Some of passers-by started to shout against the black guy, but after that one of them stopped a woman who was begging in front of the store.

The police came and interregated all people. So the investigation continues...”⁴³

Divide the participants into small groups (4-5 people per each group). Except for 4

⁴³Amnesty International, *Percorsi didattici contro la discriminazione. Attività introduttive e giochi di ruolo*, 2011

people, they are going to be magazine editors and they will assess the groups' articles. Each group has to write the article from one different point of view:

- black guy;
- the clerk;
- women who was beggerin in front of the store;
- old woman.

Give some minutes to think about the article and to write it.

After that the magazine editors have to read the articles and to decide if they will be subject to censorship or not (or if some part will be subjected to censorship).

Reflection:

How did you feel to write the story from that point of view?

How did you manage the discussion?

Will these articles be subjected to censorship? Why?

Activity 11⁴⁴

Aim:

- to share information about human rights.

Method:

- game.

Timing:

- 30 minutes.

Materials Required:

- “human rights bingo”;
- pens.

Instructions:

Print out the “human rights bingo” handout.

Participants have to use the others as sources of information. They have to get an answer for as many squares as they can and write it in the square. Each answer should come from a different “expert”. The purpose is not only to complete the questionnaire, but also to obtain answers from different people. The first participant who will complete the all squares has to shout “BINGO!” and he/she wins.

Reflection:

Get feedback from people on how they got on with filling in the sheet. Discussion on the topics.

⁴⁴This activity has been adapted from Northern Ireland *Human Rights Commission, Inspiring practice. Resources, tools and activities for human rights education, 2008*

“Human Rights Bingo” Handout

What does UN mean?	Country where human rights are violated	Someone who is a defender of Human Rights	A special children's right	Difference between Refugees and Asylum Seekers
Which are Millenium Development Goals?	Book about human rights	Human rights being achieved around the world	International document that proclaims human rights	National document that proclaims human rights
Movie that is about huma rights	Human Rights not yet achieved by everyone in this country	Country where people are denied their rights because of their race or ethnicity	Another version of Red Cross	Which is the aim of UNHCR?
What is our duty to defend human rights?	An example of a women's right violation which occurs in a specific country	An economic human rights	An example of discrimination	An example of human rights violation committed by human traffickin

Activity 12⁴⁵

Aim:

- to analyze the phenomenon of human trafficking.

Method:

- brainstorming.

Timing:

- 40 minutes.

Materials Required:

- flipcharts;
- coloured markers.

Instructions:

Write the following different issues onto separate flipcharts:

- PUSH FACTORS;
- PULL FACTORS;
- CAUSES OF TRAFFICKING;
- HOW TO COMBAT HUMAN TRAFFICKING;
- MAIN INTERNATIONAL INSTRUMENTS RELATED TO IT.

Remind the rules that each brainstorming has: stay focused, participation, suspend judgment, invite wild ideas etc.

During this brainstorming a geographic map there should be in order to identify: home country, transit country, destination country.

After the brainstorming, the participants will classify the different causes according to their degree of importance.

Moreover, if some important information or concepts left, trainer will introduce an explanation and analysis about those.

HRE will lead the all discussion/reflection on this topic.

⁴⁵This activity has been adapted from *Diritti umani e tratta di donne e giovani in Europa. Guida Metodologica* (Progetto Daphne), http://unipd-centrodirittiumani.it/public/docs/methguide_it.pdf

Annex I: Human rights glossary

Absolute right: a legally enforceable right from acting at the only discretion of the person who has the right.

Advocacy: the act of supporting or recommending a specific purpose.

Asylum Seekers: someone who has left his/her home country and whose request for asylum has yet to be processed.

Civil rights: individuals' personal liberties because of his/her status as a citizen of a particular country.

Council of Europe: an organization of European states, which was established in 1949. It aims to promote human rights, democracy and unity among its members.

Derogation: the act of officially stating that a law is exempted.

Dignity: the importance that each person has.

Discrimination: the practice of unjust treating of categories of people.

European Convention on Human Rights: is an international treaty entered into force in 1953. It aims to protect fundamental human rights and freedoms in the European context.

Genocide: the crime of genocide is referred to the extermination of a national, political, racial or cultural group.

Gender equality: women and men are treated equally.

Inalienable rights: rights that cannot be transferred to someone else.

International Covenant on Civil and Political Rights: is an international human rights treaty, adopted in 1966. The ICCPR is part of the International Bill of Human Rights.

International Covenant on Economic, Social and Cultural Rights: is an international human rights treaty, adopted in 1966. The ICESCR is part of the International Bill of Human Rights.

International Humanitarian Law: is a set of rules which aims to limit the damage of armed conflict.

Negative rights: those rights referred to the duty to not to violate human rights of someone else.

Non-derogable rights: some of human rights are non-derogable, it means any abuse or limitation is permitted under any sort of circumstance.

Non-governmental organisation: is a term that referred to an organization established by natural or legal persons with no participation of any government. It is formed by a group of citizens acting together at achievement of their common purpose. NGOs can be organized at local, national or international level.

Peacebuilding: those processes aimed at solving armed conflicts in order to establish peace and the respect of human rights.

Peacekeeping: those processes and activities aimed at maintaining peace between nations and communities.

Positive rights: this term is referred to a right to something (active).

Prejudice: is a legal term referred to a preconceived opinion.

Principle of non-refoulement: is a principle of customary international law, aimed at forbidding a country receiving asylum seekers from return them to their home countries in which they would be in danger because of persecution based on race, religion nationality, membership of a particular social group.

Ratification: the act of voting to confirm something, such as decision or signing a werrten agreement, making it official.

Refugee status: is a status that can be applied to people who being forced to flee their home countries because of conflict or persecution.

Social and economic rights: those rights aimed at ensuring all people be afforded conditions under which they are able to meet their needs.

Soft law: refers to all measures such as guidelines, policy declaration which are not binding to whom they are addressed.

Treaty: a formal written agreement between at least two states, signed by their leaders.

Annex II: Simplified version of Universal Declaration of Human Rights

Article 1

Everyone is born free and equal in dignity.

Article 2

Nobody can be discriminated against. Although differences exist, rights belong to all people.

Article 3

The right to life, liberty and personal security belong to all people.

Article 4

Nobody shall be held in slavery or servitude.

Article 5

Nobody shall be subjected to torture or inhuman treatment.

Article 6

All people have the same right to use the law.

Article 7

The law is the same for all people. It means that it must treat us everyone fairly.

Article 8

In the case your rights under law are violated, you have the right to ask for the law to help you (in a court or tribunal).

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone has the right to a fair and public trial by an independent and impartial tribunal.

Article 11

Everyone has the right to be considered innocent until proven guilty.

Article 12

No one shall be subjected to arbitrary interference with his privacy.

Article 13

Everyone has the right to freedom of movement in and out of the own country.

Article 14

Everyone has the right to seek and to enjoy in other countries asylum from persecution, but it can not be invoked in the case acts contrary to the principles of the United Nations arise.

Article 15

Everyone has the right to a nationality.

Article 16

Everyone has the right to marriage and family.

Article 17

Everyone has the right to own property.

Article 18

Everyone has the right to freedom of thought, conscience and religion.

Article 19

Everyone has the right to freedom of opinion, expression and information.

Article 20

Everyone has the right of peaceful assembly and association.

Article 21

Everyone has the right to participate in government and in free elections. Right to equal access to public service in his/her country.

Article 22

Everyone has the right to social security.

Article 23

Everyone has the right to desirable work. Everyone has the right to join trade unions for the protection of his/her interests.

Article 24

Everyone has the right to rest.

Article 25

Everyone has the right to a standard of living adequate.

Article 26

Everyone has the right to education.

Article 27

Everyone has the right to participate in the cultural life of community.

Article 28

Everyone has the right to a social order that articulates this declaration

Article 29

Everyone has duties to the community in which alone the free and full development of his personality is possible.

Article 30

Everyone has the right to freedom from state or personal interference in the above rights.

Annex III: Feedback Form Sample

- *How did you like the workshop overall?*

1 2 3 4 5 6 7 8 9 10

Not at all

A lot

- *Do you think it will be useful for you?*

1 2 3 4 5 6 7 8 9 10

Not at all

A lot

- *Did the training meet your expectations?*

1 2 3 4 5 6 7 8 9 10

Not at all

A lot

- *Did the trainer-facilitator meet your expectations?*

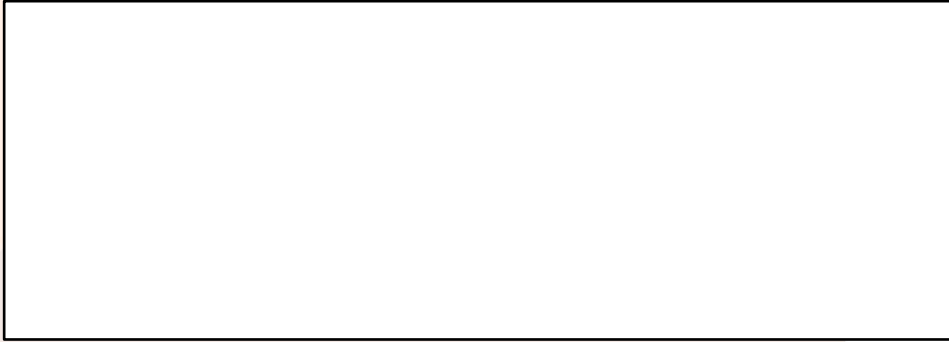
1 2 3 4 5 6 7 8 9 10

Not at all

A lot

- *What would you improve from the training?*

- *What did you learn from this training?*



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