Human Rights Education Programme for Adults

A manual for practitioners inspired by perspectives from Compass and other sources

EUROACCION – Murcia (Spain)
NEWHAM COLLEGE OF FURTHER EDUCATION – London (United Kingdom)
RINASCITA SOCIALE SALAM HOUSE – Napoli (Italy)
This manual was developed within the "Human Rights Education via COMPASS" project supported by the European Commission through the Lifelong Learning Programme, Grundtvig Learning Partnership. The original idea for the project came from Penka Peeva (now Woods), Chairwoman of Rhodopaea - Balkanica Association in Bulgaria. Unfortunately her application was not approved by the Bulgarian national agency but the other partners have continued with the project. The views expressed in this publication are the responsibility of the authors and do not necessarily reflect the opinions of the European Commission.

Copyright of this publication is held by EUROACCION (Spain), NEWHAM COLLEGE OF FURTHER EDUCATION (United Kingdom) and RINASCITA SOCIALE SALAM HOUSE (Italy). No parts of this publication may be reproduced or transmitted for commercial purposes in any form or by any means, electronic or mechanical, without permission in writing from any of the partners involved the project.

Reproduction of material from this publication is authorised for non-commercial education purposes only and on condition that the source is properly quoted.

The modules of this Manual were written by different authors with different experience, different frameworks and approaches:

Joyce Amato, Joyce.Amato@newham.ac.uk
Fabio Di Nunno, salamh@libero.it
Jeffrey Edwards, jeff.edwards@kingston.ac.uk
Dora Esposito, salamh@libero.it
Dariusz Grzemny, darek.grzemny@gmail.com
Diego Marin Romera, diego@euroaccion.com

©EUROACCION, NEWHAM COLLEGE OF FURTHER EDUCATION, RINASCITA SOCIALE SALAM HOUSE
June 2009
About the project

The first phase of the “Human Rights Education via COMPASS” project started in October 2006. The main aim of the project was to create a syllabus for curriculum development of human rights education programmes for adults. The second phase of the project started in 2007. The project was aimed at developing a programme on human rights education for adults, devoted to teachers of adults, social workers, officials, tutors, non–governmental and human rights activists. The main idea was to discuss approaches and methodologies developed in “COMPASS - a manual on human rights education with young people” published by the Council of Europe, to enrich them with other sources and to create new activities to be used in adult education.

Partners

Asociación Euroacción - Murcia
C/ Carril Acequia de Alguazas, nº 143
30012 Murcia
Spain
www.euroaccion.com

Newham College of Further Education
East Ham Campus
High Street South,
E6 6ER London
United Kingdom
www.newham.ac.uk

Rinascita Sociale Salam House
Via Carlo Celano 45
80142 Napoli
Italy
www.salamhouse.org
# Table of Contents

**Introduction** .................................................................................................................................................. 1

**MODULE 1. Human Rights and me** .............................................................................................................. 10

  Unit 1. My rights and responsibilities ...........................................................................................................13

  Unit 2. Personal values and beliefs ................................................................................................................14

  Unit 3. Who am I and where do I belong? ....................................................................................................15

  Unit 4. My roles in relation to human rights and human rights education ..............................................15

**MODULE 2. Human Rights at home** ........................................................................................................... 17

  Unit 1. Rights, responsibilities and relationships ..........................................................................................21

  Unit 2. Changing models of families ...............................................................................................................21

  Unit 3. Threats, abuses and violations within close relationships ...............................................................22

**MODULE 3. Human Rights and education** .................................................................................................. 23

  Unit 1. Education – right or obligation? .........................................................................................................27

  Unit 2. Challenges and obstacles ................................................................................................................28

  Unit 3. Equality in education ........................................................................................................................29

  Unit 4. Promoting human rights through life-long and life-wide learning ...............................................30

**MODULE 4. Human Rights at work** ........................................................................................................... 31

  Unit 1. Work – benefit or curse? ....................................................................................................................34

  Unit 2. Relationships in the workplace ..........................................................................................................35

  Unit 3. Forced labour and economic migration ............................................................................................36

**MODULE 5. Human Rights in the world** ................................................................................................... 38

  Unit 1. Globalisation .........................................................................................................................................42

  Unit 2. Diversity ...............................................................................................................................................43

  Unit 3. Peace and conflict ...............................................................................................................................44

  Unit 4. The environment and sustainable development .............................................................................44

  Unit 5. Co-operation in the International Community ...............................................................................45

**Activities which can be adapted from Compass** .........................................................................................47

  Other activities ................................................................................................................................................49

Bibliography ..........................................................................................................................................................63

ANNEXE I - Methodology ....................................................................................................................................66

ANNEXE II - Assessment ......................................................................................................................................67
Human rights as a subject of study

HR is a vast and complex area. Of course, the most striking feature of HR is, by definition, its universal relevance to every individual member of the human species, a characteristic that should, at the very least, provide a basis for student motivation. The universality of the topic should, however, be no obstacle to subjecting it to a standard form of analysis for teaching and learning purposes. There are, after all, a set of facts relating to HR: there are laws, declarations, historical events, institutions, organisations and individuals that jointly constitute the underlying fabric of HR. Secondly, there are the less tangible aspects of HR, such as debates, issues, movements and cultural perceptions, all of which generate much theoretical consideration. Last, but by no means least, there are the sets of values, attitudes, definitions and perspectives which provide the philosophical and ethical foundations of HR. Indeed, we hold the view that, given the universal subjective applicability of HR to every individual human, no genuine understanding of HR can be claimed without an internalisation and personalisation of these values and attitudes.

Our manual has attempted to capture all of these aspects and further enrich them as outlined below.

Rationale

Why should adults learn about human rights? There may be a number of answers to this question, depending on different factors:

- human rights concern all human beings
- it is mainly adults who are teachers and educators of young people and other adults
- there are human rights violations happening in everyone’s reality, such as domestic violence, rape, child abuse, discrimination of minorities, homophobia, poverty, and many others
- we should all be responsible for what we do and in many cases what others do (isn’t it what we teach our children about?)

And finally:

- we are all human beings

How can we approach human rights as a subject of study? Any reasonable answer to this initial question must rest upon answers to a secondary set of more basic questions, such questions as we might ask about any other educational programme:

- What do we understand by human rights (HR) as a subject that can be taught and learnt?
- Who will our learners be and what will be their motivation for learning about HR?
- What learning outcomes will we as teachers set that will entitle us to claim that we have succeeded in teaching something of essential relevance to HR?

In the following pages we will attempt to address these questions.
“The purpose of teaching is to facilitate personal growth and development that impact the professional, social and political aspects of learners”. This is how Michael W. Galbraith characterises teaching in his book on adult learning methods. Human rights education can also be seen from this perspective, as it is meant to facilitate personal growth and development, provide competences to the learners in order to make them aware of their role in protecting and safeguarding human rights in their environment and in the world, and to be able to take direct action when human rights are violated. UNESCO defines human rights education in the following way:

The concept underpinning human rights education is that education should not only aim at forming trained, professional workers, but also at contributing to the development of individuals who possess the skills to interact in a society. Human rights education, human rights into education aim at providing pupils and students with the abilities to accompany and produce societal changes. Education is seen as a way to empower people, improve their quality of life and increase their capacity to participate in the decision-making processes leading to social, cultural and economic policies. (...) Human rights education implies the learning and practice of human rights. A holistic approach to human rights education means that human rights are implemented at all levels of the education system, and that they are taught through both content transmission and experience.2

The definition shows a direct link between theory and practice. The concrete skills, knowledge and attitudes which are learnt and developed in the educational process should be involved in the way the person acts in her/his reality. However, this definition focuses on the development of competences in organised education only, without mentioning the role of informal education. To a certain extent, this is reflected in the definition created by Amnesty International, which reads:

Human Rights Education (HRE) is a process whereby people learn about their rights and the rights of others, within a framework of participatory and interactive learning. HRE is concerned with changing attitudes and behaviour, learning new skills and promoting the exchange of knowledge and information. HRE is long-term, and aims to provide an understanding of the issues, and equip people with the skills to articulate their rights and communicate this knowledge to others.3

It also stresses the fact that human rights education is a long-term process as any societal change which it is meant to bring about can never be immediate.

COMPASS – a manual on human rights education with young people4 looks at human rights education from a slightly different perspective, which, however, does not exclude the aspects that were mentioned in the previous definitions. The following definition can be found in COMPASS:

---

3 http://web.amnesty.org/pages/hre-intro-eng
(...){}\(\textit{ed}\)ucational programmes and activities that focus on promoting equality \(\textit{in}\) human dignity, in conjunction with other programmes such as those promoting \(\textit{intere}\)cultural learning, \(\textit{participation}\) and \(\textit{empowerment}\) of minorities.\(^5\)

What is important in this definition is the relation of human rights education with other educational fields, which makes it a complex area of education. It does not make it clear, though, that it is closely related with action. However, action is promoted and encouraged in the whole manual and its activities, providing educators with ideas and tips. COMPASS has been already translated into 21 languages and 11 translations are still about to come this year. It provides learners and educators with some basic reading on human rights, human rights education and various thematic units related to different human rights. Its educational value is also strengthened by 50 ready-to-use activities. The success of COMPASS in formal and non-formal education is probably due to the way it was promoted and followed up by the Council of Europe, which created the possibility to train trainers and multipliers not only on a European level but also on local, national and regional ones.

The fact that COMPASS was very well accepted in many countries and cultures was a motivating factor to try and use it in adult education. COMPASS is still a manual on human rights education with young people! Does it make a difference? In some areas probably it does, in some not. The values promoted in COMPASS are the universal values of human rights and apply to all people regardless their experience and age. The methods suggested and used in the manual can probably be used both with young and adult learners, with some adaptations and modifications.

\textbf{Content and coverage}

The ideas for learning activities presented in this manual are the collective effort of a group of people coming from different EU countries and having very different backgrounds and experience. The material presented in this manual can be useful in formal, informal and non-formal programmes with adults who are interested in protecting human rights and educating others about their rights and responsibilities.

Thus our desired outcomes will encompass development in all of the areas discussed:

- Facts about HR
- Issues, debates, perceptions and theories in HR
- Values, attitudes and perspectives in HR
- Skills development
- Personal development
- Multiplicatory aspects

\textbf{Target group}

Deciding on the profile of participants is an important step before starting any educational programme. The criteria suggested below are of a rather general nature and can apply to both formal and non-formal education. However, in many cases there will be a need to extend them and/or make them more detailed.

\(^5\) http://eycb.coe.int/compass/en/chapter_1/1_1.html#111
It is anticipated that learners will be predominantly adults who are in some manner actively involved in HR related work. Their work may involve safeguarding and promoting HR. It is also anticipated that among the members of any typical learner group will number those who, although not active in the field, simply have an interest in or commitment to it as a moral issue. The third major group of potential learners could be those, such as teachers/trainers of adults, advisors or individuals in a quasi-legal role who need, for professional reasons, to engage in a study of HR.

The programme is intended for:
- those who have an active interest in human rights, in human rights development and education, and in promoting and safeguarding human rights
- those with a personal commitment to human rights values
- those with a professional need to learn about human rights (e.g. educators, multipliers, teachers of adults, etc)

Entrants to the programme may need to demonstrate:
- their commitment to the purposes of the programme
- attitudes commensurate with the aims of the programme
- a professional need to undertake a study of human rights
- personal skills that will enable them to succeed on the programme

Whatever the needs and motives of the individual learners, we consider it important that the coverage of any HR educational programme should include both the active development of a range of skills and opportunities for personal development. The justification for this is that learners are highly likely to be required to apply their learning in a range of settings in which such skills will be required, not forgetting the skills that need to be strengthened in order to successfully complete the current (and future) educational programme(s). With regard to personal development it is felt that this would represent the start of a continuous process of introspection, self-questioning and self-evaluation considered essential for any “actor” directly involved in HR work. The term “actor” might subsume other variants such as (actual or potential) proponent, guardian, enactor, sufferer, victim or restrictor. Finally, for the significant number of learners who will be engaged in teaching, advising or some other form of multiplicatory activity, aspects of teaching HR also form part of the programme.

Methodology (programme design and delivery, methodology, methods)

COMPASS suggests that human rights education should be about, through and for human rights, which reflects the idea of competences as a combination of knowledge, skills and attitudes. It also focuses on the practical use of the knowledge and understanding developed during a course. This approach requires methodology, which will not only be based on providing knowledge but also creating the opportunities for its practical application. The programme is not aimed at creating activists but at creating people who can act effectively in the field of human rights.

The methods used in COMPASS are based on experiential learning, starting from “where participants/students are” in terms of their understanding, knowledge, motivation and needs. This is a natural way of dealing with learning as COMPASS aims at non-formal education. This approach can be easily used in formal education as well. However, they all stress learner-
centeredness, focussing on individual and group learning. The choice of the appropriate methodology is always in the hands of the persons who are responsible for developing a curriculum and the course contents to be addressed.

The following methods can be considered:
- Discussion and debate
- Small group work and presentation
- Problem solving
- Participant led sessions and seminars
- Case study
- Role play
- Guest speakers
- Lecturette
- Video materials
- Research
- Field work/practical activities
- Interviews and surveys (research HR awareness among members of the public, friends and colleagues)
- Events organisation (course members arrange HR events)
- Consultancy (course members develop clientele)
- Class HR file (compilation of cases/information gathered by group members for reference and class use, e.g. news items, internet)
- Materials development (for own and others use as shared resources)
- Skills development exercises
- Learner evaluation

The above list is reproduced in Annexe II where it is plotted in tabular format against the modules and units. This table can be used for course/programme planning purposes.

Given the target group referred to above it is then fair to assume that the majority of learners will be both intrinsically and extrinsically motivated to engage in a HR programme not only at the conventional level of study of the factual and theoretical aspects of a chosen subject, but also at the deeper and more personal levels of aligning themselves with underpinning values and attitudes and of identifying and developing their own personal position as an actor on the stage of HR. Indeed, as suggested above, it could be argued that engagement at this personal level must be present if any genuine appreciation of the essential nature of HR as a subject of study is to be gained.

Accordingly, and in line with commonly accepted views that adults as learners already possess a wealth of knowledge, understanding and experience, which they bring to any educational arena, a personal and introspective approach to learning is taken here. The essential consideration is to locate the learner at all times at the centre of the enquiry, so that (s)he may first develop her/his understanding of HR in relation to her/himself and those close to her/him. The starting point, where the pebble hits the water’s surface, is HR and me. From this point the ripples radiate outwards to encompass successive circles of personal experience reflecting, in broad terms, the stages of most people’s experience, namely HR at home, HR and education, HR at work, HR in the world.
It is hoped that each of these scenarios is amenable to study and analysis using a similar set of questions that would enable it to be thoroughly exploited in a way that ultimately addresses all five angles listed above. The experience of each individual, coupled, compared and contrasted with that of peer learners, should provide an abundance of material upon which to build. First and second hand experiences can then be similarly coupled, compared and contrasted with case study material and/or with material gathered from respective work places.

In more general terms this approach can be described as an inductive one in which there is movement, hopefully entailing learning, from the particular to the general and from practical matters to theoretical reflection. In this manner it should be possible to systematically cover all the major areas of HR knowledge, whilst simultaneously developing skills, values and attitudes and integrating frequent opportunities for reflection and self-development.

Aims of the programme

There may be many different aims any human rights education course wants to achieve, depending on the profile of the participants, the social and political situation and individual learners’ needs. The aims suggested here are of a rather general nature and, we believe, can be applied to any human rights education course for adults.

- To develop learners’ competence to act effectively in a range of contexts related to human rights by:
  - Developing learners’ knowledge of human rights and human rights issues
  - Developing learners’ skills in dealing with others in connection with human rights issues
  - Fostering positive attitudes in learners towards the promotion and maintenance of human rights

- To provide learners with tools and resources to support the development of human rights education programmes and projects

- To support the growth of learners’ self-knowledge, self-confidence and self-respect

General learning objectives (outcomes)

The objectives below are an expression of general learning outcomes, which can be specified to a greater degree in accordance with the level of particular courses arising out of this manual.

Knowledge and understanding

Learners should be able to:

- Explain key concepts related to human rights
- Recognise a range of generations and categories of human rights
- Demonstrate an understanding of the historical development of human rights
- Identify, describe and evaluate a range of organisations and institutions that promote and support human rights
- Identify, describe and evaluate legal frameworks relating to human rights
Human Rights Education Programme for Adults

- Demonstrate an understanding of current human rights issues in a range of countries and cultures
- Communication skills (listening, speaking, reading and writing)
- Interpersonal skills (co-operating and collaborating with others, establishing and maintaining rapport, empathising)
- Critical thinking skills (analysing, synthesising and evaluating information and ideas, problem solving)
- Argumentation and debating skills
- Mediation and conflict resolution skills

Skills

Learners should be able to demonstrate competence at an appropriate level in:
- Communication skills (listening, speaking, reading and writing)
- Interpersonal skills (co-operating and collaborating with others, establishing and maintaining rapport, empathising)
- Critical thinking skills (analysing, synthesising and evaluating information and ideas, problem solving)
- Argumentation and debating skills
- Mediation and conflict resolution skills
- Organisational and leadership skills

Attitudes and values

Learners should be able to develop and apply the following attitudes and values:
- Respect for human rights and human dignity
- Equality, equality of opportunity and non-discrimination
- Respect for the principles of democracy and justice
- Reflection and self-improvement
- Respect for the opinions of others
- Acceptance of the cultural values of others
- A desire to promote and uphold human rights

Training and education

Learners should be able to apply the above knowledge, skills and values to:
- Develop, co-ordinate and contribute to human rights education programmes for adults in a range of formal and non-formal settings
- Adapt programmes to learners’ needs
- Employ appropriate teaching and learning strategies
- Develop and use appropriate resources to support learning on human rights education programmes
- Apply appropriate methods of assessment on human rights education programmes
- Initiate, co-ordinate, support and monitor the development and execution of human rights projects in a range of settings and on a range of scales
- Facilitate the resourcing of human rights projects
- Evaluate human rights education programmes and projects
Personal development

Learners should be able to:
- Use reflective, introspective and dialogic techniques to identify own needs, desires and motives in respect of human rights activity
- Through co-operative and collaborative activity, develop confidence in own ability and capacity to contribute effectively to human rights endeavour
- Through reflection on interactivity with a range of others develop own understanding of the concepts of respect for others and respect for self
- Use reflective, introspective and dialogic techniques to maximise own strengths and minimise own weaknesses

Indicative content

- Different definitions of key concepts in HR such as human dignity, equality, non-discrimination, etc
- The characteristics of HR (universality, inalienability, interdependence and indivisibility)
- Different notions and possible classifications of HR: political and civil rights, economical, cultural and social rights; individual versus collective rights; emerging rights; positive and negative rights
- Legal frameworks: International and national instruments for HR protection (the basics of UN system - UDHR, Human Rights Council, Convention on the Rights of the Child; Council of Europe system - European Convention of Human Rights, European Court of Human Rights, Framework Convention on the Rights of National Minorities; national documents and institutions, e.g. constitution of the country)
- HR organisations and their role in protecting and monitoring HR at international and national level, e.g. International NGO’s: Amnesty International, Human Rights Watch, International Red Cross, etc
- HR situations at national and international level, e.g. types of HR violations, vulnerable groups
- Issues in HR (minorities’ rights, child labour, terrorism, cultural relativism, globalisation, nationalism, fundamentalism, armed conflicts, etc)
- HR in historical context, e.g. from natural rights to human rights, French Revolution, people who influenced HR development, the world wars, key moments in HR achievements (abolition of slavery, women suffrage in Europe and America, etc)
- Information about different available resources on HR and HRE
- Human rights activism
- Different educational approaches in HRE and links with other educational fields, e.g. peace education, intercultural education, global education, etc
- Planning, implementing and evaluating HR and/or HRE projects, e.g. how to organise a HR campaign, running a human rights project, setting objectives for human rights education
- HR in different cultures (perception and implementation of HR)
- Evaluation and impact of HRE activities and programmes
Assessment

Assessment should not be under-appreciated as it contributes to learners’ understanding of their training needs and clarification of their own objectives for learning. A wide range of well-established methods could be used to assess the various aspects of the above learning outcomes. Self-assessment of competences can also be a useful tool, but should not be used to the exclusion of other methods. Formal education, depending on the nature of the course, will probably require other ways of assessment as well. Besides testing participants’ knowledge, the evaluation and assessment of learners’ own projects or programmes developed within the course can be treated as a way of assessing the competences they have developed during the course.

Assessment is suggested on a flexible basis according to time available and the focus of the programme. The methods selected will depend on the structure and requirements of the programme being followed. It is recommended that a range of methods should be used and that a portfolio should be developed by participants which will provide a full profile of the programme and activities covered by the participant.

The form and depth of assessment will depend on the purpose of the groups of learners whether it is in the formal or non-formal sectors. A suggested selection of assessment methods, is given in tabular form in Annex III, but of course it is not exhaustive. It is recommended, however, that participants maintain a portfolio of evidence of their activities, findings, group work and a record of role-play etc.

Module format / Module structure

The programme is structured into 5 modules, each with a specification, aims and objectives, and sub-divided into a number of units. The units comprise key words, objectives and indicative content. A range of suitable teaching and learning activities from Compass that can be used or adapted for use with the respective modules and units are set out in Annexe 1. Further activities that have been derived from other sources or developed by the authors follow those derived from Compass. The titles of these activities are listed at the end of each unit. The module specifications are set out in the following section.

Resources are suggested with useful publications for general use in the Bibliography.
Module 1. Human Rights and me

Introduction

Human rights start with a human being, as every human being has human rights due to the fact that he/she is human. Secondly, human rights are also human as they were created by human beings and they are laid down in many national and international documents. Thirdly, human rights are human as they can be violated by human beings.

The first Article of the Universal Declaration of Human Rights reads: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”. This statement can be treated as a kind of definition of human rights as it states many things that make the concept of human rights clear:

- Human rights originate from the fact that all human beings have their dignity. The concept of dignity is, however, not that clear as it is interpreted in many cultures and religions in various ways. In general dignity is self-worth, it signifies that as human beings we have the right to be treated in an ethical way and with respect, but not to be humiliated or treated in a degrading way.
- Human beings are equal. Human rights apply to everyone, regardless of who the person is, where he or she lives and what the person does. In a word, they are universal. They do not exclude anyone and their implementation should lead to the creation of an environment where nobody is excluded from any social activity, be it education, law, work or leisure.
- People are free. This applies to inner freedom, being autonomous in making choices, as well as to personal liberty – being free from external restraints when it comes to expressing ones own opinion, practising a religion of ones own choice or taking part in cultural events.
- Human rights go together with responsibilities.

The notion of human rights, in a wider sense, is a legal one, although not totally so. Human rights take their strength from the fact that they are both legal provisions and moral standards. One thing is sure - there is no nation, culture or human being on the planet that would not be a part of a human rights system. The problems appear when it comes to understanding what human rights are, how they differ from other rights, how to recognise them, when we can clearly state they are violated or what responsibilities they carry. All people have human rights, but are they aware of it?

People in their daily lives are confronted with many human rights issues – lack of respect, discrimination or racism – although they are very often not aware of it. Most of the time we do not care about human rights and we do not notice them. However, when our own human rights or those of others are violated this changes immediately.

To be able to protect our own human rights and the rights of others, we need to develop an understanding of the concept of human rights, what they are, what they are not and how we can promote and protect them.
What do we understand by human rights and me?

Human rights are present in every human activity – they very often provide a framework or standards for behaviour; they also regulate certain actions, be it at work, at school or in the family. We may not be aware of it all the time, what is more, we may not even care about their existence: they only become significant for people when the relative safety of their lives is drastically taken away.

It is difficult to start discussing human rights violations without knowing what human rights really are and how they differ from other rights. This can only happen starting from oneself and realising how human rights are present in ones own life and when they are violated – when people are fired from work because of their sexual orientation, when they are denied access to social services because they are unemployed or homeless, when they are harassed in their workplace, when they cannot get proper education because they cannot afford it, when they feel humiliated because someone reads their private e-mails. There are many situations like this in our lives and this list could be hugely extended.

Human rights can be characterised as:

- Universal – that means they belong to all people on Earth wherever they are, whoever they are, whatever they look like and whatever they do.
- Indivisible – that means they do not exist separately, they always come as a set, so all of them belong to people: they cannot be separated.
- Interdependent – the enjoyment of some right very often depends on guaranteeing others, and, conversely, violation of one right very often means violation of the others.
- Inalienable – they belong to all human beings and not a single person can get rid of them, they adhere to a human being because everyone has human dignity, which is a source of all rights.

They are also very often divided into three generations: political and civil rights constitute the first generation of human rights. These rights are believed to be best protected, at least on the European continent, through the work of the European Court of Human Rights and they include, among others, the right to fair trial, the right to personal safety, the right to freedom of expression or religion, the right to marry and establish a family and prohibition of torture and degrading treatment. The second generation of human rights comprises social, economic and cultural rights, such as the right to work, the right to social protection or the right to participate in cultural events. The third generation of human rights, for many still very disputable, includes collective rights. It is disputable as many theorists of human rights claim that human rights are by their nature individual and they cannot be extended to groups of people. However, much development has been observed in the area of collective rights and many new instruments protecting these rights, especially in relation to vulnerable groups, have been created, namely the Framework Convention for the Protection of National Minorities (Council of Europe) and the Declaration of the Rights of Indigenous Peoples (United Nations). The third generation of human rights also includes so called emerging rights, rights that are entering the human rights framework as the issues they reflect have become particularly important in the last years, like a healthy environment or sustainable development.
Human rights are laid down in many international documents – declarations, covenants, conventions, charters, recommendations or resolutions. Some of these documents do not have a binding character, they are rather an expression of will; others, however, are legally binding and put certain responsibilities on the state to guarantee these rights and create an effective control or monitoring mechanism. In some situations, such as the case of the European Convention on Human Rights and its protection mechanism, reflected in the creation of the European Court of Human Rights, the states even give some of their powers to an international organisation, which can guarantee just and independent legal procedures. But as mentioned before, human rights are also the expression of values; therefore, they create misunderstandings, confusion and even resistance. Is it possible to create a system of common values that would be shared by all people, cultures or states all over the world? Values are, of course, negotiated and human rights are not a fixed concept that is not prone to changes. It is rather the opposite, the values are redefined, human rights are being developed as the world is changing and coming to face new challenges.

Human rights can be understood differently in different cultures, and in any individual culture there are individuals who may have a different understanding of human rights. However, this is not a threat to the universality of human rights. Human rights are universal as they apply to each person in the world. This view does not clash with the understanding of culture.

Most of the activities around human rights have always been dominated by lawyers, which is very important. However, focusing on the legal aspects of human rights can lead to certain misunderstandings about their meaning. The concept of human rights, in a historical perspective, has always dealt with many philosophical controversies. Understanding human rights also means understanding the political concepts behind them; however, the political and legal aspects do not totally cover the whole area of human rights. Other social sciences, like economics, anthropology or sociology can bring added value to our understanding, as the concept of human rights is by nature interdisciplinary.

However, to be able to protect our own human rights and the rights of others, we need to develop an understanding of the concept of human rights, what they are, what they are not and how we can promote and protect them.

Scope

This module can be considered as an introduction to human rights. It consists of four units which should help the interested student to understand the concept of human rights. Some issues raised in this module are further explored in the next modules which deal with family, education, work and global human rights issues.

Unit 1 provides a general exploration of human rights, starting from the learners’ perspective and taking into account their experience. It also introduces the learners to the historical development of human rights and enables them to explore their own attitudes to human rights and human rights issues.

Since human rights, besides being laws, are also values, Unit 2 focuses on reflection upon and discussion of the learners’ own values and attitudes and how they refer to the human rights
framework. Special attention is given to exploration of the learners’ own stereotypes and prejudices.

In Unit 3 the issue of identity is explored with a special focus on membership of different groups and how this fact can influence the way we perceive other people. This perception can often lead to stereotyping that results in discrimination, which is a human rights violation.

The final unit concentrates on a discussion of the different roles people play in relation to human rights. It encourages action against human rights violations and encourages the development of each learner’s own plan of action aimed at the prevention of human rights violations in their own immediate environment.

**Key questions**

- What are human rights? Why do we need them?
- If human rights are about values, will it ever be possible to agree on a common definition of human rights? Do we need to reach such an agreement?
- Are human rights culturally conditioned? How should we argue for the universality of human rights?
- How much should a human rights educator know about the theory of human rights?
- Should a human rights educator be consistent in what she/he teaches and what she/he does in her/his private life?
- How does the historical development of human rights contribute to our understanding of human rights?

**Module specification**

**Aim:** To enable individuals to self-assess in terms of their own competences, values and experiences related to human rights

**General objectives**

1. To develop own understanding of human rights and own rights and responsibilities
2. To develop a sense of own values and self-esteem
3. To explore own and others’ roles in relation to human rights
4. To develop awareness of how individual and collective identities are formed and how they can lead to human rights violations

**Unit 1. My rights and responsibilities**

**Key words:** rights, citizenship, obligations, relationships, freedoms, identity

**Objectives**

1. To explore the context of human rights and their historical and philosophical development
2. To explore the relationship between rights and responsibilities
3. To assess own attitudes towards human rights and human rights issues
Indicative content

- Different generations of human rights and their historical development
- The dual nature of human rights – as moral standards and legal provisions
- Self-perception and self-assessment in a human rights framework
- Relationships with others in the context of human rights
- Horizontal and vertical approaches to human rights
- Basic instruments and mechanisms for the promotion and protection of human rights

Suggested activities (which can be adapted from Compass)

- Act it out!
- Violence in my life (adapted to Human Rights in my life)
- Where do you stand?

Other activities

- My human rights timeline

---

**Unit 2. Personal values and beliefs**

**Key words:** values, beliefs, moral standards, attitudes, dilemmas, identity

**Objectives**

1. To identify the nature and origin of own values and beliefs
2. To explore own prejudices and stereotypes
3. To explore the moral aspects of human rights

**Indicative content**

- Value-based approach to human rights
- The origin of values and beliefs
- Stereotypes and prejudices
- Morals and laws
- The awareness of own values and beliefs
- The problem of living according to own values
- Shared values vs. individual values
- The conflict of values

**Suggested activities (which can be adapted from Compass)**

- Let’s talk about sex
- Conventions – Safeguards of Human Rights (the on-line version of the activity “Children’s Rights”, to be found at www.coe.int/compass)

**Other activities**

- A visitor from another planet
Unit 3. Who am I and where do I belong?

Key words: identity, citizenship, discrimination, communities, gender, ethnicity, age, sexual orientation, religion, disability, personality, diversity, (in)tolerance, collective rights

Objectives
1. To explore how identities develop and analyse own affiliations to different groups
2. To analyse the concept of collective rights and their importance in the system of the protection and promotion of human rights
3. To explore the causes and manifestations of discrimination and intolerance in own community

Indicative content
- Development of identity
- Membership of groups and related roles
- The causes and manifestations of discrimination
- Different types of discrimination (direct, indirect, victimisation)
- Collective rights vs. individual rights

Suggested activities (which can be adapted from Compass)
- Who are I?
- Take a step forward

Other activities
- Pieces of cake

Unit 4. My roles in relation to human rights and human rights education

Key words: human rights education, citizenship education, participation, roles, activism, responsibilities

Objectives
1. To explore the concept and aims of human rights education
2. To review and evaluate potential actions for the promotion and protection of human rights
3. To develop a sense of responsibility for the promotion and protection of human rights
4. To learn how to recognise human rights violations

Indicative content
- The definition, aims and content of human rights education
- Different forms of human rights activism
- The difference between education and activism
- Different roles in human rights education
- Links of human rights education to other educational fields
Suggested activities (which can be adapted from Compass)
- Beware, we are watching!
- Fighters for Rights
- Electioneering

Other activities
- Setting objectives for your own action for human rights
Module 2. Human Rights at home

Introduction

Relationships to significant others and personal relationships are explored in this module, mainly with reference to the family. “Home” can refer to two different spheres. The first one is the family as it is traditionally understood: a group of individuals, connected by a blood or emotional relationship, who share their lives and who are linked by common roots. The second meaning of “home” includes all those relationships which are meaningful to a person and whose importance is totally independent of consanguinity: relationships with all significant others.

It is not possible to talk about the family without remarking that it is a continuously changing entity: in the past, it used to indicate a relationship between a man and a woman, or more of either of these for those societies allowing it, aimed at procreation. In the course of time, the original meaning has been totally modified and extended by many cultural and social transformations: single, nuclear, culturally-mixed or enlarged are just some examples of the modern categories of the family.

Among fundamental rights, the Universal Declaration of Human Rights, adopted in 1948, recognises the family as the natural and fundamental group unit of society. Respect for human rights is necessary for the human development of persons in the community. This development is anchored in the possibility for every person to achieve his/her own personality and rights, not in an abstract way but concretely, as a woman or man, wife or husband, child or parent. Moreover, the equality built into the human rights concept is not only based on an abstract and justice-based judgement concerning humans as fundamentally equal in their abstract humanness, where this is the product of purely rational reflection on our parts, but also grows out of a shared feeling of commonality with others, on the grounds of common needs, suffering, and aspirations. In fact, if we recognise dignity in others, we also feel a certain empathy and we can share fundamental worries and give them common answers.

The Declaration of Human Rights states that everyone has the right to life. This principle was developed by the Declaration on the Rights of the Child, adopted by the United Nations General Assembly in 1959, whereby a child, because of its lack of physical and mental maturity, requires special protection and care, including legal protection both before and after birth. This same statement was later incorporated into the Preamble to the Convention on the Rights of the Child. The European Convention on Human Rights recognises the right to the respect of a person’s family life and home and the right to marry and found a family. In the past, the issue of privacy has always been interpreted as the relationship between public and private life, inasmuch as the State shall have not interfered in people’s private life. Instead, nowadays, civil and political rights are interconnected with the private sphere, embracing children’s rights, women’s rights and social and economic rights, including the right to subsistence, the right to health, the right to work, and the right to education.

Nowadays, the advance of scientific research (medically assisted procreation, prenatal diagnosis, etc) and the connected risks for human dignity (selection of births and manipulation of the genes) has pushed ethicists and law-makers to focus on human dignity
and to recommend to States and private science policy makers that they respect certain provisions.\textsuperscript{6} The first chapter of the UNESCO Universal Declaration on the Human Genome and Human Rights is on human dignity and the human genome, underlined as the fundamental unity of all the members of the human family. Moreover, the treatment of the human genome, which is stored on 23 chromosome pairs, is also contingent upon the spheres of diversity and data protection.

The European Convention on Human Rights provides a right to respect for private and family life, home and correspondence. The Universal Declaration of Human Rights also recognises the right to private property not only on an individual basis but also in association with others. It also recognises the right to religious freedom, including the right of believers to associate with others in worship and education. Lastly, the Declaration emphasises the fact that parents have the right to choose and guide their children’s education.

Within the European Union, respect for human rights constitutes one of the fundamental elements of European identity. The Charter of Fundamental Rights of the European Union not only centred human rights on human dignity, but it also fixed human dignity as the first foundation of the European Union itself. Furthermore, the European Court of Justice specifies that respect for family life is part of the set of fundamental rights that are mentioned in the preamble to the European Single Act and that are part of the European Union Law.

\textbf{What do we understand by HR at home?}

Political institutions are called upon to coherently guarantee to the unborn the right to come into the world and in the same way to protect the newly born, especially girls, from the crime of infanticide, to assure the disabled that they can fully develop their capacities, and ensure adequate care for the sick and the elderly. Parents have the primary responsibility for raising and educating their children in order to ensure their integral development and an adequate level of social, spiritual, moral, physical and mental well-being. For this purpose, both the laws and the services of the State are called on to cooperate in giving the family adequate support. In conformity with the principle of subsidiarity, it is only when the family is not in a position to protect the interests of the unborn child to a sufficient degree that the State has the duty to provide special measures for its protection, in particular, assistance to the mother before and after delivery, prenatal adoption and guardianship. Similarly, the State can only intervene in family life when the dignity of the child and its fundamental rights are seriously endangered, taking solely into consideration the child’s higher interest, without any form of discrimination. By reason of their particular condition and the abuses to which they are exposed, girls and young women require special provisions for their protection. Another issue concerns how to achieve intercultural agreement on women’s human rights, given the divergent cultural claims regarding how much inequality for women can be tolerated on grounds of tradition, custom, and religion, and, more generally, the question of how the plurality of cultural approaches impacts on human rights and their interpretation.

In relation to the right to adoption also, the best interests of the child shall always be taken into consideration. The adopted child is treated by law as the natural child of the adopting parents and he/she gains the same rights that all natural children have. Even so, being a legal ward of the state cannot guarantee the respect of the human rights of a child because

adoption gives rise to many problems concerning his/her very private sphere: issues like preserving their birth name and keeping the cultural traditions or religious beliefs of their birth place, even when they are moved to a culturally very different country.

The issue of privacy becomes crucial here because, traditionally, human rights doctrine has used the public/private distinction to marginalise harm inflicted upon women, by regarding these as relegated to the private sphere and, hence, outside the framework of human rights, which properly concern the actions of States. In fact, feminist theorists have shown how both the catalogue and the interpretation of human rights, drawn up primarily by men, are concerned primarily with public wrongs, at the expense of harm committed against women in the domestic or more private contexts of family life and interpersonal relationships. The same is true regarding children. However, the public-private distinction has been almost eliminated with the introduction of international instruments that impose upon States the duty to deal with such problems and discriminations, in both public and private spheres. Such violations are rarely perpetrated by States (except occasionally in times of war), but by private individuals and cultural, economic, or social institutions. Nevertheless, privacy is a domain that merits protection by right. However, in the new theories, what merits protection is not only “my” private space, but the shared space of people close to “me”. On that basis, violations of human rights should not be tolerated within this space and privacy can only be protected if a certain degree of public scrutiny is admitted. Furthermore, privacy applies also to relationships within institutions and civil society, at the economic and social level (data protection, free movement of data, activities of firms, confidentiality, etc).

Finally, equality sometimes requires differentiated treatment for different groups of people, such as handicapped people, with their special requirements, or elderly people, who need a certain variety of support and services. Specifically, disabled people enjoy the right, among other things, to make decisions, to marry and to have a family. States are obliged to abstain from discrimination on the basis of disability and to implement measures in order to eliminate such discrimination by any person, organisation or private enterprise. However, differences between men and women must also be recognised, in view of biological and social requirements, such as pregnancy, childbirth and care of the family. Women’s experience in raising children and nurturing others, in the home and beyond it, is also a corollary concept of responsibility and relationship with relevant others.

Scope

The first unit of this module focuses on exploring HR in the family and on the most significant concepts related to this sphere: privacy, home, roles in the family, rights and responsibilities in the closest relationships of every person. It also investigates many aspects, including the legal ones, concerning HR in domestic life: families and family life, children and women’s rights and legal norms relating to the family.

The second unit analyses the concept of the family in its evolution over the course of time, explaining the responsibilities of its members and the ethical dimension of the interpersonal

---

relationships. This unit also considers why the role of the family depends on the cultural and social environment and how family setting can influence people’s personal choices or opinions.

The concluding unit identifies and examines both explicit and hidden forms of discrimination within family life and considers the role of the state in protecting HR in the domestic environment. It attempts to expose the main kinds of abusive behaviours perpetrated within familial and close relationships.

The activities proposed for the three units mainly focused on topics related to particular vulnerable groups like children, women and elderly people.

Key questions
- How can we understand the public-private distinction that historically underlies human rights discourse regarding family life?
- To what extent can States/institutions/other people interfere in the family sphere?
- What are the roles of family members and what duties and responsibilities do those roles entail?
- How are we to understand wrongs perpetrated against children such as domestic abuse, female genital mutilation and forced marriage?
- How are we to understand wrongs perpetrated against women such as domestic abuse, wife battering and even wife murdering?
- What kind of models or concepts of the family setting do we nowadays have to recognise when discussing family life?
- How should we interpret basic concepts such as relationship, family and partner in the light of the evolution of our society?
- How can people be helped to recognise if they are victims of discrimination within their families?
- What actions can the State and its institutions take in order to protect the personal freedom of family members?
- How can traditional social values be reconciled with the needs of new models of the family?

Module specification

Aim: To provide opportunities to explore the dynamics of relationships, power and equality issues in the domestic environment

General Objectives
1. To develop an understanding of what HR are in relation to family life, to significant others and personal relationships
2. To explore the HR implications of new models and concepts of family life
3. To gain awareness of various challenges to the realisation of HR in connection with the family
**Unit 1. Rights, responsibilities and relationships**

**Key words:** privacy, relationships, family, rights, obligations, traditions and customs, society, self-value, power relationships, domestic, children, the concept of home

**Objectives**
1. To develop an understanding of HR in relation to the private sphere
2. To explore the meaning of roles within relationships with significant others
3. To review some of the legal and ethical aspects of HR in the domestic environment

**Indicative content**
- HR in the family
- The concept of privacy
- The concept of home
- Roles, rights and responsibilities in familial and close relationships
- The relationship between the state and the family
- Children’s rights
- Specific HR documents related to family

**Suggested activities (which can be adapted from Compass)**
- Heroines and heroes

**Other activities**
- The river of life
- The story of Abigail

**Unit 2. Changing models of families**

**Key words:** family, models, concepts, couple, patchwork families, patriarchy, single parents, nuclear families, ethnicity, religion, homophobia

**Objectives**
1. To analyse the ethical dimensions of the family
2. To explore the evolution of the concept of family
3. To investigate the rights and responsibilities of the members of the family in relation to culture and tradition
4. To recognise the rights of children in relation to relevant others
5. To explain the role of HR in relation to freedom of personal choice
6. To explore the influence of prejudice on the formation of opinion

**Indicative content**
- Concepts of family
- Concept of roles in the family
- Varieties of models of families
- Families and family life
- Children’s rights
- Women’s rights
Reproductive and sexual rights
The law and families

Suggested activities (which can be adapted from Compass)
- Let’s talk about sex

Other activities
- Safety in my life
- Guess who’s coming for dinner

Unit 3. Threats, abuses and violations within close relationships

Key words: threats, abuses, violations, domestic violence, traditions, customs, cultural relativism, child abuse, power relations, honour killings, female genital mutilation, forced marriage, women, economic dependence, divorce, bigamy, incest

Objectives
1. To identify HR violations related to family life
2. To identify hidden forms of discrimination within the family
3. To explore the role of the state in protecting HR in the domestic environment
4. To consider the value of free personal choice within the family setting
5. To recognise threats to and constraints upon the development of the family

Indicative content
- Different forms of abusive behaviour within familial and close relationships
- Women’s and children’s rights
- Invisible forms of discrimination
- Personal choices within different cultural traditions and related abuses
- Responsibilities of the state in supporting and sustaining families
- Responsibilities of the state towards the protection of the members of families

Suggested activities (which can be adapted from Compass)
- Children’s rights
- Path to equality land
- Work and babies
- Domestic affairs (violence)

Other activities
- Just Once
- Kati’s Story
Module 3. Human Rights and education

Introduction

The next major arena in which challenges to human rights are likely to be encountered is that of education. Many believe that, after the family, the most important influence on any human being is almost certainly their education as most people spend a significant number of the years between the ages of four and sixteen in school, although there are variations in the exact number of years. However, universal schooling has only recently become widely available in many countries. Even in those countries designated as “developed”, universal school-based education was established barely 100 years ago. Indeed, the most critical human rights issue in this field is the degree of availability of educational opportunities to individual human beings. We should not, of course, forget that education also occurs in informal and non-formal settings, both of which can contribute significantly to the entitlement that we nowadays consider due to every human being. Whilst formal education takes place within the statutory structures of the established system of educational institutions and recognised qualifications, informal education occurs in a generally unplanned manner wherever human beings teach one another and learn from one another, including within the formal system, where many things are learned that are not in the school curriculum. This can popularly be referred to as the “University of Life” and there are those who claim that it is far more significant in certain respects than some aspects of formal education. Non-formal education also occurs outside the formal system but tends to take the form of planned teaching/learning strategies and events that may or may not be certified in some way. The important thing is that each of these three strands plays a part in the development of every human being.

Human beings appear to engage naturally in learning and have always learnt readily from their parents and peers. We all need to know how to survive and thrive in the world and this entails each generation passing on vital knowledge and skills to the next, the process we have described above as informal education. As the world has become more complex and as our understanding of it has increased the amount of information we need to manage has expanded enormously. In response to this much of our learning has been channelled into our formal systems of schooling. Over the years school systems have expanded both in size and complexity. The sheer number of children in these systems has grown probably at a rate even faster than the growth of population. Most systems have also stretched themselves to cover children of pre-school age, adolescents and even adults.

However, although literacy rates in developing countries have grown to more than 70% in 1995 as a result of improvements in the quality of education, of more attention to schooling by governments and the international community and of the continued value attached to schooling by families, there is also, in contrast to this picture, some evidence to the contrary as seen in the stagnation of enrolments in a number of countries. Some experts have pointed out that in the past twenty years

"the rate of growth of primary, secondary, and tertiary (post-secondary) school enrolment was slower for most groups of countries. The rate of growth of
Public spending on education, as a share of Gross Domestic Product (GDP), also slowed across all groups of countries.\(^9\)

Notwithstanding this, the norm is now for schooling to be compulsory for at least part of the period between the ages of approximately 5 and 16, a phase of life, which, whilst providing access to the acquisition of a wide array of valuable knowledge and skills, also exposes individuals to relationships with a variety of other people, both adults and peers, and to complex organisational systems and disciplines. While it lasts, this phase not only lays claim to a considerable proportion of every child’s waking hours but also encourages every child to subscribe to a set of orthodox attitudes and values which are accepted by society at large. Within this formalised system, as in any other complex social activity, questions of rights and responsibilities arise and, as we shall later suggest, infringements of human rights can easily occur.

**What do we understand by HR in education?**

What then, are the human rights issues within education? In a case from the European Court of Human Rights, the right to education was defined as "a right of access to educational institutions `existing at a given time' and the right to draw benefit from the education received, which means the right to obtain official recognition of the studies completed".\(^{10}\)

---

**Education**

"...is both a human right in itself and an indispensable means of realising other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalised adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has a vital role in empowering women, safeguarding children from exploitative and hazardous labour and sexual exploitation, promoting human rights and democracy, protecting the environment and controlling population growth. Increasingly, education is recognised as one of the best financial investments States can make. But the importance of education is not just practical: a well-educated, enlightened and active mind, able to wander freely and widely, is one of the joys and rewards of human existence."\(^{11}\)

Firstly, few would argue with the view that education should be available to all. However, the provision of education is not a straightforward matter but one that raises a number of fundamental questions bearing on the rights of individuals. For example:

- **To what content should the right to education provide access?** Presumably, this would begin with literacy and numeracy skills, but what else should it include and what should it exclude? For example, should more attention be given to moral education or to aspects of creativity?
- **Who should determine the nature, content and purpose of this education?** Surely most people would welcome any personally empowering element of education, but a recent increased emphasis on the vocational curriculum suggests that for certain

---


\(^{10}\) Belgian Linguistic Case, relating to certain aspects of law governing the languages used in education in Belgium. European Court of Human Rights, 23/7/68. Publications of the court, series A, vol. 6, p. 31, , in Compass Manual for HRE (2001)

stakeholders education is less about personal empowerment and more about preparing individuals for work and that it therefore carries the moral obligation to contribute or pay something back to the society that provided it.

- For how long should free education be available as a right? In most systems the right to free education comes to an end at the age of 16 or so, by which time much may still remain unaccomplished.
- Should formal education be compulsory or should individuals have the right to take a more informal educational route? Is the obligation to attend school in itself an infringement of human rights?

Secondly, although few would dispute that education brings benefits, it has to be funded and the level of funding has to be reconciled with the funding needed for other services, such as, among others, health care, road building, utilities, policing and defence. Demands on public finances and the funding available differ enormously from country to country depending on economic conditions, so the resourcing of educational systems will also vary. Premises, equipment, materials and the number and quality of teachers will be affected by this. Thus, there are always going to be challenging decisions to be made about the quality of education that is deemed affordable. To which resources can the right to an education lay claim and to what extent does this claim come into conflict with other claims?

It has already been stated that education lays claim to time, time that could be spent working and earning money for an impoverished family. How can this difficult balance of responsibilities be resolved? Similarly, particularly in certain developed systems we see increasing levels of disaffection with school, leading to disruptive behaviour, which affects the educational chances of others, truancy and low (inefficient) levels of achievement. What results is the apparently paradoxical situation of a right (to education) being transformed into an obligation (compulsion to attend) that conflicts with other rights and responsibilities. Should, therefore, schooling remain compulsory in all circumstances or is there a new opportunity here for informal and non-formal alternatives to replace a formal system that appears to be failing a proportion of the population. How are such tensions to be reconciled?

Thirdly, do educational systems themselves give rise to damaging inequalities? It has already been suggested that economic circumstances in different countries result in different quality of provision. Even within the educational system of a single country the quality of schools may vary considerably from school to school for reasons of local funding, variable management or demographic factors and those who can afford to pay for private education may be setting themselves at a great advantage over those who can’t. Furthermore in certain cultures, certain sections of society, notably women, may be excluded from formal educational opportunities or, in the case of caste systems, be subject to differential provision. In all schools, as in all organisations in which humans form groups and allegiances, cultural and individual differences often result in the development of in-group/out-group scenarios in which prejudicial attitudes lead to discrimination and victimisation, such as bullying, of both groups and individuals. This phenomenon is aggravated by global demographic trends which result in increasingly diverse populations within schools. Discriminatory activity of the kind outlined above may appear within both the pupil body and within the staff body and, indeed, between the two. Thus, the formalised system itself appears to generate situations in which human rights are undermined. What can be done to preserve equality and fairness and how
can negative responses to diversity be avoided? Do we see here, too, an opportunity to explore the untapped potential of the informal and non-formal alternatives?

Perhaps one answer lies in the following development. There are currently two key concepts that are being integrated in European educational policies: the vision of lifelong learning in a learning society in which diversity is positively embraced. The idea is of a community where people are offered different opportunities to develop their competences throughout their lives. It is important to note that there is also increased recognition not only of the role of formal education but also, as suggested above, of the opportunities offered by non-formal education, that is, the planned programmes outside the formal education system.

Finally, we should not forget what might appear to be an obvious opportunity within a human rights context, namely the right to education in human rights. Whereas it may be the case that aspects of human rights are covered in certain other areas of school curricula, e.g. religious studies, moral education, history, law, sociology, psychology and citizenship, the study of human rights per se does not normally become available until one arrives at postgraduate level. Could the inclusion of educational exchange on human rights from an early age bring about a significant, and beneficial, transformation in our attitudes towards one another and levels of tolerance of our respective differences?

**Scope**

The module begins with an exploration of the general nature and purpose of education and its relationship with the notions of rights, responsibilities and obligations. Legal, political and financial aspects are considered as are the particular interests of the broad range of “stakeholders” in education.

The second unit considers how education can, within a framework of rights, provide a foundation upon which other benefits can be built. It poses questions about those factors which make for effective educational provision, including curriculum content, and those factors which hamper individuals in their take-up of this right. Finally, the matter of educational failure is addressed.

Unit three is devoted entirely to a consideration of the major questions of equality and democracy in education. Reasons for differential provision are explored together with the causes of various forms of discrimination in educational institutions.

The final unit reflects upon a range of possibilities for increasing and enhancing educational opportunities on a life-long and life-wide basis.

**Key questions**

- In what sense is education a human right?
- What should the curriculum encompass and who should decide on the content?
- How should formal education provision be resourced?
- Should formal education be compulsory?
- What barriers do people face in taking up educational opportunities?
- Are the results of formal educational systems inevitably both positive and negative?
Module specification

Aim: To explore different HR perspectives on the nature, purpose and value of education in society

General Objectives
1. To examine the nature and purpose of education as a human right
2. To identify and discuss current challenges to the provision of education for all
3. To evaluate educational provision in terms of diversity and equality of opportunity
4. To reflect on the potential human rights benefits of changing models of educational provision

Unit 1. Education – right or obligation?

Key words: education, formal, informal, non-formal, stakeholders, right, responsibility, privilege, obligation, democracy, choice, disaffection, violence

Objectives
1. To examine the notion of formal education as a human right
2. To identify and examine the nature, purposes and content of education
3. To evaluate the significance of education for various stakeholders in society
4. To analyse legal, political and financial aspects of education
5. To compare and critically evaluate levels of access to education in different countries

Indicative content:
- What do we mean by the term “education”? Should we regard it as a right, a privilege or an obligation? What responsibilities does education entail?
- What purposes does education serve? The history of education in respective countries, theories of education, distinctions between formal, informal and non-formal education. Who are the key stakeholders in any educational system, what are their respective rights and responsibilities and what are their various perspectives on the purpose of education?
- Democracy and education. Should education be compulsory? Who has the right to decide what counts as education and what doesn’t? How should education be funded? Private versus public education. What is the political role of education?
- What differences are there in levels of access to education in different countries. How do histories compare and what differences are there in legal entitlement in different countries. How do attitudes towards education differ in different cultures? How do
ideas about rights differ according to culture? What are the key challenges facing educational provision today?

Suggested activities (which can be adapted from Compass)
- Education for all
- Ashique’s story

Other activities
- Education System League Tables
- Who pays, who gains?

Unit 2. Challenges and obstacles

Key words: curriculum, resourcing, quality, democracy, inequality, failure, disaffection, diversity, choice, poverty

Objectives
1. To evaluate the potential contribution of education for all to the reduction of poverty, to the opportunity to enjoy other rights and the general welfare of human beings
2. To analyse the factors that contribute to effective educational provision and the obstacles to such provision in different societies
3. To identify the barriers to individuals to taking up and benefiting from the right to educational opportunities
4. To compare and contrast different views of the curriculum, including the hidden curriculum
5. To explore reasons for educational failure and the implications of such failure for human rights

Indicative content
- How does education benefit both individuals and society?
- What differences are there in educational provision in different countries?
- What are the factors that contribute to effective educational provision and what are the obstacles that impede it?
- What factors prevent individuals taking advantage of educational opportunities?
- What is the curriculum? What should the curriculum include/exclude? Who decides what should be learnt in schools?
- What factors contribute to educational failure in different countries?
- What are the diversity and equality issues in education?

Suggested activities (which can be adapted from Compass)
- A glossary of globalisation
- Horoscope of poverty

Other activities
- Starting from scratch
- Trouble-shooting
Unit 3. Equality in education

Key words: diversity, gender, race, disability, class, religion, sexual orientation, democracy, discrimination, bullying

Objectives
1. To examine how effectively educational provision meets the human rights needs of all individuals in all societies
2. To identify and describe actual and potential sources of inequality and discrimination in educational provision at individual, societal and national levels and to propose counter measures
3. To explore differences in educational provision in different countries
4. To evaluate educational provision as a democratic process
5. To analyse causes and consequences of the various manifestations of bullying and discrimination in educational institutions

Indicative content
- How do educational systems provide for equality of opportunity? Is provision always of an equal standard?
- Where may inequalities in educational provision originate at individual, societal and national levels? What measures/changes are required to counteract unequal treatment and discrimination?
- How does educational provision differ across cultures? Why do differences arise?
- To what extent is formal education a democratic institution? Whose purposes are served by it and who has influence over key decisions? How might democracy and choice in education be enhanced?
- How do bullying and victimisation manifest themselves in educational institutions? What are the causes and consequences of bullying and victimisation? How might they be tackled?

Suggested activities (which can be adapted from Compass)
- Let every voice be heard
- Do we have alternatives
- Responding to racism
- The language barrier

Other activities
- The best time of your life?
Unit 4. Promoting human rights through life-long and life-wide learning

Key words: life-long, life-wide, learning culture, engagement, motivation, accreditation

Objectives
1. To identify and appraise innovative approaches to education in both formal and informal settings
2. To formulate suggestions for enhancing and developing learning (for the promotion of human rights) culture
3. To identify, explore and appraise new opportunities for learning and education in a range of situations throughout life
4. To propose ways of removing barriers to the taking up of learning opportunities
5. To plan and propose new methods of recognizing and accrediting informal and non-formal educational achievement

Indicative content
- Definitions of lifelong and life-wide learning
- The significance of ongoing learning for the promotion of human rights
- What constitutes a learning culture? What changes are needed to achieve a strong and universal culture of learning? How can unmotivated and disaffected learners be (re)engaged?
- Where are there new possibilities for developing educational opportunities throughout life? How can employers be engaged to contribute more? How can learning in families be developed? What part can the mass media play?
- How can existing barriers to participation in education be lowered or removed?
- What new ways of recognising informal and non-formal educational achievement can we develop?

Suggested activities (which can be adapted from Compass)
- Path to equality-land
- The scramble for wealth and power

Other activities
- Yes we can!
Module 4. Human Rights at work

Introduction

For most people the stage of life that follows education is work. The obvious significance of work for individuals is signalled by the common custom of linking ones identity primarily to ones working role rather than to anything else, even to those other human beings to whom one is most closely related. As with education work obliges people to enter into complex social structures and personal relationships, which are governed by elaborate sets of rules, goals and conventions. Here, too, we do not have to look far to discover threats to the rights of both individuals and groups.

Relatively few can enjoy the “luxury” of living off inherited wealth, so the necessity of earning a living obliges the majority to seek employment. Such employment may take the form of a trade, such as building or shop keeping, or it may fall into the category of “profession”, such as doctor or lawyer. Equally, it could be more appropriately labelled a “vocation”, such as actor or poet, or it could be unpaid domestic and childcare work carried out, in most cases, by wives and mothers. These are not discrete categories: they blend and overlap depending on the perceptions of the individual. The important point is that they reflect significant real and perceived differences in the type of work to which they refer and to the relative value attached to it. There is one final category of work that must not be omitted from the list and that is the category of slavery or forced labour.

Of course many people experience work and/or employment from a very early age during or even before their education. Education, on the other hand, can continue throughout working life. Nonetheless for most the lengthy period from the late teens until the late 60s or 70s is, for reasons of economy, dominated by the activity we refer to as work. Whether this is experienced as pleasurable or otherwise depends upon the individual. Some, who may regard their work as their “career”, might say that “they live to work”, others that “they work to live”.

Work, then, represents a significant phase of the lives of most human beings. It involves complex relationships between people and it governs many aspects of our political, economic, social and emotional existence. It is therefore worth considering the human rights implications of this activity.

What do we understand by HR at work?

There are a number of ways in which “work” gives rise to concerns in connection with human rights. The first follows from the differences between people that work reflects.

It is fair to assume that, for many people, the primary motive for working is to earn enough money to provide themselves and their families with sufficient food, clothing, shelter and warmth for their needs. Beyond this the financial proceeds of work may bring within reach additional goods and services such as health care, education and domestic equipment and yet others extending into the realm of luxury such as cars, holidays and yachts. It follows that the absence of work leaves a person deprived of such things and, as a consequence, is likely to rob them of a degree of the basic dignity now considered the due of every human being.
Similarly, given the wide discrepancies in remuneration for different categories of work, unequal standards of living result, these in turn leading to differences in the perception of the status and worth of various occupations. Thus a sense of unfairness and deprivation may be generated, which, coupled with resentment at such inequalities, may culminate in tension and even conflict in relation to ideas about entitlement.

It is not only differences in remuneration that contribute to different attitudes about work: we also view work differently depending on the nature of the work itself. Health care and education are generally regarded very positively, as they are seen to endorse human rights whereas oil exploration, property development and arms production, among many other fields of work, can give rise to serious ethical questions owing to beliefs that they impinge in some manner upon the rights of humans, not least via environmental damage. The world of work abounds with debates about such costs and benefits of particular undertakings.

Thirdly, within workplaces, we frequently encounter inequalities. Workforces are by nature extremely varied. Gender differences, including sexual orientation, are always present as are differences in age, ability and personality. Global demographic movement overlays these with differences in race, culture and religious belief. History has taught us that, where differences exist, there exist also different attitudes towards these differences and their relative value. In short we are referring to discriminatory attitudes towards and discriminatory treatment of different groups and individuals in the workplace. A classic example of this, that primarily affects women, is the “conflict” between a parental and a career role. Although legislation, such as that relating to non-discrimination, maternity rights and equal pay for equal work has been introduced to combat these tendencies, ingrained prejudicial attitudes and practices are proving hard to modify.

A fourth source of difficulty concerns power relations. Although a substantial number of people work independently (for themselves), for the vast majority work entails entering into a contractual relationship with others. The employer/employee relationship is almost certainly the norm within the world of work. In order for this partnership to work productively and harmoniously the power balance between the two sides must be regulated so that neither perceives itself to be unfairly treated and each party perceives the other as fulfilling its contractual duties. Thus employers wish to receive a fair day’s work for certain wages and employees wish to receive a fair wage whilst maintaining an acceptable work-life balance. In short each party claims certain rights that it wishes the other to respect.

Our awareness of the industrial relations problems that have bedevilled economies with highly developed regulatory frameworks for employment indicates how difficult such a balance is to achieve. The right of employees to unite in order to protect their interests at work is one example of a legal measure designed to protect individuals against exploitation by unscrupulous employers. Conversely, limitations on the extent of the rights of trades unions are designed to protect employers from the unreasonable demands of an over-powerful workforce.

Finally there is the problem of forced labour and slavery. In earlier civilisations the enslavement of the vanquished commonly resulted from the conflict between nations, tribes or groups. Power and prosperity was achieved in part through the creation of a slave class that enjoyed no freedom and no rights. Throughout history women, and children as well,
have been cast in subordinate roles with severe constraints on their personal freedom. Not uncommonly women have been forced to engage against their will in activities such as prostitution in order to make money for unscrupulous masters. In spite of legislation such exploitation persists today in the form of the trafficking of women, forced child labour and the enslavement of groups considered to be inferior.

Scope

This module consists of three units, the first of which begins with an exploration of our perceptions of what counts as “work” and “employment”. Factors, both personal and economic, which determine the availability and choice of work are analysed together with factors which determine attitudes towards and the value attached to different kinds of work. This entails a range of ethical considerations.

Unit 2 examines legal, psychological, intercultural and interpersonal aspects of the complex network of relationships, particularly the employer/employee relationship, in the workplace. Factors that threaten these relationships and ways of attempting to regulate them are identified and analysed. Particular attention is given to problems of (in)equality and discriminatory behaviour, especially that relating to the principal manifestations of diversity such as gender, race, age, disability, sexual orientation and religious belief.

The final unit is devoted to the intractable problems of forced labour and economic migration. Both causal factors and remedial measures are considered within a broader historical context.

Key questions

- What do we understand terms such as “work” and “employment”?
- Why is work important for human self-respect and dignity?
- What forces determine the range and availability of paid employment?
- What determines the attitudes people hold towards different types of work and how does this give rise to human rights concerns?
- What is the nature of the partnership between employer and employee?
- How and why does conflict arise within this partnership and how is this significant for human rights?
- How and why does discrimination occur in the workplace?
- What measures can be taken to maximise cooperation and harmony and eliminate violations of human rights in the workplace?
- What forces give rise to economic migration and forced labour?
- What are the advantages and disadvantages of economic migration and forced labour for the parties involved?
- What measures can be taken to eliminate forced labour and alleviate the negative outcomes of economic migration?
Module specification

Aim: To explore the links between human rights and work

General Objectives
1. To examine the concept of work and human attitudes to work from a human rights perspective
2. To explore human rights issues connected to relationships at work and reflect on their legal, social and psychological implications
3. To identify and explore the causes and consequences of human rights violations related to forced labour and economic migration

Unit 1. Work – benefit or curse?

Key words: work, play, employer, employment, career, ethics, social responsibility, work-life balance, individual, corporate

Objectives
1. To distinguish between work and non-work activities and between different categories of work (e.g. paid/unpaid, work for self/work for others)
2. To examine reasons underlying individuals’ choice of employment
3. To analyse how societal and economic needs influence the nature and structure of work
4. To compare and contrast categories of work (e.g. particular jobs, industries, services) in terms of how they contribute to society and how they may impinge on human rights
5. To analyse the human rights implications (e.g. impact on individual and collective rights and responsibilities, need and necessity, power and exploitation, conflict of interests, individual versus collective gain, beneficial/detrimental consequences) of different categories of employment

Indicative content
- What activities do we designate as work? How does work differ from other activities? What different types of work are there? Work versus employment
- What attitudes do we hold towards the various types of work identified? How do these attitudes vary from individual to individual? Is work a right, a responsibility or a curse?
- What things motivate us to engage (or not engage) in work in its various manifestations? What sort of factors govern individuals’ choice of employment? What social and economic pressures give rise to work activities?
- Is work necessary? What contribution does work make to the well-being of humankind? What detrimental effects can work have?
- What ethical challenges arise from work and work relationships? Legal/contractual considerations, individual rights and responsibilities, collective social responsibility, conflict of interests, political and social issues, resources and the environment
Suggested activities (which can be adapted from Compass)

- A glossary of globalisation
- The scramble for wealth and power
- Where do you stand

Other activities

- Work or play?
- An island holiday?
- What’s the point?

Unit 2. Relationships in the workplace

Key words: contract, human resources, conditions of employment, conflict, co-operation, exploitation, profit, globalisation, trades unions, equality, diversity, discrimination, personal development

Objectives

1. To evaluate the advantages and disadvantages, from a human rights perspective, of employment legislation and employment contracts (legal and psychological) for both employer and employee
2. To explore methods of monitoring, regulating and enhancing workplace agreements and methods of handling disputes
3. To analyse factors and forces which may undermine adherence to workplace agreements and lead to infringements of human rights
4. To explore the human rights implications of the need for continuous change in the workplace on workplace relationships
5. To analyse the causes and consequences of discrimination in the workplace and to explore the implications of potential remedial actions

Indicative content

- Employment legislation, legal and psychological contracts, conflict and co-operation at work
- Industrial relations, trades unions, industrial action, arbitration, human resource management and development, human capital theory, personal identity through work, loyalty to an organisation
- Alienation, disaffection, political belief, the individual versus the corporate, discrimination, exploitation, economic pressures, competition, profit, technological change, ethical issues, private sector versus public sector work
- Capitalism/socialism, multinational corporations, global changes, environmental changes, technological development
- Diversity in the workplace, equal opportunities, prejudice, racism, sexism, ageism, harassment, discrimination, favouritism, victimisation, bullying
- Anti-discrimination measures and procedures, culture change, benefits of diversity, organic growth in organisations
Suggested activities (which can be adapted from Compass)
- Beware we are watching
- Different wages
- Path to equality-land
- Who are I
- Work and babies

Other activities
- We can work it out!
- Different but equal
- Guess what happened to me!

Unit 3. Forced labour and economic migration

Key words: slavery, migration, colonialism, exploitation, prejudice, inequality, racism, gang masters, immigration

Objectives
1. To identify historical and current examples of forced labour and economic migration
2. To analyse the respective factors that lead to forced labour and economic migration
3. To explore the respective positive and negative outcomes of forced labour and economic migration
4. To identify and describe legislation at national and international levels relating respectively to forced labour and economic migration
5. To explore potential additional methods of addressing the problems arising out of forced labour and economic migration

Indicative content
- Child labour, prostitution, human trafficking, slavery, histories of economic migration
- Exploitation of cheap labour, greed and profit, ethnic and religious conflict and persecution, slave cultures, prejudice, discrimination and inequality, poverty, unequal distribution of wealth and resources, natural disaster, colonialism
- Economic well-being, functioning and affordable businesses, goods and services, mixing of cultures and co-operation, asylum, redistribution of wealth
- Racism, prejudice, inequality, unregulated working conditions, health and safety problems, illegal immigration, crime, poor living conditions, lost talent, lost citizenship/identity, imbalance between rural and urban populations
- National and international legislation and co-operation, national and international labour organisations and institutions, global changes in politics, distribution of wealth and information technology, culture change, universal equality, international economic aid, religious tolerance, charity
Suggested activities (which can be adapted from Compass)

- Horoscope of poverty
- Ashique’s story
- See the ability
- Take a step forward

Other activities

- History and geography of slavery
Module 5. Human Rights in the world

Introduction

Today’s world provides us with many challenges to the universal culture of human rights. In the last few years the number of these challenges has grown rapidly with the emergence of terrorism, of international and internal (armed) conflict, of the violation of the rights of minorities and of the pursuance of actions in the name of the protection of national security. What is more, the problems arising from global warming have already secured a place on the human rights agenda, and nobody denies any longer that the environment and its protection are human rights issues.

These challenges are believed not to affect everybody, especially those living in the West, where human rights standards are supposed to be respected and implemented in various sections of society. This is, however, a very mistaken presumption as there is no place on Earth not affected by poverty, conflict, abuse of human rights by the state or an unhealthy environment. Therefore, it is crucial for human rights education to explore the concept of the culture of human rights, which is a long-term aim of human rights education. This is understood as the culture where human rights are respected and certain standards are negotiated and applied to every aspect of human life, including the actions taken by the state.

It is probably not possible to enumerate and describe all the challenges to the culture of human rights, as the list of those is very long. Discussing the challenges to human rights nowadays is a challenge in itself. However, one of the competences human rights education should aim to develop is the ability to tackle challenging issues in human rights. This not only requires an orientation in the global issues, but most of all, demands critical thinking and motivation to take action for human rights as most of these challenges have a direct influence on our quality of life.

Globalisation, diversity, environmental protection and sustainable development, conflicts, wars and the importance of peace are clearly human rights issues and violations occurring in these areas influence our lives and the lives of future generations. Therefore, first of all, it is worth rethinking our own attitudes towards them. One of the strengths of human rights education is that it should encourage action, and such action is needed very urgently now and can be implemented by firstly changing our own behaviours and influencing policies at local, national and international levels.

What do we understand by human rights in the world today?

The World Bank in its report in 2004 states that global income is more than $31 trillion a year, but 1.2 billion people of the world’s population earn less than $1 a day, 80% of the global population earns only 20% of global income, and within many countries there is a large gap between rich and poor. Globalisation, which is a fact, can of course bring many benefits. Countries that have a faster economic growth resulting from globalisation have been able to reduce poverty and increase standards of living. This has resulted in better access to social and medical services. Improved technology and its availability have resulted in the reduction

of prices for goods and services, which have become more available for many people. The accessibility of this technology has also changed the way we communicate: who can imagine the world without the Internet nowadays? Well, there are many people who have to as, first of all, they do not even have access to clean water and/or they do not have enough food. About 65% of people in central Africa have to live on less that 1 dollar per day. There are social and economic costs of globalisation. Countries that have not managed to take advantage of globalisation or that have suffered from changes arising from globalisation have observed a drastic drop in the standard of living. Article 25 of the Universal Declaration of Human Rights reads: Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, medical care and essential social services and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond their control. The challenges that globalisation creates for many people in the world do not allow them to have this right respected.

Globalisation has contributed without doubt to the raising of awareness of environmental issues by creating technologies that are less polluting or more environmentally friendly. This has not, however, prevented the environment from being harmed. The environment used to be regulated naturally, nowadays it is human activity that regulates it and the results of this activity are visible in climate change. As the UNDP Human Development Report states:

“Climate change is the defining human development challenge of the 21st Century. Failure to respond to that challenge will stall and then reverse international efforts to reduce poverty. The poorest countries and most vulnerable citizens will suffer the earliest and most damaging setbacks, even though they have contributed least to the problem. Looking to the future, no country—however wealthy or powerful—will be immune to the impact of global warming. (...) In a divided but ecologically interdependent world, it challenges all people to reflect upon how we manage the environment of the one thing that we share in common: planet Earth. It challenges us to reflect on social justice and human rights across countries and generations. It challenges political leaders and people in rich nations to acknowledge their historic responsibility for the problem, and to initiate deep and early cuts in greenhouse gas emissions. Above all, it challenges the entire human community to undertake prompt and strong collective action based on shared values and a shared vision.”

One of the benefits of globalisation is that international migration has led to greater recognition of diversity and respect for cultural identities, which is improving democracy and access to human rights. Diversity is, however, very often seen as a threat and not as something that can bring richness to a society. Diversity is not easy to define and sometimes it is even misunderstood. One thing is sure – where there are people there is diversity: diversity of language, political opinion, lifestyle, gender, age, religion, background, etc. However, certain people or groups do not find it easy to acknowledge diversity in our societies; sometimes it is even denied, neglected or rejected. What is more, it is a difficult

concept to agree on - it took some 20 years for the United Nations to negotiate the Declaration on the Rights of Indigenous Peoples.

The list of threats to diversity can be very long: however, repeatedly stated opinions about how different things or phenomena become threats are not always clearly true or they are not sufficiently analysed. Globalisation can be an example. There are many people who claim it is the biggest threat to cultural diversity in our times. Multinationals and big banks, that are the driving force of globalisation, create a certain culture which is usually associated with the value of money and the value of being rich, but which at the same time neglects other needs people may have, thereby exploiting people, disrupting traditional values and contributing to the loss of culture. However, the globalised world also creates the possibility of different cultural groups becoming more visible and even cultivating and strengthening their traditions by using the Internet, which provides for fast and efficient communication between people who share the same culture. This way people can come closer, share opinions and also learn about others.

One clear threat to diversity are the stereotypes and prejudices present in today’s societies. There are no people without stereotypes as many of them are learnt in the process of socialisation and they are carried from one generation to the next. They come as a package we receive as we develop. These are very irrational thoughts, but they often turn into prejudices – a certain attitude towards a group of people, which in many cases ends up in the form of discrimination or different forms of violence.

In 1993 Samuel P. Huntington published an article in Foreign Affairs called The Clash of Civilizations? where he put forward the hypothesis that “(...) the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilisations”. According to Huntington, globalisation, technological and socio-economic progress, adopting Western ways of living by the countries of the Islamic, African or Japanese cultural circles do not lead to any form of cultural universalism and they do not influence any important changes in values, beliefs, language or religion. Huntington foresees the possibility of conflicts between 7 different civilisations (cultural circles). Huntington’s theory is very often used to explain the reasons for terrorism. It is true that there are conflicts in the modern world that have a cultural background, but the roots of any conflict are never simple or clear-cut. The latest research into conflict shows the role socio-economic and political inequalities play in causing conflicts and tensions.

But conflicts or wars seem sometimes very far away. Any discussion on conflict or war involves, however, a discussion on the terrorism that has afflicted some European countries. Terrorist attacks in London and Madrid had a great impact not only on people directly affected by them. Many states, after those attacks, implemented new laws and undertook actions that have established a political discourse called “the war on terror”. This is disputable, especially when we try to apply a human rights framework, as some of the actions are very controversial — the states gave themselves the right to monitor private correspondence or forbade demonstrations in front of public buildings. The justifications

---

given by the states always refer to personal safety. Some actions, however, can clearly be identified as a threat to the culture of human rights and in particular to the right to privacy and the right to assembly and association.

To be able to deal with the many challenges to human rights and strive towards a culture of human rights, both individual and collective effort is needed. Therefore, the work of many international organisations and the campaigns they run can raise awareness about the problems we face in today’s world. The results of many such actions are already visible, therefore it is important to use human rights education as a tool to develop the competences required to take action for human rights and contribute to change.

Scope

The topics chosen for this module cover only some of the challenges to human rights in today’s world. Without intending to neglect or devalue other topics, we believe they need urgently to be raised and further explored within human rights education programmes.

Unit 1 on Globalisation can be treated as an introduction as it includes many issues that are then explored in the following units. However, it is important to start with a general understanding of the concept of globalisation and a discussion of what benefits it brings and what problems it creates.

In Unit 2 the issues of diversity are raised, focusing especially on cultural diversity and discussing the rights of people who in many cases need special protection, like refugees or immigrants. Special attention is also given to the discussion of collective rights, which constitute the third generation of rights.

Unit 3 deals with peace and conflict, exploring different dimensions of conflict – starting from interpersonal and domestic and finishing with international conflict, be it armed or unarmed. The notion of peace is also discussed here, especially positive peace, which does not only assume the absence of war but also encourages action for development and social justice. This Unit also raises many controversial issues related to the reactions of states in the so-called “war on terror”.

The environment and sustainable development are explored in Unit 4, which focuses on individual and collective responsibilities towards environmental protection.

The last unit tackles the role of the international community in the protection and promotion of human rights. It also discusses the actions taken by different international organisations in order to create a culture of universal human rights. The emphasis here is on activism and its role in preventing human rights violations in the world.

Key questions

- Is globalisation a threat to the culture of human rights? What are the benefits of globalisation?
- What is social justice and how can it be achieved?
- Is diversity a threat to national cultures? What are the advantages of migration?
Is the idea of collective rights consistent with the theory of human rights, which are individual rights?

Can military action taken by one state against another ever be justified? Can killing be justified if it is done in the name of human rights?

What can be done if states fail to keep to human rights standards?

Does the so-called international community exist? Does it really have an impact on the protection of human rights?

What is the role of international organisations in the promotion and protection of human rights?

Should the state be allowed to set measures which are not always in line with human rights in order to guarantee national security?

What can be done to protect the environment from further degradation? What are the responsibilities of individuals in this respect?

How can human rights education respond to the challenges to the culture of universal human rights?

**Module specification**

Aim: To understand the universality and interdependence of HR and develop the value of solidarity with others in the world

**General Objectives**

1. To explore the dynamics of global movement and change and assess the advantages and challenges of globalisation to the fulfilment of HR
2. To evaluate the impact of global developments on culture and diversity and relate it to a human rights framework
3. To analyse the causes and consequences of international conflict and evaluate the potential contribution of positive peace to the protection of human rights
4. To explore the human rights implications of environmental damage and destruction and to identify and evaluate forms of sustainable development
5. To examine and evaluate the role of the international community in the promotion and protection of human rights

**Unit 1. Globalisation**

**Key words:** globalisation, migration, multinationals, poverty, famine, fair trade, resources, sustainability, trafficking of human beings, trafficking of human organs, social justice, global education, social and economic rights

**Objectives**

1. To analyse the benefits and challenges of globalisation
2. To reflect on own roles as citizens in building social justice
3. To examine the complex realities and processes of today’s world and develop values, attitudes, knowledge and skills needed to face the challenges of an interconnected world
4. To explore the concept of social and economic rights
Indicative content
- Benefits and challenges of globalisation in the lives of people
- Problems faced by individuals and communities in different parts of the world
- How human rights are used to justify different actions
- Global migration traits and the problems faced by migrants in their counties of destination
- Social and economic rights – how can they be protected and promoted?

Suggested activities (which can be adapted from Compass)
- A glossary of globalisation
- Ashique’s story
- Access to medicaments
- Beware, we are watching

Unit 2. Diversity

Key words: diversity, minorities, minority rights, refugees, clash of civilisations, conflict, languages, intercultural dialogue, discrimination, stereotypes and prejudices

Objectives
1. To explore the concept of diversity and discuss the challenges and benefits of it
2. To analyse the problems faced by minority peoples
3. To identify ways of raising minority issues in human rights education
4. To evaluate the impact of global changes on minority cultures and attitudes to diversity

Indicative content
- Protection of minorities and minority languages
- Aspects of diversity and managing diversity
- Ways of promoting intercultural dialogue
- Challenges faced by minorities in different countries
- Threats to and benefits of diversity
- Discrimination of different groups in society

Suggested activities (which can be adapted from Compass)
- Take a step forward
- Can I come in?
- The language barrier

Other activities
- The bag of destiny
Unit 3. Peace and conflict

Key words: peace, war, conflict, terrorism, violence, negotiation, mediation, culture of peace, intercultural dialogue

Objectives
1. To evaluate the notion of the culture of peace and explore the challenges to it in the world today
2. To examine how the so-called “war on terror” affects the enjoyment of human rights
3. To explore the reasons for conflicts in the modern world and identify the potential contribution of human rights education to the culture of human rights and the culture of peace
4. To analyse how the principles of intercultural dialogue provide a framework for addressing the issues of conflict and violence

Indicative content
- How the “war on terror” can be used by states to limit people’s human rights and freedoms
- How conflicts arise and how they are dealt with by those directly affected and by the international community
- How human rights are used to justify different actions
- Different actions taken by states to guarantee national security
- The principles of intercultural dialogue and human rights education and their usefulness when addressing issues of conflict in educational settings

Suggested activities (which can be adapted from Compass)
- Violence in my life
- Living in a perfect world

Other activities
- What is it?

Unit 4. The environment and sustainable development

Key words: environment, environmental protection, climate change, resources, sustainable development, renewable energy, transport, organic food, recycling, greenhouse effect, safe climate, global warming, green living, biodiversity

Objectives
1. To explore interrelationships in the living world and the complexity of environmental problems
2. To explore links between the environment and human rights
3. To identify personal and social responsibilities in protecting the environment
4. To explore the concept of sustainable development
Indicative content

- How climate change affects our lives
- What actions need to be taken to prevent climate change and protect the environment
- Personal responsibilities in protecting the environment
- Agenda 21 and its impact on local reality
- How environmental issues are human rights issues
- The notion of sustainable development

Suggested activities (which can be adapted from Compass)

- Garden in a night
- Makah whaling
- Our futures
- The web of life

Other activities

- What’s on the agenda?
- Changes in our life

Unit 5. Co-operation in the International Community

Key words: co-operation, international community, United Nations, Council of Europe, international organisations, intergovernmental organisations, campaigns, decision making, internet, media, manipulation, solidarity, heritage protection

Objectives

1. To explore the role of international organisations in the protection and promotion of human rights
2. To encourage and empower participants to take action for human rights
3. To evaluate the concept of solidarity and its meaning in the modern world

Indicative content

- The role of international organisations in setting human rights standards
- The international mechanism for the promotion and protection of human rights
- The responsibilities of the international community in the protection and promotion of human rights
- Co-operation between different stakeholders in protecting and promoting human rights
- Building an international culture of human rights

Suggested activities (which can be adapted from Compass)

- Rights Bingo!
- Making links
**Human Rights Education Programme for Adults**

**Activities which can be adapted from Compass**

The table below lists a range of activities that can be adapted from Compass. Sometimes, the same activity can be used for different units.

<p>| Module 1 | Human Rights &amp; Me | Access to Medications | Act it out | Add to your story | Recent, we are watching | Can I come in? | Children's Rights | Different Ways | Do we have alternatives | Domestic Abuse | Education for All? | Eeectiveness | Fighters for Rights | Garden in a Night | Heroes and Heroes | Harassment of Poverty |
|----------|-------------------|------------------------|-----------|------------------|------------------------|---------------|-------------------|---------------|---------------------|-------------------|-------------------|------------------|----------------------|---------------------|-------------------|
|          |                   |                        |           |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
| Module 2 | Human Rights at Home | Threats and Abuse | x |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
|          |                   |                          |          |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
| Module 3 | Equality in Education | Promoting Equality | x |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
|          |                   |                          |          |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
| Module 4 | Economic/Workplace | x |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
|          |                   |                          |          |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |
| Module 5 | Human Rights in the World | International Cooperation |                       |                  |                        |               |                   |               |                     |                   |                   |                  |                      |                     |                   |                      |</p>
<table>
<thead>
<tr>
<th>Module 1</th>
<th>Module 2</th>
<th>Module 3</th>
<th>Module 4</th>
<th>Module 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Human Rights &amp; Me</td>
<td>Human Rights at Home</td>
<td>Human Rights and Education</td>
<td>Human Rights at Work</td>
<td>Human Rights in the World</td>
</tr>
<tr>
<td>Unit 1</td>
<td>Unit 2</td>
<td>Unit 3</td>
<td>Unit 4</td>
<td>Unit 1</td>
</tr>
<tr>
<td>Let every voice be heard</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Let’s talk about sex!</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Living in a perfect world</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Makah whaling</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Making links</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Our futures</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Path to Equality-land</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Responding to racism</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rights Bingo!</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>See the ability!</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Take a step forward</td>
<td>x</td>
<td></td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>The language barrier</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>The Scramble for Wealthy Power</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The web of life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Violence in my life</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Where do you stand?</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who are I?</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work and babies</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Other activities

Module 1. Human Rights and me

Unit 1. My rights and responsibilities

Activity 1. My human rights timeline
This activity is meant to explore different situations in life that are related to human rights and that we are very often not aware of. It helps you to understand how your awareness of different human rights develops over time and how your understanding of human rights issues changes when you are confronted with human rights violations.

1. Take a sheet of paper and draw a horizontal line in the middle of it. This is the time line of your life. Put your date of birth at the beginning of the line and, somewhere in the middle, today’s date.
2. Take some 15 minutes individually to think about different events, facts or situations that were/are/will be related to human rights in your personal life and try to put them on the time line (e.g. getting a job, having your private letters checked by your parents, being bullied at school, etc).
3. Form groups of 3 or 4 people and share what you have prepared. In what way do the events or facts you placed on the time line relate to human rights? What human rights do they refer to? How did these situations affect you? If they are negative, have you realised that your human rights were violated? Was it easy to remember these facts or events? Did your understanding of human rights change over time?
4. Discuss in the whole group the following questions: When did you realise you had human rights? Why are human rights violated? Is there anything you can do to limit human rights violations around you?

Unit 2. Personal values and beliefs

Activity 1. A visitor from another planet
This activity helps you to understand human rights issues around you. It aims at raising your awareness of your own attitudes towards different human rights issues, including human rights violations. It also allows you to examine your own stereotypes and prejudices towards different groups of people.

1. Preparation: Prepare a set of photos taken from popular newspapers or magazines. The photos should show people in everyday situations and doing different activities.
2. You will work in groups of 4. Each group will be given a set of photos. Imagine you come from another planet and you have landed on Earth. Your task is to send a report to your “bosses” presenting what the beings on Earth are like and what they do. The report should include photos you have been given and a short paragraph describing it. Prepare it on the flip-chart paper. You will have 45 minutes.
3. Present the report to your peers. How do the different reports compare – are there any similarities? What are the differences?
4. After the presentation discuss the following questions: Did you notice any stereotypes reflected in the reports? Is it easy to have an “external view” on the things that we are surrounded by? How are stereotypes constructed? Did the reports include any human rights issues – if so, which ones? Which human rights were reflected in the reports?

Activity 2. What would you do?
In this activity you are confronted with different life scenarios that you may encounter. You are asked to make decisions, according to the values you believe in. It also allows you to explore how
different values conflict. This can be a very emotional activity and it should be done with groups of participants who already know and trust each other.

1. You will be given a piece of paper with 3 different situations. Your task will be to decide what you would do if this happened to you. You should do this task individually within the next 15 minutes. Write your answers under the situations described on the paper.

2. Once you have done this, form groups of 3-4 people and present your decisions to one another. Explain why you made such decisions and what was guiding you.

3. Come back to the plenary group and discuss the following questions: Was it difficult to make decisions? Why? Were some decisions presented controversial for you? Did you find the reasoning presented by other people understandable? Can any of the decisions you heard be justified even if they conflict with your own personal values? How do people decide on priorities, what guides them? Is it important to respect other people’s decisions even if you do not like them? What are the links between the given situations and human rights?

List of situations (to be given to participants):

1. Your mother is suffering from cancer. She is at home and has to receive stronger doses of medication each day. The doctors say there is nothing they can do and you need to prepare for the worse. You love your mother a lot and you have always had a good relationship with her. It is very difficult to see how she is suffering. One day, she asks you to help her die by giving her an overdose of medicine. You do not want to do it, but she insists by saying that you should be a good child and help her not to suffer. What do you do?

2. You are a soldier in the military. Your regiment has been sent to a distant country in another continent where there is a war. One day, the general asks you to take your unit and blow up a commercial centre where they suppose the main headquarters of the terrorists to be. You are aware of the fact that by doing so many civilians will be killed. What do you do?

3. You are a very religious person. One day your brother tells you he is gay and he cannot live any longer hiding it. You accept this fact, although you think it is against nature, but you love your brother. He wants to tell your parents and bring his boyfriend home. You know your parents are quite strict and they live up to religious values. They do not accept homosexuals and they think they will be punished by God. By telling your parents, your brother risks being rejected by the family. What do you do?

Unit 3. Who am I and where do I belong?

Activity 1. Pieces of cake

This activity helps you realise which groups you belong to and how your identities are constructed. It also aims at exploring the diversity within the group and analysing any pre-conceptions you may have about the other group members and their identities.

1. Draw a circle in the middle of a piece of paper, then divide it into 5 equal parts. They will represent 5 pieces of cake. Write your name in the middle of it.

2. Now, quickly write in each piece of cake a name of the groups you identify with (e.g. family, friends, etc). Underline the name of the group you identify with the strongest.

3. Form groups of 3-4 and share your pieces of cake. Tell the others what you have written and why you have chosen your groups. You will have 15 minutes to do this.

4. Come back to the plenary group and sit on chairs in a circle. The facilitator will read different categories. If you feel that any group you wrote in your cake falls into this category, you will have to stand up. If this is the group you identify with the strongest, please keep standing until the facilitator asks you to sit. Meanwhile, other people who have been standing may sit down. You are not allowed to speak during this part of the activity. (Example: if the facilitator reads “eating habits” and one of your groups you put in the cake is “vegetarians” you will probably need to stand up.)

5. After the exercise, discuss the following: Was it difficult to identify 5 groups? If we repeated the exercise again, would you choose different groups? How did you feel when you had to
stand up when most of the others were sitting, and, conversely, what it was like to sit while the majority was standing? What did you think when others were standing up in response to different categories? Why do people make judgments about others without even knowing them?

Handout for the facilitator:
The list of categories to be read out one by one in the second part of the activity: religion, gender, leisure time, disability, age, political opinions, sexual orientation, nationality, language, sports, education, family, friends, Europe, ethnicity, work. This list is not exhaustive, other categories can be added according to the group that is doing the activity.

Unit 4. My roles in relation to human rights and human rights education

Activity 1. Setting objectives for your own action for human rights
This activity encourages you to think about human rights issues in your close environment. It helps you set priorities and realise what role you have to play when it comes to preventing human rights violations.

Personal action plan for human rights – form to be filled in by the participants

<table>
<thead>
<tr>
<th>Your name:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Analysis of the situation</strong></td>
</tr>
<tr>
<td>Who in your surroundings suffers from human rights violations?</td>
</tr>
<tr>
<td>Which of this person’s/these persons’ human rights are violated?</td>
</tr>
<tr>
<td>Why and by whom are they violated?</td>
</tr>
<tr>
<td>What other human rights issues do you see in your close environment?</td>
</tr>
<tr>
<td><strong>Setting objectives</strong></td>
</tr>
<tr>
<td>Which of the issue(s) mentioned above would you like to take action on?</td>
</tr>
<tr>
<td>What is your motivation to do so?</td>
</tr>
<tr>
<td>What skills do you have to contribute to a solution?</td>
</tr>
<tr>
<td>What would you like to change?</td>
</tr>
<tr>
<td>What result of your action would you like to see?</td>
</tr>
<tr>
<td>Who and what can help you in your action?</td>
</tr>
<tr>
<td><strong>Action</strong></td>
</tr>
<tr>
<td>What will be the first step you are going to take?</td>
</tr>
<tr>
<td>What are the other steps? (write clearly and in detail what you are planning to do step by step)</td>
</tr>
<tr>
<td>When do you plan to take the first step?</td>
</tr>
<tr>
<td>When would you like your action to finish?</td>
</tr>
</tbody>
</table>

1. Think about human rights issues around you and what action can be taken in order to prevent human rights violations. Make a personal plan of action using the attached form.
2. Pair with another participant, share what you have written and ask for feedback. Revise your form if you feel the feedback you receive is relevant.
3. Turn your form into practice!
Module 2. Human Rights at home

Unit 1. Rights, responsibilities and relationships

Activity 1. The river of life
The purpose of this activity is to raise awareness of the influence of past actions and behaviours on our way of thinking.
1. Give people twenty minutes to think about their life. Ask them to imagine their life as a river.
2. Hand out paper and pens and ask each person to draw the watercourse fixing the main moments of their life, either positive and negative.
3. Ask people to highlight what brought them to think what was right or bad in that moment.
4. Afterwards discuss in pairs or in whole group their maps.
5. Ask them to say if today they would act in the same as they did in the past and why.
6. Start by reviewing the activity and what people learnt from the reflection about their life.
7. Go on to talk about personal values and how actions can be influenced by our feelings, which can change during our life producing different reactions:
   - What influenced your choices in the past?
   - Do you still think the same about certain themes or have you changed your ideas?
   - How does this change now reflect on your choices?

Activity 2. The story of Abigail
The purpose of this activity is to identify and discuss personal values and priorities in relation to significant others.
1. Make copies of the story of Abigail.
2. Hand out the copies to each participant or group and ask them to read the story.
3. Ask them to arrange the five characters in the story, Abigail, Mark, Sinbad, the Mother and John, according to what they think of them.
4. Once everyone has evaluated the five people, ask the groups / participants to discuss together their results in order to decide who was the worst and who the best person in the story and why.
5. Review the activity and what people learnt from the story and then go on to talk about personal values and priorities and how values influence people’s actions and judgments.
   - What kinds of values are important in your life?
   - What are your priorities? How do they influence your actions?
   - What values can you sacrifice to reach your goals?
   - What are the differences and similarities between the participants?

The story of Abigail

- Abigail lives on one side of a huge river, her boyfriend Mark on the other side. A terrible storm has destroyed the only bridge across the river, and the river is too unruly to swim across. Abigail is madly in love with Mark and is desperate to see him again, but she can’t cross the river. She visits Sinbad the sailor and asks him if he can take her to the other side in his boat. Sinbad says, “Yes, but only if you sleep with me first.” Abigail doesn’t know what to answer him, so she goes to her mother for advice. After having told her mother the entire story, about Mark, the river, Sinbad and his suggestion, the mother says, “Do as you choose, Abigail. This is none of my business.” So Abigail is on her own. She ponders the situation, decides she HAS to see Mark again no matter what, and hence sleeps with Sinbad. Sinbad takes her across to the other river bank as he promised.
Abigail runs immediately to Mark’s house and tells him the story and explains what she has done. Mark is furious and breaks up with her. Abigail leaves the house in tears. Outside she meets John, Mark’s best friend, and tells HIM the entire story. John, who has always been attracted to Abigail, is enraged on her behalf. They both enter Mark’s house. As John beats Mark up, Abigail stands watching the beating, smiling.

- **Who is bad? Who isn’t?** Range the five persons in the story, Abigail, Mark, Sinbad, the Mother and John, according to what YOU think of them. There is no right or wrong answer to the question, yet it is not an easy task to do, ranging these characters. There is no particularly “good” character, it’s more a question of finding out who is the least bad.

### Unit 2. Changing models of families

#### Activity 1. Safety in my life

The activity can be found on Gender Matters, A manual on addressing gender-based violence affecting young people, Council of Europe, www.coe.int

#### Activity 2. Guess who’s coming for dinner

This is a role-play to explore the role of the family in transmitting images about people who belong to other social or cultural groups.

1. Ask for 4 volunteers, optimally two of each sex, to play the roles, and 4 others to be special observers. The rest of the group are general observers.
2. Tell each special observer to watch one of the role players and take note of all the arguments they use. Decide who is watching whom.
3. Give one role card to each of the players and give them a few minutes to get into role.
4. Place 4 chairs in a semi-circle and explain to everyone that this is the living room of a house and that they are going to watch a family discussion. Give a signal (e.g. moving a hand) to start the role play.
5. You will have to decide how long to let the role play run depending on the way it develops (15 minutes is a good length of time). Give a clear signal to indicate the end.
6. Start the evaluation with a round of the actors saying how they felt.
7. Then ask each observer in turn to read out the arguments used by each of the actors to persuade the other of their point of view.
8. Follow on with a general discussion with everyone asking:
   - Were the arguments used similar to those you’ve heard in your family?
   - Would it have been different if, instead of being black, the boy was the same colour as the girl?
   - Would it have been different if, instead of a girl bringing home a boyfriend, it was a boy bringing home a girlfriend?
   - What would have happened if the girl had announced her relationship with another girl?
   - What if it was the boy presenting his boyfriend?

### Role Cards:

**Father:**
Your daughter has a black boyfriend with whom she is developing a very close relationship.

**Situation:**
You are the authority in the home and you do not approve of your daughter’s relationship. You represent the moral mainstream and you care about what people will say. You do not consider yourself racist but your daughter marrying a black man is something different. Think of a strict father and argue as he would argue.
Activity 3. The story of family “X”

Unit 3. Threats, abuses and violations within close relationships

Activity 1. Just Once
The activity can be find on Gender Matters, A manual on addressing gender-based violence affecting young people, Council of Europe, www.coe.int

Activity 2. Kati’s Story
The activity can be find on Gender Matters, A manual on addressing gender-based violence affecting young people, Council of Europe, 2007, www.coe.int
Module 3. Human Rights and education

Unit 1. Education – right or obligation?

**Activity 1. Education System League Tables**
*This activity is about comparing the educational provision in different countries and reflecting on what standards of provision can be considered reasonable.*

1. As a group discuss the difference between formal, informal and non-formal education.
2. Individually reflect on and note down key points about your own experience of education.
3. Move into small groups and report to each other to compare experiences. At this point you can also add knowledge about other educational provision you have heard or read about.
4. Produce charts or tables of provision for the purposes of comparison and contrast. Compare these with those of other groups.
5. Discuss standards of provision and the factors that determine them. Try to establish a common level of expectation.
6. Produce a league table for use by interested persons.
7. Identify the best qualities of the range of provision.
8. Consider how you might use the findings for your own personal purposes.

**Activity 2. Who pays, who gains?**
*This activity focuses on the purposes of education. It requires you to think about who the stakeholders are and how they benefit from having a formal education system. It also requires you to consider the costs and other potential or actual disadvantages of such systems. There are no right or wrong answers to these questions, only opinions, hopefully supported with sound arguments.*

1. Either as a whole group or in small groups discuss and compile a list of the benefits of compulsory formal education (or a particular example of one if preferred). In doing this try to identify key stakeholders and explain how formal education is of benefit to each of them.
2. Now consider the costs, the inadequacies and the potential or actual disadvantages of such systems. Consider groups or individuals who in some way suffer from having to participate (an obvious example is the taxpayer, a second could be those who don’t experience much success in the system). Focus only on disadvantages here, disregarding counterbalancing advantages at this point.
3. Draw up a balance sheet of advantages and disadvantages. Consider how some might regard education as a right whereas others may see it as an obligation.
4. Suggest ways in which the disadvantages could be addressed and reduced, possibly considering informal and non-formal options.
5. Consider how you might make use of your findings for other purposes.

Unit 2. Challenges and obstacles

**Activity 1. Starting from scratch**
*The purpose of this activity is to increase awareness of the challenges of establishing and maintaining an education service. It explores not only the initial problems of setting up the system, but also those of developing and maintaining the quality of provision.*

1. Imagine that you are, with a small (3-5) group of colleagues, posted to a community in a country where there is no formal educational provision. You have been given the responsibility of setting up a small school (or schoolroom) to provide opportunities for the local population. You may wish to divide up responsibilities at some point.
2. Together with your colleagues make a start on drawing up an action plan for this:
- Who will you need to consult?
- Who will pay?
- Where will the school be housed?
- Who will the pupils be?
- What will be taught?
- Who will teach this?
- Etc, etc

3. Similarly discuss and draw up a list of potential problems that you may face either in setting up the school or in establishing and maintaining quality.
4. Present your findings to peer groups and be prepared to field their challenges to your proposals.
5. Suggest ways in which this activity could be improved for future groups.

Activity 2. Trouble-shooting
Research and report on a current serious challenge facing an education system with which you are familiar.

Unit 3. Equality in education

Activity 1. The best time of your life?
This activity is about exploring the successes and failures of school systems. It asks you to consider whether formal education promotes equality and/or whether it creates or perpetuates inequalities.

1. Individually recall characters from your own experience of attending school. These can be teachers, pupils or anyone else who was involved in the school. The reminiscences can be positive, negative or mixed. Provide one-minute portraits of your characters for your peers. Bear in mind whether these are success stories or otherwise. You should end up with a range of recognisable types that can be found in one form or another in most schools.
2. Having listened to each other’s stories consider, either as a large group or in small groups the range of characteristics that distinguish people from one another and make people individual. You might call these features or factors of diversity.
3. Now consider whether these factors are sources of harmony and benefit or whether, in your experience, they are more likely to give rise to conflict and inequalities. In other words what factors seem to draw people together and what factors pull them apart?
4. How might individual experiences arising out of differences lead either to success at school or to disappointment, for the individuals concerned, for others and for the school.
5. If possible rank the differences in 2 above in order of significance, either for harmony or disharmony. Give reasons for your views.
6. Suggest what things need to change in order for any negative outcomes to be minimised. Don’t be afraid to suggest radical changes if you think they are justified.
7. Evaluate the feasibility of some of the suggestions.

Unit 4. Promoting human rights through life-long and life-wide learning

Activity 1. “Yes we can!”
This activity requires you to consider, in competition with each other, how current educational cultures and structures could be enhanced or changed in order to provide individuals with educational opportunities throughout their lives.

1. Share your views with others in your group about whether or not you feel that we live in a learning culture and whether you feel we wish to live in one. Refer also to your experience of other cultures if you can.
2. In competitive teams of 3 or 4 suggest ways in which learning can be promoted in arenas other than schools, colleges and universities. For example, how can workplaces become life-long learning communities?
3. Consider how existing educational institutions (schools, colleges and universities) might change in order to provide wider opportunities for learning to a greater range of people.
4. How might families become centres of learning?
5. What role can modern media and information technology play in expanding and promoting learning?
6. How can shopping centres become learning centres as well?
7. What barriers need to be removed for positive change to take place in the areas you have identified?
8. Consider as many innovative approaches as you can think of. Push the boundaries of credibility, think unthinkable things, be provocative.
9. Take a vote on the most imaginative suggestions (and reward them?).

Module 4. Human Rights at work

Unit 1. Work – benefit or curse?

Activity 1. Work or play?
This activity is about how we divide up our time into work and other activities. It encourages you to think about your feelings about and attitudes towards the various activities that fill your time.

1. Draw up a daily or weekly timetable of the activities that fill your time. Try to label them as either work or “play” (leisure or pleasure).
2. Can you identify different types of work and of play. If so what are the differences? Share your thoughts with your peers.
3. How do you think and feel about the various categories you have identified? How do words like “rights, responsibilities and curse” fit in?
4. Compare your responses with those of your peers. What sort of similarities and differences are there between individuals?

Activity 2. An island holiday?
This activity is designed to address very basic questions about the need for work and its significance for our survival. It can also address the question of balance between work and “play”.

1. Imagine you are marooned with 3 or 4 other people on an island far from rescue. You have no modern means of communication with the rest of the world. The island has some forest and pasture with a range of animals, of which some could be dangerous, and sources of fresh water.
2. First individually and then in teams reflect on how you will spend your time there as you await possible rescue? To what extent will the time be divided up into work and non-work activities? Who will do what? How will such decisions be arrived at?
3. How might words like “necessity, rights, responsibilities and curse” apply to this situation?

Activity 3. What’s the point?
This activity is about the relative importance or value of different kinds of work to humans and society. It also addresses the question of potential damage (to humans, to society and to the environment) that may arise out of some work activities.
1. With your peers brainstorm as many jobs or types of work as you can think of. If possible group them under headings that capture their similarities.
2. Now rank the jobs in order of their necessity or importance, e.g. farmers and doctors might be regarded as very important, whereas fashion consultants and opera singers may be regarded as less so. (It may prove necessary to take some jobs out of their categories identified in 1 above).
3. Consider to what extent the jobs contribute to the general well-being of humankind or whether they come with a significant cost, e.g. producing ever better cars leads to pollution, accidents and congestion, but we rather depend on them now and most of us don’t like the idea of doing without them.
4. What HR issues emerge from these reflections?

**Note:** There are no right or wrong answers to these questions. The point is not to praise or condemn, but to consider the balance between benefits and costs.

- Use role play to explore issues relating to rights and responsibilities.
- Research, plan and undertake enquiries into issues and problems using a range of information, sources and methods.
- Evaluate different viewpoints, exploring connections and relationships between viewpoints and actions in different contexts (from local to global).
- Develop a questionnaire to explore why people work and then conduct a survey of people they know who work, presenting findings in a written or verbal report.

**Unit 2. Relationships in the workplace**

**Activity 1. We can work it out!**

This activity explores the basic relationship between employer and employee.

1. Either individually or in pairs think of a job or some work that you would like someone else to do for you, e.g. childcare, housework, maintenance, gardening....
2. Draw up a simple contract for this work outlining hours, conditions, holidays, pay, etc.
3. Pair up with others, who now take the role of potential employee, and negotiate the contract with them, making adjustments to it where necessary.
4. Once the contract is agreed and the appointment made each side (employer and employee) should describe how they expect the other to behave under the contract. Are these expectations explicit in the written contract? Are the expectations from each side compatible or are they likely to lead to conflict? Is it possible to capture everything in the legal contract?
5. Produce two verbal portraits of what your employer or employee respectively could turn out to be like, one of them optimistic and one pessimistic, capturing the character and motives of each. Make reference to rights, responsibilities and (un)reasonableness.

**Activity 2. Different but equal**

This activity concerns itself with possible causes of discrimination at work.

1. Within the large group discuss and draw up a list of the things that distinguish individuals from each other, e.g. gender, age, (dis)ability, ethnicity, class........(features of diversity).
2. Using your own experience provide examples of how these have led (or can lead) to either harmony and productivity in the workplace or to disharmony, conflict and unequal treatment (discrimination). What sort of issues can arise from them. Try to give reasons for these effects.
3. Propose actions to bring about changes that could begin to reduce the negative outcomes of the distinguishing features identified in 1 above.
Activity 3. Guess what happened to me!
This activity taps into the group members’ experience of victimisation at work.

1. Report to the group on any cases of victimisation at work that you have either directly or indirectly experienced.
2. Why did they arise?
3. How could they have been avoided?
4. How were they resolved?
5. Was the outcome fair?
6. What needs to change for such cases to be avoided in the future?
7. What role can Trades Unions play in such cases?
8. Select a recent enquiry/unfair dismissal tribunal. Discuss and present the results and some of the consequences.
9. Write a resume of personal examples of discrimination at work.
10. Analyse the consequences of relocation on employees and the impact on the locality.

Unit 3. Forced labour and economic migration

Activity 1. History and geography of slavery
This is a long-term research activity into global patterns of employment and modern forms of slavery.

1. In either a large group or several small groups divide up the responsibility for carrying out research into cases of economic immigration, forced labour and trafficking. This could be world-wide or restricted to certain parts of the world or countries.
2. Report back regularly to your group.
3. Together, on the basis of your research, produce a (very large) map of these global patterns of movement and employment. Be careful to distinguish positive aspects from negative ones i.e. the success stories as well as the catastrophes, attempting to capture mini accounts, with causes and effects, of each movement in text boxes on your map (the elaborated versions of the accounts can be recorded in a report).
4. Extension activities: (a) add past (historical) movements to your map; (b) predict future movements.

Module 5. Human Rights in the world

Unit 2. Diversity

Activity 1. The bag of destiny
This activity is about changing perspective, developing an understanding for diversity, feeling empathy for those experiencing discrimination and questioning the amount of information we have about certain groups. The activity requires the capacity to imagine everyday situations under circumstances that can differ quite a bit from your own reality.

1. The facilitator will come to each one of you with a bag in which there are different cards – cards of destiny. You will be asked to take one card out of the bag and, without showing it to other people, read what your destiny is. The card names a person you will become from the moment everyone had his or her card of destiny. If you choose the card with the name of the group you already represent, put it back into the bag and choose another one.
2. Take some time and imagine what it is like to be this person. Now, fill in the questionnaire attached to this activity.
3. Once you finish, form pairs. In pairs tell the story of yourself giving answers to the questions you have just answered in the questionnaire. Do not tell your partner who you are. This is his or her task – to guess who you are now.
4. Once you finish the activity, come back to the full group and discuss the following questions:
   - How did it feel doing this exercise? Was it hard to imagine your life being changed by this one attribute? How big was the change? Which questions were uncomfortable to answer and why? Did you think some destinies were harder than others? Did you find out something new about people with the specific attribute you received? Did it change your opinion of the relevant group? Did you feel your human rights were respected when you were this person?

Proposals of the cards of destiny:

- Gay
- Lesbian
- Heterosexual
- Child
- Roma
- Russian
- Muslim
- Buddhist
- Chinese
- Unemployed
- Homeless
- Asylum Seeker
- Delinquent
- HIV Positive
- Drug Addict
- Alcohol Addict
- Wheelchair user
- Migrant
- Black / White skin colour switch

A questionnaire for the participants

If you wake up tomorrow morning, suddenly the attribute on your card has become part of your identity. Imagine what your life would be like and how it could go on. Think about what you would have to change and how others would react to this change and to you.

**Try to answer the following questions as completely and honestly as possible:**

- How would your life change with your new identity? Name at least five changes:
- Will your attitudes/your behaviour change and, if so, how?
- Try to foresee how others could react to your new identity. Consider especially potential reactions of your family, close friends, colleagues and the rest of the society.
- Do you think your position at your place of work or within society will be a more or less powerful one?
- Is there anything you could offer society as this new person that you were not able to offer before?
- Is there anything you need or expect of others that you didn’t need or expect before?
- Will it be easier or more difficult to live in the neighbourhood of your choice than it was before?
- Do you think you could be happy with your new life?
Unit 3. Peace and conflict

Activity 1. What is it?

In this activity participants review various cases of individual and state violence and discuss whether they can be classified as instances of terrorism. The activity aims to look at human rights questions related to terrorism, encourages a reflective attitude and illustrates the importance of informed analysis, even in cases that provoke strong emotions.

1. Start with brainstorming how terrorism can be defined. Write the answers on the flip-chart.
2. In smaller groups (4 people) discuss the cards given to you by the facilitator. The cards describe different situations, and your task will be to decide if the given situations can be classed as terrorism or not. In both cases, you should come up with reasons.
3. When you have finished come back to the plenary group and compare your results with those of other groups. Discuss briefly the differences between groups and give your reasons why you decided to class some of the situations as terrorism and some not.
4. Go back to the smaller group and prepare your definition of terrorism. After that, share it in the bigger group.
5. After the exercise, discuss the following questions: Was it harder or easier than you had imagined to define terrorism? In what ways – if any – are acts of terrorism different from acts of war? Do you think one or the other can be justified? Which human rights, do you think, are relevant to the cases you have discussed? Why do you think people become terrorists? Could taking away the lives of civilians ever be justified?

Discussion Cards

<table>
<thead>
<tr>
<th>1. A group runs an armed campaign to get rid of a totalitarian government. They put a bomb in the Ministry of Defence which explodes, killing 12 people.</th>
<th>2. An individual targets single mothers with letters threatening their babies. No cases of violence have been reported, but the women are too scared to take their children out of doors.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. In a war between two countries, one drops a nuclear bomb on another, killing about 100 000 civilians.</td>
<td>4. A letter bomb is sent to the director of a large cosmetics company, severely injuring him. The anonymous bomber blamed the company for exploitation of animals.</td>
</tr>
<tr>
<td>5. A group runs a lengthy campaign against military installations, including regular use of explosives. A number of members of the armed forces have been killed.</td>
<td>6. In a campaign to win independence, members of an ethnic minority regularly bomb public areas. They provide warnings beforehand, so that people can evacuate the buildings, but civilians have been killed.</td>
</tr>
<tr>
<td>7. A country has chemical weapons and says it is ready to use them if it feels threatened by any other country.</td>
<td>8. A group of criminals holds up a bank, takes members of staff hostage, and later on shoots the hostages to cover their tracks.</td>
</tr>
<tr>
<td>9. Nationalist groups patrol and control major cities and regularly beat up or intimidate people from other ethnic groups.</td>
<td>10. A totalitarian state rules its population through fear: anyone who speaks out against it is arrested and people are regularly arrested, tortured and even executed.</td>
</tr>
</tbody>
</table>

Unit 4. The environment and sustainable development

Activity 1. What’s on the agenda?
This activity helps you explore what is needed to work for sustainable development. It uses the United Nations plan of Action called Agenda 21. You will be able to refer to documents as guidelines for what needs to be done in your locality and research what has already been done to protect the environment.

1. In groups of 4 read one section of Agenda 21, for example Section 1. The other group will read Section 2, and the last Section 3. (Section 4 should not be discussed.)
2. Make a list of the 5-6 most important issues covered in the document, preparing a very short summary of the section you were working on, covering what the issue is and what the response should be (e.g. combating deforestation – launching university studies and research on the issue of deforestation).
3. Prepare your own plan of action for how you are going to check if the issues covered in your section are followed by your government (local or national) and by other organisations, e.g. check if the academic programmes on deforestation are available at the local university.
4. Take a week to research and prepare together a report on how Agenda 21 is followed in your community or your country.
5. Present the reports to your peers and discuss the possible follow-up.

Activity 2. Changes in our life
In this activity you will reflect on what effects climate change has on your lives. The activity raises awareness of environmental issues and encourages changes in lifestyle in order to protect the environment.

1. First, discuss in your group what you understand by climate change and write the answers on the flip-chart.
2. In groups of 3-4 fill in the table:

<table>
<thead>
<tr>
<th>CHANGES TO THE CLIMATE</th>
<th>CHANGES TO OUR LIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. temperature drop</td>
<td>e.g. spending more money on heating</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Bring your table to the plenary group and share the results of your discussion. Compare the results with those of the others.
4. Make a list of things you can do individually or together in order to limit changes in the environment.
Official Documents

Charter of Fundamental Rights of the European Union.
Convention on the Elimination of All Forms of Discrimination against Women.
Convention on the Rights of Persons with Disabilities.


UNESCO Universal Declaration on the Human Genome and Human Rights.


Universal Declaration of Human Rights – different language versions can be found at http://www.ohchr.org/EN/UDHR/Pages/Introduction.aspx

Books and articles


The table below lists a range of teaching and learning methods that facilitators and learners may find useful in working through the modules. It can be used as a planning document in order to achieve an appropriate balance of methods over an entire programme.

| Module 1: Human Rights & Me | Methodology | Discussion and debate | Small group work and presentation | Problem solving | Participant led sessions and seminars | Case study | Role play | Guest speakers | Lectures | Video materials | Research | Field work/practical activities | Reflective activities | Interviews and Surveys | Events organisation | e-performance | Consultancy | Case file | Materials development | Skills development | Learner evaluation |
|-----------------------------|-------------|----------------------|-----------------------------------|----------------|-------------------------------------|----------|---------|----------------|---------|----------------|----------|----------------------------|-------------------|-------------------|-------------------|-------------|------------|------------|-------------|----------------|-------------------|-------------------|
The table below lists a range of suggested methods of assessment plotted against the modules and units. It can be used to plan a varied and balanced informal assessment scheme for any course or programme undertaken on the basis of the modules.

<table>
<thead>
<tr>
<th>Module 5</th>
<th>Module 4</th>
<th>Module 3</th>
<th>Module 2</th>
<th>Module 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Human rights in the world</td>
<td>Human rights and education</td>
<td>Human rights at work</td>
<td>Human rights at home</td>
<td>My rights and mine</td>
</tr>
<tr>
<td>Unit 1</td>
<td>Unit 2</td>
<td>Unit 3</td>
<td>Unit 4</td>
<td>Unit 1</td>
</tr>
<tr>
<td>International co-operation</td>
<td>International development and peace and conflict</td>
<td>Equality in education</td>
<td>Interests and leisure</td>
<td>My rights and mine</td>
</tr>
<tr>
<td>Unit 1</td>
<td>Unit 2</td>
<td>Unit 3</td>
<td>Unit 4</td>
<td>Unit 1</td>
</tr>
<tr>
<td>Diversity</td>
<td>Globalisation</td>
<td>Child labour and Child abuse and exploitation</td>
<td>Rights and Responsibilities</td>
<td>My rights and mine</td>
</tr>
<tr>
<td>Unit 1</td>
<td>Unit 2</td>
<td>Unit 3</td>
<td>Unit 4</td>
<td>Unit 1</td>
</tr>
</tbody>
</table>

Types and evidence required:
- Personal narrative
- Personal testimony
- Portfolio of evidence
- Other evidence
- Scrap book of cuttings
- Interview
- Completed checklist
- Observation
- Project report
- Design of an educational activity (workshop, performance, etc.)
- Design of a publication (campaign, etc.)
- Production of evidence
- Self-assessment
- Assignments