

TRANSFORMING LIVES: THE POWER OF HUMAN RIGHTS EDUCATION

Human rights education lies at the heart of efforts to develop a culture of human rights—toward building societies that embrace dignity, equality, inclusion and respect for diversity, societies where the human rights of all are respected, protected and fulfilled.

Human rights education not only equips learners with the knowledge of human rights, it fosters the development of values, attitudes, skills and behaviors that prompt action to defend and promote human rights, democracy and the rule of law.



WHAT ARE HUMAN RIGHTS?

Human rights are basic entitlements that belong to every one of us. No one can take these rights away from us. They are ours simply because we are human beings.

We are all different. We may differ in our nationality, race, ethnicity, place of origin, sex, religion, age, sexual orientation, disability, economic and social status. Yet, despite these differences, there are things we have in common: needs and wants shared by all people.



To live free from violence, harm or abuse

To be able to express our ideas freely and share them with others

To learn, to grow and develop our potential

To feel that we are part of a community

To be able to meet the basic needs of ourselves and our families, such as having adequate food and shelter

Human rights have been codified in international agreements, regional frameworks and national laws.



- To enjoy life and liberty
- To be treated equally before the law
- To have and express our own thoughts and ideas
- To have access to quality education
- To have adequate housing
- To own property
- To be free from torture
- To enjoy free speech and expression
- To choose and practice our religion and beliefs
- To marry who we want and have a family

WHAT HAVE WE LEARNED FROM THE PAST?

The atrocities, violence and devastation of World War II made many realize the importance of ensuring that people's dignity, human rights and freedoms are always respected and protected.



The United Nations was established in 1945 based on an international consensus that the sad history of war should not be repeated and that respect for people's dignity must underlie humanity's efforts to build enduring peace.

In 1948, representatives of the 58 Member States of the United Nations came together to define the fundamental rights and freedoms that should be enjoyed by all people. This became the **Universal Declaration of Human Rights**, which sets out the ideals and standards that all states and peoples should strive toward.

The Universal Declaration of Human Rights has served as the basis for numerous international agreements, including those that outlaw genocide, protect the rights of refugees and seek to eliminate all forms of discrimination. Its principles have been incorporated into the constitutions and national laws of many countries.

Universal Declaration of Human Rights (1948) (selected text)

- 1 All human beings are born free, and equal in dignity and rights.
- 2 These rights can be claimed by anyone, regardless of their sex, skin color, language, religion, political or other opinion, national origin or social group, economic status or property ownership, birthplace.
- 3 You have the right to live, and to live in freedom and safety.
- 4 You have the right not to be treated as a slave.
- 5 You have the right to not be tortured.
- 10 You have the right to a fair and public trial by an impartial and independent tribunal.
- 11 You have the right to be considered innocent until it can be proved that you are guilty.
- 15 You have the right to belong to a country.
- 16 As soon as you are legally entitled, you have the right to marry and have a family. Nobody should force you to marry.
- 17 You have the right to own property and nobody has the right to take these things from you without a good reason.
- 18 You have the right to profess and practice your religion freely.
- 19 You have the right to think what you want, and to say what you like, and nobody should forbid you from doing so.
- 20 You have the right to organize peaceful meetings or to take part in meetings in a peaceful way.
- 21 You have the right to take part in your country's political affairs.
- 23 You have the right to work. If a man and a woman do the same work, they should get the same pay.
- 26 You have the right to go to school. Primary schooling should be free.
- 29 You have duties towards the community within which your personality can fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.

Adapted from the simplified version of the UDHR:
www.ohchr.org/Documents/Publications/ABCComexen.pdf



For the full list of human rights and freedoms contained in the Universal Declaration of Human Rights, see:
www.un.org/en/universal-declaration-human-rights/



WHY HUMAN RIGHTS EDUCATION NOW?

We live in a world of challenges and conflicts. Many people are denied their human rights and fundamental freedoms because of grotesque inequalities and deprivation, violence and oppression, preventing them from leading a life of dignity.

“ We all belong to the one human family and each of us is equally deserving of dignity, respect and justice. Transmission of these core and universal values—

and exploration of the implications these hold for our daily lives . . . that is the task of human rights education. ”

Kate Gilmore, United Nations Deputy High Commissioner for Human Rights



OUR WORLD TODAY

Today, too many people are denied the chance to realize their worth and develop their potential. Our societies, in turn, are deprived of the contributions they might make. These statistics highlight the gap between our shared ideals and the realities of our world. Women, children and minority or vulnerable groups who suffer from exploitation and oppression are disproportionately affected by human rights violations and abuses.

Raising awareness of human rights is the first step to counter and prevent human rights violations and abuses. Human rights education fosters values that promote respect, inclusion, nondiscrimination, participation, accountability and equality.

Human rights education empowers children and adults to:

- Claim these rights more effectively and defend them more comprehensively
- Make freer, more informed choices
- Accept and appreciate diversity
- Resolve conflict in nonviolent ways
- Contribute responsibly to their communities and society at large

Human rights education is vital for social cohesion. It emphasizes our common humanity above our individual differences and so is fundamental in combating discrimination.

Human rights education also fosters equality and equal opportunities for all.

WHAT IS HUMAN RIGHTS EDUCATION?

Human rights education is not just something to be learned at school. It includes what we experience at home, in our communities, with friends and peers.

Empowerment through human rights education is more than just content; it can only be achieved if the educational process also includes participatory learning methods and is relevant to the daily lives and lived experiences of learners.

This lived knowledge and awareness of human rights principles builds a “culture of human rights”—that is, a society in which each of us is encouraged and empowered to take the initiative to respect, protect and promote the full spectrum of human rights for all.

“ Human rights education builds **knowledge, skills and attitudes** prompting behavior that upholds human rights. It is a process of empowerment which helps identify human rights problems and seek solutions in line with human

rights principles. It is based on the understanding of our own responsibility to make human rights a reality in our community and society at large. ”

Navi Pillay, former United Nations High Commissioner for Human Rights



Human rights education is learning **about, through and for** human rights.

LEARNING ABOUT HUMAN RIGHTS

Gaining knowledge and understanding of human rights standards, principles and values; and learning about the systems and mechanisms available to protect human rights

LEARNING THROUGH HUMAN RIGHTS

Learning and teaching in a way that respects the rights of both educators and learners

LEARNING FOR HUMAN RIGHTS

Empowering individuals to enjoy and exercise their rights and to respect and uphold the rights of others

Human rights values of dignity, respect, inclusion and equality must be an integral part of the process of human rights education.



HUMAN RIGHTS EDUCATION LEADS TO ACTION

Human rights education has the power to transform individuals and societies.



Human rights education not only makes people aware of the rights they have under international and national laws, it also empowers individuals so they can actively participate in the decisions that affect them—including actions to promote and defend human rights.

The following personal stories illustrate how people's lives have changed through human rights education.



1 **TURKEY**



2 **PORTUGAL**



3 **AUSTRALIA**



4 **BURKINA
FASO**



5 **PERU**

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TURKEY

FROM VICTIM TO HUMAN RIGHTS DEFENDER

When Evrim Gul was still a child, her family arranged her marriage. She saw her husband for the first time when she became his wife. When the relationship turned abusive, she left him and found refuge at a women's association, where she joined the Human Rights Education Program for Women. What she learned has empowered Evrim and many women like her to understand and defend their rights, and build better lives for themselves.



Above: Women marching against discrimination, sexual abuse and violence in Ankara, Turkey.

After being forced to marry a man 15 years older than her, Evrim left her family. Her husband was violent and abusive, beating her even while she was pregnant. In desperation, she turned to her parents for help, but they blamed her saying it was her fault.

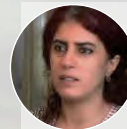


When the beatings continued, Evrim decided to get a divorce. But her family was opposed: "My family came after me with guns. They were looking for me."

Evrım went to the Van Women's Association (VAKAD), where she joined the Human Rights Education Program for Women, a program developed by Women for Women's Human Rights (WWHR) - New Ways.

In the weekly workshops, Evrim learned about her rights, as well as the laws that protect these rights in Turkey. She understood that she had the right to be respected as an individual by her husband and family. Her communication skills improved, and through interaction with other women, she began to realize her own value and potential. She discovered that she could change her life for the better.

Since 1995, over 15,000 women have participated in the Human Rights Education Program for Women in 60 cities across Turkey.



Zelal Ayman,
Coordinator of
the Human Rights
Education Program
for Women

Ninety percent of the women who have completed this program, run by Women for Women's Human Rights (WWHR) - New Ways, say that they better understand their rights, can use Turkish laws to protect their rights, and are more self-confident and assertive. Many go back to school, resolve marriage issues, or start working.

Evrım learned that which she knew in her heart to be true: that she is equal to every other human being. She is transformed—no longer a victim but a human rights defender, eager and ready to stand up for her rights and those of others.



Above: Activists gathered in downtown Ankara, Turkey to protest against domestic violence and support women's rights.

"Many women who attend our training program feel stronger and realize 'I am not the problem. The problem lies elsewhere. It is in society, in this social construction.' And so women feel empowered."

"If a woman wants to make a change and we are able to support her with these empowering activities and training programs, she can change her life. She becomes more empowered in her communication with her husband and children."

For more info: 'A Path to Dignity'
[www.wwhr.org/EN/News/Events/Programs/](http://www.wwhr.org/EN/News/Events/Programs/ThePowerofHumanRightsEducation.aspx)
ThePowerofHumanRightsEducation.aspx



For more info: Human Rights Education Program for Women
www.wwhr.org/human-rights-education-programme-for-women.html



DOMESTIC VIOLENCE IN TURKEY



On the 8th of March, 2012, Turkey adopted the 'Law to Protect Family and Prevent Violence against Women.' This law seeks to protect women, children and family members of victims of domestic violence, and provide services such as shelters, financial aid and psychological and legal guidance services, including programs on violence prevention. However, there is a lack of proper implementation, and violence against women remains very high.

"I will never forget: I was eight months pregnant with my son. My husband kicked me hard in the stomach—I covered my belly to protect my baby. I told my mother and father, but they said it was my fault."

"I grew stronger. I thought, 'I'm not alone. If I fall, they will be there for me.'"



PORTUGAL TRANSFORMING A SCHOOL THROUGH HUMAN RIGHTS

Apelação is a tough neighborhood

on the outskirts of Lisbon, Portugal. The neighborhood school, which hosts around 650 children from the ages of 5 to 18, was marked by low academic achievement and high levels of violence. When the head teacher implemented a new vision based on a 'whole school' approach to human rights, the school was transformed into a model of good practice, where students took greater responsibility, antisocial behavior decreased, and learning outcomes improved.



Above: Raising awareness about human rights through music and song in the school library

On July 11, 2008, Portuguese television broadcast shocking video footage of a shootout between rival gangs from Romani and African communities in Apelação, a town on the outskirts of Lisbon.

Students at the school in Apelação regularly carried knives, insulted staff and assaulted both teachers and other students.

The head teacher of the school, Félix Balaños, decided to implement his new vision for the school based on a 'whole school' approach to human rights. This meant **integrating human rights values into all aspects of school life**—not just the curriculum, but in school policies, decision-making processes, relations with the local community, teaching methods, and even the physical environment of the school.

INVOLVING THE WHOLE SCHOOL COMMUNITY

Instead of shutting out the rough and sometimes violent neighborhood, Balaños threw open the doors, encouraging broad participation of the whole school community. **Instead of seeing students as threats, he saw them as an opportunity for new ideas, experiences and skills.** He involved local authorities and volunteers, partnered with a community-based organization called *Moia Cidadania* (More Citizenship) to support in- and after-school activities, and implemented a government-funded program targeted at vulnerable social environments.

Parents became more involved and school alumni became facilitators helping keep younger students from dropping out and to resolve behavioral conflicts.

“ We began to feel that our voices were being heard and respected—and that teachers and the school staff were listening. We realized we could make a difference. ”

Wilds Gomes, former student from Apelação, became a community facilitator and now studies communications and journalism in college.



STUDENT-LED PROPOSALS, STUDENT-LED SOLUTIONS

At school and community assemblies, students, teachers, parents, non-teaching staff, board members and former students came together to find ways to improve the school and to connect school activities with the wider community. The newly established Student Council became a forum where students' voices could be heard, problems discussed and solutions developed. **Students began to take responsibility for the issues faced by the school.**

Students proposed ways to improve the curriculum and suggested new extracurricular activities, including student-led dance, arts and sports activities, which were implemented.

TEACHING METHODS AND LEARNING PROCESSES

Teachers at the school participated in professional training and learned how to foster active participation and use nonformal education methods. The new teaching philosophy put the students at the center of the learning process and focused on critical reflection and thinking. As a result, **teachers reported improved levels of concentration among students and a decline in antisocial behavior and bullying.**

THE SCHOOL ENVIRONMENT

The Student Council demanded material improvements to the school—new sports equipment, new doors and mirrors in the bathrooms, and more computers. Through dialogue, the students began to see how damage done to school facilities by fellow students diverted resources and prevented the school from making the improvements everyone wanted. **By taking ownership of the problem, damage to school facilities was reduced and conditions improved for everyone.**



SUCCESS WAITING TO HAPPEN

After 10 years of this new approach, the school emerged from the bottom of the national school rankings. It became a place where everyone felt respected and believed they could contribute to society. Student suspensions and expulsions were rare, and many students went on to college and remained active in the community. Racial tensions within the school and wider community declined as a result of increased interaction and working together toward common goals.

The school in Apelação became an educational success story within the wider municipality.



“ The appreciation for each individual's values in the school made it possible for students to understand their weaknesses and turn them into strengths, transforming their everyday problems into new solutions. ”

Maria Barbosa, former student from Apelação, became a community worker and a teacher at the school.



AUSTRALIA

BUILDING TRUST BETWEEN POLICE AND COMMUNITIES

In the 1990s, difficult interactions between the Victoria Police and members of migrant and Indigenous communities, the LGBTI community and young people, resulted in tensions and complaints of inappropriate behavior. After participating in a human rights training program in 2006, police staff began to understand their role within the framework of human rights. Complaints against police behavior and tensions between the police and the communities declined.



Difficult interactions between the Victoria Police and members of migrant and Indigenous communities, the LGBTI community and with young people (particularly those with drug and alcohol problems and those with prior convictions), resulted in tensions, distrust and formal complaints against the Victoria Police.

A disproportionate number of Indigenous young people in detention was another area of concern given the lack of trust between police and the Indigenous communities.

In 2006, the Victoria Charter on Human Rights and Responsibilities was adopted. Under the Charter, public authorities, including the Victoria Police, must act in a manner consistent with human rights.

A CHANGE FOR THE BETTER THROUGH HUMAN RIGHTS TRAINING

In 2006, the Victoria Police, with support from the government and in collaboration with human rights experts and the university sector, established the **Human Rights Project**. This focused on increasing police awareness and knowledge of international human rights law and standards relating to investigations, arrest and custody, use of force and firearms, and victim assistance.

Under the Project, all 14,000 employees of the Victoria Police—from administrative workers to the chief commissioner, from forensic scientists to investigators and lawyers—received **education and training to enable them to practically apply human rights principles into their everyday policing practices.**

The Human Rights Project also focused on increasing awareness of international human rights standards in the context of community interactions, including police interaction with young people, sexual and gender minorities, as well as multicultural and Indigenous communities.

As of 2012, complaints relating to police behavior had declined by 30%.

POLICING FOR THE WHOLE COMMUNITY

Police are now more conscious of the special needs and sensitivities of diverse people in their communities. Many new migrants, for example, may have spent years in refugee camps, or come from countries where law enforcement officials are seen as oppressors, making them reluctant to approach the police when issues arise.

A youth leadership program run by Victoria Police also helped bridge the gap and improve relations between younger community members and the police.

For more info: A.Path.to.Dignity.org
www.aic.org.au/newsitems/Pages/ThePowerofHumanRightsEducation.aspx



VICTORIA CHARTER ON HUMAN RIGHTS AND RESPONSIBILITIES

Section 38 (1) Conduct of public authorities: ...it is unlawful for a public authority to act in a way that is incompatible with a human right or, in making a decision, to fail to give proper consideration to a relevant human right.

Section 32 (2) International law and the judgments of domestic, foreign and international courts and tribunals relevant to a human right may be considered in interpreting a statutory provision.

“ Human rights education that directly related to everyday police understanding led to better understanding and a change in behaviors, ultimately resulting in less angst when dealing with the community. ”



Luke Cornelius APM,
Assistant Commissioner, Victoria Police



“ It was obvious from the start that this legislation was going to support the regeneration of policing to focus on the community rather than an ‘us and them’ mentality. ”

Mmaskepe Mottalepula Sejo,
Former Human Rights Unit Manager of the Victoria Police

“ The Human Rights Project emphasizes that human rights are about respecting dignity, and that the only difference between cultures is how dignity and respect are articulated. ”

Mmaskepe Mottalepula Sejo

BURKINA FASO

ENDING VIOLENCE AGAINST WOMEN ACCUSED OF WITCHCRAFT

In 1994, at the age of 74, **Habibou Sawadogo** was banished from her village after being found 'guilty' of using witchcraft to cause the death of a child. In 2011, Amnesty International and local partners began working with community leaders to abolish the tradition of banishment. Through engagement and dialogue, villagers understood such practices violated the dignity and human rights of women. As a result, many women were reunited with their communities.



Above: Women banished from their communities at a center in Yako, Passoré Province

In Mossi society, life is ruled by customary law and practices, where the *Naabas* (traditional leaders) make key decisions affecting the political, social and economic life of the community.

TRADITIONAL BELIEF IN WITCHCRAFT

Despite the existence of regional laws protecting the rights of women, traditional customs often prevail and banishment of women accused of witchcraft still happens in rural communities in Burkina Faso. "Songo" and "Zongogo" rituals are used to identify people—mostly elderly women—thought to possess powers used to cause the death of others. Those accused of witchcraft are then subject to discrimination and violence.

COMMUNITY ENGAGEMENT CHALLENGES TRADITIONAL PRACTICES

In 2011, with the support of the Mogho Naaba (the King of the Mossi people), Amnesty International in Burkina Faso and its

local partners worked closely with communities in Kourweogo and Passoré provinces to change this practice. After training in human rights education, two of the King's traditional leaders visited the villages to engage directly with the local people.

Through active participation in workshops, community dialogue, theater forum plays and radio programs, the villagers considered why it was never men or the mother or widow in a powerful local family who was banished from the community.

The Mossi people began to realize that these practices were mostly directed against older women—particularly those who were poor and uneducated or isolated from other family members. They began to understand principles of equality, dignity and power, and to recognize the existence of discriminatory, unequal and unjust treatment of women who were already marginalized from their community.

POSITIVE RESULTS OF HUMAN RIGHTS EDUCATION

The practice of banishing older women on allegations of witchcraft gradually disappeared in 16 villages of Boussé in Kourweogo Province alone. Several women accused of witchcraft were not banished from their homes and many women were reintegrated into their communities in Kourweogo and Passoré provinces. A center was also created to host ostracized women from other regions of the country during negotiations for their rehabilitation and return.

Eighteen years after being forced to leave her home, **Habibou Sawadogo** returned to her community and was reunited with her family.

A NATIONAL PLAN TO END BANISHMENT

In 2012, the government of Burkina Faso adopted a national plan of action to end the banishment of women accused of witchcraft. Under the four-year plan, the Ministry for Social Action and National Solidarity offers legal, financial and psychosocial support to women who have been victims of such practice.

For more info: Amnesty International Video: www.youtube.com/watch?v=FiL1pcc8U14



THE KING ADDRESSES THE MOSSI PEOPLE

On June 10, 2011, the Mogho Naaba proclaimed:

"I cannot approve, on the basis of traditional or cultural beliefs, that human rights and dignity continue to be violated. I accordingly invite all the citizens of Burkina Faso and mainly people living in the villages, districts and regions under my control ... to put an end to all forms of violence and social exclusion of women. I invite and encourage all initiatives for the social integration of all the women excluded from their communities and to assist them in their return to their communities."



WOMEN'S RIGHTS IN BURKINA FASO



In 2006, Burkina Faso ratified the 2003 Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women, which commits States to "ensure the right of elderly women to freedom from violence, including sexual abuse, discrimination based on age and the right to be treated with dignity."



"On the day of my banishment, the "Songo" came to my house three times . . . Eventually they decided I was responsible [for the death of the child]. I had to immediately leave the village or risk losing my life."

Habibou Sawadogo



"Ending this form of exclusion and violence against women is a process that involves cooperation at all levels—from international, regional and national laws, to the work of community-based organizations, traditional leaders and community members."

Moussa Ouedraogo, Amnesty International Burkina Faso



Above: Raising awareness on the rights of women with traditional chiefs in Boussé



Above: Theatre forum on social exclusion of women in Kienra, Passoré Province

PERU

THINKING GLOBALLY, ACTING LOCALLY

The José Antonio Encinas School in Magdalena del Mar, a district of Lima, Peru, has around 250 students from 5-year-old preschoolers to 16-year-old secondary students. Its motto is “aprender a aprender, aprender a convivir en democracia” (Learning to learn, Learning to live together in democracy). In 2013, when the school began to integrate human rights into its educational approach, the students were able to identify, discuss and resolve issues they faced through a human rights ‘lens.’



Above: A Group 3 student participating in the Festival of Peru (2014)

It started with a class project by Group 8 students with their teacher, Helga Bazan, which grew into a school-wide initiative. The “Friends of Human Rights” project encouraged students to think about human rights in everyday contexts through hands-on research and interactive workshops.



“The entire project was **student-driven**. The students decided what

they wanted to learn and how they wanted to **share their learning with others**. Thus each topic was very relevant to the students and they exchanged ideas and worked on solutions to the issues with their schoolmates.”

Helga Bazan, Teacher at José Antonio Encinas School

FRIENDS OF HUMAN RIGHTS —FOR ACTION!

Students would find news events from around the world that interested them and then research how these events were linked with human rights. They would present their findings and opinions to their classmates through study groups and peer-to-peer learning. They also engaged the wider community on these issues through workshops.

Through the project, the students began to understand the concept of human rights and how global issues were related and relevant to their own lives. They also developed skills to take action and campaign for human rights—at first within the school, then more widely within their community.

ONGOING EDUCATION

Today the students of José Antonio Encinas School continue to be involved in student-led human rights education. They use the perspective of human rights to identify and think about issues they face—both within the school and within their families and communities—and come up with practical solutions to address them.

FESTIVAL OF PERU

The students of José Antonio Encinas School organize an annual school-wide campaign each July called the Fiesta del Perú (Festival of Peru). The festival is held in a public plaza or park, and the whole community is invited to actively participate.

Since the first human rights workshops in 2013, the Festival has focused on a different human rights topic each year. Human rights issues are brought to life through short plays, workshops, games and quizzes, art projects, discussions and debates, and other awareness-raising activities.

2014 “Así no es, no te acostumbres” “It’s not like that, so don’t get used to it”

Students identified commonly accepted behaviors that were nevertheless violations of human rights, such as corporeal punishment of children, violence against women (molesting women in the streets), or corruption. Students dramatized the issues with short plays and then engaged the audience in open discussions.

2015 “The Street is Ours” Awareness raising through art

Human rights are learned through engagement with art and dialogue with artists: “We are spectators of art, we reflect critically on the quality and variety of what is offered to us, we discuss access to art—either as spectator or creator, and we investigate the legal framework that encourages the exercise of the right that we as citizens enjoy in the participation of cultural life of our community.”

2016 “Eyes of the community” Civil surveillance and community monitoring

Students organized activities around civil surveillance and community monitoring of human rights and corruption. The event coincided with the presidential and congressional elections in Peru and included constructive engagement with government authorities.

“Students now see their reality through the ‘lens’ of human rights, bringing ‘distant’ global issues ‘close’ to their personal experience. For example, when the students studied torture, they saw similarities to bullying within the school. By making this connection, they saw the importance of not disrespecting or harming others.”

Helga Bazan, teacher at José Antonio Encinas School



Above: A poster for a film festival about people with physical disabilities (2014)



Above: A display by primary school children on rights of pedestrians (Festival of Peru, 2014)



Above: A student participating in human rights discussion in the classroom



Above: A student displays his views on violence against women (Festival of Peru, 2014)



Above: A student judge listening to a case on sexual harassment (Festival of Peru, 2014)

Below: Group 4 students making a presentation on human rights to parents and fellow students (Festival of Peru, 2014)



GLOBAL INITIATIVES FOR HUMAN RIGHTS EDUCATION

International and regional frameworks and standards affirm that human rights education is central to the full and equal enjoyment of all human rights. These standards encourage the development and implementation of human rights education strategies and programs at the national level.

Universal Declaration of Human Rights (UDHR)

The UDHR expressly tasks every individual and institution to promote respect for human rights through teaching and education. It sets out that "education shall be directed to the full development of the human personality and to the strengthening

of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities for the maintenance of peace."



1948

World Conference on Human Rights

Representatives of 171 states at the World Conference on Human Rights in Vienna reaffirmed human rights education, training and public information as "essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace." The conference was marked by

an unprecedented degree of participation by government delegates and the international human rights community—some 7,000 participants, including academics, treaty bodies, national institutions and representatives of more than 800 NGOs gathered to review and benefit from shared experiences.



1993

World Programme for Human Rights Education

Building on the achievements of the UN Decade (see 1994, above right) the ongoing World Programme for Human Rights Education provides guidance on developing and implementing human rights education policy and programs in all educational sectors. It promotes

a common understanding of the basic principles and methodologies of human rights education and provides a concrete framework for action for specific sectors or issues including:

- Human rights education in primary, secondary and higher

education

- Human rights training programs for teachers and educators, civil servants, law enforcement officials and military personnel
- Human rights training for media professionals and journalists

2005

UN Global Education First Initiative

The UN launched this initiative rallying a broad spectrum of world leaders and advocates to deliver on the promise of Education for All.

Among the three priority areas of the initiative was the need to foster global citizenship.



2012

UNESCO Recommendation

1974

The UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and

Education relating to Human Rights and Fundamental Freedoms is a commitment to encourage and support governments to

ensure the education of all for the advancement of justice, freedom, human rights and peace.

UN Decade for Human Rights Education (1995–2004)

1994

The United Nations General Assembly declared the UN Decade for Human Rights Education (1995–2004) and urged all countries to promote "training, dissemination

and information efforts aimed at the building of a universal culture of human rights." As a result, governments put greater effort into promoting human rights education,

mainly through state education programs, and a number of plans and programs were developed and implemented by the UN.

UN Declaration on Human Rights Education and Training

2011

Adopted by the UN General Assembly, the Declaration places human rights education and training central to efforts to realize all rights for all. It emphasizes the obligations of our governments under international human rights law to

provide and facilitate systematic and comprehensive programs on human rights education and training. It also highlights the role played by other national actors—such as academia, national human rights institutions and

non-governmental organizations—and the need to support national efforts by international human rights mechanisms and international cooperation.

UN Sustainable Development Goals

2015



The recently adopted SDGs include human rights education as a specific target of Goal 4.7, which includes quality education:

"By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for

sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development."



COMMITMENTS MADE BY GOVERNMENTS

UN Member States have committed to implementing the provisions of international and regional laws, including those related to the promotion and implementation of human rights education and training.

Governments can fulfill these obligations by:

1

Enacting national laws and policies

Including national plans of action that guarantee the implementation of human rights education and training

2

Training civil servants *about, through and for* human rights

Including the police, law enforcement officials, judges, prison officials, teachers, health care and social workers

3

Allocating adequate resources

To provide human rights education and training

4

Working with civil society and other actors

To ensure that human rights education is available and accessible to all



THE ROLE OF OTHER NATIONAL ACTORS



The active involvement of other national actors including civil society is important to both promote and provide human rights education and training.

Non-governmental organizations

Can lobby the government to meet its obligation to respect, protect and fulfill the right to human rights education and assist in implementing human rights education programs

Schools, universities and other educational institutions

Can offer human rights education as a learning subject and integrate a rights-based approach in teaching methodologies

Educational theorists and curriculum developers

Can ensure formal education policies and national curricula integrate quality human rights education

National human rights institutions and ombudsman offices

Can raise awareness about the impact and benefits of human rights education and contribute to the development of policies and laws on human rights education and training

Trade unions

Can promote the inclusion of human rights education in professional training programs, including teacher training

Professional associations

Can recommend human rights education and offer guidance on how human rights education can be included in professional training

Media, including news media, film and the arts

Can raise awareness of human rights and/or report on situations using a human rights framework

Private sector and corporations

Can ensure staff have access to human rights education and training and encourage a culture of human rights within their own internal structures and processes

Families and communities

Can re-envision daily life/work in human rights terms



WHAT CAN WE DO?

TAKING ACTION

Respecting, promoting and protecting human rights begins with developing our own understanding and skills, taking small steps in our immediate environment.

We can act both as activists and role models in creating a culture of human rights by:

- Respecting and accepting differences
- Developing empathy
- Sharing this newfound awareness with others
- Speaking out against injustice
- Resolving conflict through dialogue and mutual understanding

“ Where, after all, do human rights begin? In small places, close to home—so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm

or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. ”

Eleanor Roosevelt, diplomat, humanitarian and human rights activist

Read the Universal Declaration of Human Rights:



www.un.org/en/universal-declaration-human-rights/

Find human rights education resources online and share these with your teachers, or use them in a workshop you organize with your friends.

Tell your teacher you want to learn and discuss issues relating to human rights in your school.

Train a group of young people to teach the contents of the Universal Declaration of Human Rights to younger children in schools, youth organizations and to the general public.

Decorate a public access, walkway, garden, school hallway with posters and other visuals depicting the human rights contained in the Universal Declaration of Human Rights.

Create a human rights award to honor national human rights heroes/defenders.

Designate a human rights space (bulletin board, meeting hall, public garden) in your neighborhood, school, village to illustrate or share the experience of human rights.

Use local festivals and events (multicultural, arts, film, music) to promote human rights and human rights education.

Write and publish a blog or newspaper article on a human rights theme or issue.

Start a Human Rights Club in your school or community.

Start a petition to have human rights education taught in schools and send this to the Ministry of Education or local government authority.

If you see violations and abuses of human rights in your school, workplace or community, contact an individual (teacher or supervisor) or an organization (trade union, local NGO) for help.

Commemorate Human Rights Day (Dec. 10), International Women's Day (Mar. 8) or another significant day with a special event.

Join a local or community organization to work on human rights issues.

Organize art and writing competitions on human rights in your school.

Organize conferences, debates, lectures, dialogues, seminars on human rights.

LEARN!

ORGANIZE!

CREATE!

EACH OF US CAN MAKE A DIFFERENCE.





WHO WE ARE

“ Education is the most powerful weapon which you can use to change the world ” Nelson Mandela



It is time to arm ourselves with human rights education that underscores we are indeed born equal in rights and in dignity, as we strive to fulfill a shared commitment to promote human rights for all.

In commemoration of the fifth anniversary of the United Nations Declaration on Human Rights Education and Training, the following organizations have created this exhibition to raise awareness of the vital role of human rights education in the promotion of dignity, equality and peace, and in the prevention of human rights violations and abuses.



This exhibition is co-organized by:



Soka Gakkai International

Soka Gakkai International (SGI) – a community-based Buddhist organization that promotes peace, culture and education centered on respect for the dignity of life. SGI members uphold the humanistic philosophy of Mahayana Buddhism in 192 countries and territories. SGI collaborates with other civil society organizations and intergovernmental agencies in the fields of human rights education, nuclear disarmament, gender equality, sustainable development and humanitarian relief. For more info: www.sgi.org



HRE2020 Global Coalition for Human Rights Education

HRE 2020 – a global civil society coalition aimed to support and strengthen the monitoring and implementation of international human rights education commitments, as enshrined in the UN Declaration on Human Rights Education and Training and the World Programme for Human Rights Education. Working with civil society, governments and international organizations, HRE 2020 promotes human rights education through advocacy, capacity building and resource development. For more info: www.hre2020.org



NGO WORKING GROUP ON HUMAN RIGHTS EDUCATION AND LEARNING

NGO Working Group on Human Rights Education and Learning – a working group of the NGO Committee on Human Rights in Geneva, Switzerland. It aims to ensure NGO participation in the processes of global policy making on human rights education in relation to UN institutions, principally the UN Human Rights Council, through networking, information sharing, coordination and advocating for human rights education. For more info: ngowg@relgysu.wordpress.com



The **Platform for Human Rights Education and Training** is an informal cross-regional governmental grouping in support of human rights education and training. It is comprised of the following UN member states: Brazil, Costa Rica, Italy, Morocco, Philippines, Senegal, Slovenia, Switzerland and Thailand.



With thanks to:



Human rights education is central to the mandate of the **Office of the United Nations High Commissioner for Human Rights** to promote and protect the effective enjoyment by all of human rights. Through its headquarters and field presences, the High Commissioner implements related programmes and provides assistance to governments, institutions and civil society. For more info: www.ohchr.org and www.standup4humanrights.org



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