HUMAN RIGHTS

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ARTICLE 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23

I) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

II) Everyone, without any discrimination, has the right to equal pay for equal work.

III) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

IV) Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25

I) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

II) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26

I) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

II) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

III) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27

I) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

II) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29

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

II) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

III) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

DOCUMENT A-3

HUMAN RIGHTS

CONVENTION ON THE RIGHTS OF THE CHILD

SUMMARY

Preamble - The preamble recalls the basic principles of the United Nations and specific provisions of certain relevant human rights treaties and proclamations. It reaffirms the fact that children, because of their vulnerability, need special care and protection, and it places special emphasis on the primary caring and protective responsibility of the family. It also reaffirms the need for legal and other protection of the child before and after birth, the importance of respect for the cultural values of the child's community, and the vital role of international cooperation in securing children's rights.

ARTICLE 1

Definition of a Child - A child is anyone under the age of 18, unless a country's law sets a younger age limit.

ARTICLE 2

Non–Discrimination - The Convention applies to all children, no matter what their cultural, religious, or ethnic background. The Government is responsible for protecting children from any discrimination.

ARTICLE 3

Best Interests of the Child - Anyone taking care of a child should have his or her best interests in mind. If parents or other guardians cannot care for a child, the government should provide care for him or her.

ARTICLE 4

Implementing these Rights - It is the responsibility of the Government to make sure that all children have all of the rights in this Convention.

ARTICLE 5

Parents and Children - The government should respect the rights of families to raise their children as they grow up.

ARTICLE 6

Survival and Development - Every child has the right to live. Governments should make sure that children survive and grow up healthily.

ARTICLE 7

Name and Nationality - All children have the right to have a name when they are born. They also have the right to a nationality. When possible, children have the right to know and be raised by their parents.

ARTICLE 8

Identity - The Government should respect a child's rights to a name, nationality, and family.

ARTICLE 9

Separation from Parents - Children have a right to live with their parents, unless it is not safe for them. Children whose parents have separated have the right to stay in contact with both parents, unless this might hurt the child.

ARTICLE 10

Family Contact - If families live in different countries, they should be allowed to move between these countries so that parents and children can stay in contact or reunite as a family.

ARTICLE 11

Illegal Transfer - The government should prevent children being illegally taken from their own country. When they are, the government should do whatever it can to bring them back home.

ARTICLE 12

A Child's Opinion - Children have the right to say what they think should happen, when adults are making decisions that affect them, and to have their opinions taken into account.

ARTICLE 13

Freedom to Express - Children have the right to get and to share information, as long as the information is not damaging to them or to others.

ARTICLE 14

Freedom to Think and Believe - Children have the right to think and believe what they want and to practice their religion, as long as they are not stopping other people from enjoying their rights. Parents should guide their children on these matters.

ARTICLE 15

Freedom to Join and Assemble - Children have the right to meet together and to join groups and organizations, as long as this does not stop other people from enjoying their rights.

HUMAN RIGHTS

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ARTICLE 16 — **Privacy -** Children have a right to privacy. The law should protect them from attacks against their way of life, their good name, their families and their homes.

ARTICLE 17 — **Access to Information -** Children have the right to reliable information from the mass media. Television, radio, and newspapers should provide information that children can understand, and should not promote materials that could harm children.

ARTICLE 18 — **Parents' Responsibility -** Both parents share responsibility for bringing up their children, and should always consider what is best for each child. Governments should help parents by providing services to support them, especially if both parents work.

ARTICLE 19 — **Protection from Abuse, Neglect and Violence -** Governments should ensure that children are properly cared for, and protect them from violence, abuse and neglect by their parents, or anyone else who looks after them.

ARTICLE 20 — **Protection for Children without Families -** Children who cannot be looked after by their own family must be looked after properly, by people who respect their religion, culture and language.

ARTICLE 21 — **Adoption -** When children are adopted the first concern must be what is best for them. The same rules should apply whether the children are adopted in the country where they were born, or if they are taken to live in another country.

ARTICLE 22 — **Refugee Children -** Children who come into a country as refugees should have the same rights as children born in that country.

ARTICLE 23 — **Disabled Children -** Children who have any kind of disability should have special care and support, so that they can lead full and independent lives.

ARTICLE 24 — **Health and Health Services -** Children have the right to good quality health care and to clean water, nutritious food and a clean environment, so that they will stay healthy. Rich countries should help poorer countries achieve this.

ARTICLE 25 — **Regular Evaluation and Placement -** Children who are looked after by their local authority, rather than their parents, should have their situation reviewed regularly.

ARTICLE 26 — **Social Security and Assistance -** The Government should provide extra money for the children of families in need.

ARTICLE 27 — **Standard of Living -** Children have a right to a standard of living that is good enough to meet their physical and mental needs. The Government should help families who cannot afford to provide this.

ARTICLE 28 — **Education -** Children have a right to an education. Discipline in schools should respect children's human dignity. Primary education should be free. Wealthy countries should help poorer countries achieve this.

ARTICLE 29 — **Goals of Education -** Education should develop each child's personality and talents to the fullest. It should encourage children to respect their parents, and their own and other cultures.

ARTICLE 30 — **Children of Minorities of Indigenous People -** Children have a right to learn and use the language and customs of their families, whether these are shared by the majority of people in the country or not.

ARTICLE 31 — **Leisure, Recreation and Cultural Activities -** All children have a right to relax and play, and to join in a wide range of activities.

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ARTICLE 32	**Child Labor** - The Government should protect children from work that is dangerous, or might harm their health or their education.
ARTICLE 33	**Drug Abuse** - The Government should provide ways of protecting children from dangerous drugs.
ARTICLE 34	**Sexual Exploitation** - The Government should protect children from sexual abuse.
ARTICLE 35	**Sale, Trafficking and Abduction** - The Government should make sure that children are not abducted or sold.
ARTICLE 36	**Other Forms of Exploitation** - Children should be protected from any activities that could harm their development.
ARTICLE 37	**Torture and Deprivation of Liberty** - Children who break the law should not be treated cruelly. They should not be put in prison with adults and should be able to keep in contact with their families.
ARTICLE 38	**Armed Conflicts** - Governments should not allow children under 15 to join the army. Children in war zones should receive special protection.
ARTICLE 39	**Rehabilitative Care** - Children who have been neglected or abused should receive special help to restore their self-respect.
ARTICLE 40	**Administration of Juvenile Justice** - Children who are accused of breaking the law should receive legal help. Prison sentences for children should only be used for the most serious offences.
ARTICLE 41	**Respect for the Highest Standards** - If the laws of a particular country protect children better than the articles of the Convention, then those laws should stay.
ARTICLE 42 - 54	**Publicizing and Implementing the CRC** - The government should make the Convention known to all parents and children. Governments must elect a Committee on the Rights of the Child composed of 10 experts, which considers reports submitted by parties to the Convention two years after ratification and every five years thereafter. These reports are to be made available to the general public. The Committee may propose that special studies be undertaken on specific issues relating to the rights of the child, and makes its evaluations known to the government concerned as well as to the United Nations General Assembly. To foster implementation of the Convention and encourage international cooperation, bodies such as the International Labour Organization (ILO), the World Health Organization (WHO), the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations Children's Fund (UNICEF) are encouraged to advise the Committee and permitted to attend its meetings. They can submit pertinent information to the Committee and be asked to advise on the optimal implementation of the Convention, together with other bodies recognized as competent – including other United Nations bodies and NGOs which have consultative status with the United Nations.

DOCUMENT A-4

U.S. BILL of RIGHTS

Articles in Addition to, and Amendment of, the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the Several States pursuant to the Fifth Article of the Original Constitution:

ARTICLE 1 Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government.

ARTICLE 2 A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

ARTICLE 3 No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

ARTICLE 4 The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE 5 No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

ARTICLE 6 In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

ARTICLE 7 In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

ARTICLE 8 Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE 9 The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

ARTICLE 10 The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or the people.

APPENDIX B

HANDOUTS 1 - 13

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HUMAN RIGHTS

HANDOUT B-1

Rights of the Ogoni People of Nigeria

BACKGOUND

This case is compiled from excerpts of a legal petition submitted to the African Commission on Human and People's Rights in 1996 against the government of Nigeria for violations of the Ogoni peoples' rights associated with the oil industry. The petition was written and filed by the Social and Economic Rights Action Center (SERAC), based in Nigeria, and the Center for Economic and Social Rights (CESR), based in New York City.

READING

Nigeria has an estimated population of 88.5 million, comprising several hundred ethnic groups. One such group, the Ogoni, numbering approximately 500,000, is situated in the Niger Delta, in the Southeastern part of the country. Predominantly farmers and fisher folk, their livelihood and welfare is intricately bound to the health of surrounding rivers, streams and soil. Over the past two decades, the environment and welfare of Ogoni communities have been seriously damaged by irresponsible oil development.

The soil and waterways in Ogoniland have been widely polluted by chronic oil spills and unlined toxic waste pits. From 1976 to 1991, 2,976 oil spills were reported in the Niger Delta, almost an average of four per week. Pipelines have been laid with no regard for local communities, passing above ground through villages and crisscrossing lands once used for growing food. Toxic wastes created by oil production have simply been dumped into unlined pits from which they regularly seep into nearby land and streams. Oil companies have also contaminated the air near communities through excessive gas-flaring. This flaring has destroyed wildlife and plant life in the surrounding areas and the resulting acidic rain has further contaminated waterways and soil. Some of these flares are placed as close as a hundred meters from Ogoni homes.

The water, soil and air contamination caused by oil production has endangered the life of plants, fish, crops and the local population. Communities report a range of illnesses associated with the pollution, including gastrointestinal problems, skin diseases, cancers and respiratory ailments. Contamination has also caused the death of most aquatic organisms and rendered much of the agricultural land infertile. Accordingly, communities that have long relied on fishing and farming have been deprived of their principal food sources.

The Nigerian government has contributed to these problems by failing to monitor or regulate oil companies. The government has neither required the oil companies nor its own agencies to produce basic health and environmental impact studies regarding hazardous operations and materials relating to oil production.

The government has also kept the Ogoni communities uninformed about the dangers created by oil activities and uninvolved in the decisions regarding the development of Ogoniland. The Nigerian government makes no requirement of the oil companies to dialogue with communities before beginning operations, even if the operations pose direct threats to community or individual lands. The government has ignored the concerns of Ogoni communities regarding oil development, and has responded to protests with massive violence and executions of Ogoni leaders.

Source: Petition to the African Commission on Human and Peoples' Rights. *Submitted by the Social and Economic Rights Action Center (SERAC), Nigeria and the Center for Economic and Social Rights, New York. March 1996. http://cesr.org/taxonomy/term/84*

HUMAN RIGHTS

HANDOUT B-2

Put Yourself in Pine Ridge or La Paz

READING

Poverty afflicts billions of people spread throughout every country in the world including the richest country in the western hemisphere, the United States, and one of the poorest, Bolivia. Though benchmarks defining poverty vary in each country as a result of different costs of living, the effects of poverty are the same regardless of geographical boundaries. Without proper access to food, clothing, social services, decent education, and the resources to shape decisions impacting their lives, people living in poverty do not enjoy the full realization of their human rights. The following paragraphs provide a statistical glimpse into life in Bolivia's largest city, La Paz, and on the Pine Ridge Reservation in South Dakota.

The average child born in La Paz faces a constant struggle for subsistence. More than six out of every ten children in Bolivia is born into poverty and nearly four out of every ten is born into extreme poverty (UNDP). This condition inhibits the realization of a host of other human rights, especially health and education. Roughly fifteen percent of the male population over fifteen years of age is illiterate. Twenty percent of females in the same age group are illiterate. People in many sections of La Paz, especially the surrounding slum of El Alto, lack clean water and must boil all their drinking water. Many more simply do not have running water. With unsanitary living conditions and limited or no access to health care, today the average Bolivian can expect to live sixty-four years, a full eleven years less than the average resident of the United States (World Bank).

Life is similarly difficult for millions of U.S. residents, especially those born on the Pine Ridge Reservation in rural South Dakota. In 2002 the U.S. Census Bureau reported that 35.8 million Americans, 12.5 percent of the population, fell below the official poverty threshold (NY Times). That percentage is significantly higher for people of color. Nearly a quarter of all African Americans and twenty-two percent of Hispanics live in poverty (Census). In the United States, there are more than 45 million people without health insurance and 20% of the population is functionally illiterate. Among the Sioux Indians of the Pine Ridge Reservation where sixty-nine percent of the population lives below the poverty line, less than three out of every ten people have a job, and the median per capita yearly income was $2600-roughly five times below the national average. Only twenty-three percent of children on the Pine Ridge Reservation will ever graduate from high school. One percent will go on to graduate from college. A child born today on the Pine Ridge reservation can expect to live forty-eight years, twenty-seven years less than the average American and sixteen years less than the average Bolivian (PBS).

No matter where one lives, one need not look far to witness the grinding affects of poverty. Wherever people suffer through a standard of living inadequate to guarantee their health and well being, the promise of universal human rights goes unfulfilled. Have you faced conditions of poverty in your own life? Have you been unable to go see a doctor or buy medicine because you couldn't afford it? Has your family struggled to pay the rent? What are the conditions of poverty in your community? What can you do to help fight poverty in your community and around the world?

Sources:
Knowlton, Brian. More Americans are Living in Poverty, Census Bureau Says. *New York Times. 2004.*
Rogerson, Hank and Jilann Spitzmiller. Homeland. *PBS. www.itvs.org/homeland*
U.S. Census Bureau. Poverty: 2002 Highlights. *U.S. Census Bureau. 2003.*
United Nations Development Program. Country Profile: Bolivia. *UNDP. 2004.*
The World Bank Group. Bolivia Data Profile. *WB. 2004.*

Housing Violations in Rio de Janeiro

BACKGOUND

This case study is an exerpt from the report "Housing Rights in Brazil: Gross Inequalities and Inconsistencies" published by the Centre on Housing Rights (COHRE) and Evictions in 2003.

READING

Rio de Janeiro is located in the southeast region of Brazil and had a population of 14,367,083 in 2000. The racial demographics of Rio de Janeiro indicate a population of 54.5 percent White, 45.1 percent Afro-Brazilian and 0.2 percent indigenous. Some 1.5 million of Rio's 5.5 million people live in slums, in sub-standard tenement buildings or extensions to existing buildings without infrastructure such as water, sewage removal and electricity. Ten thousand families live in high-risk conditions.

Approximately one third of the residents of the City of Rio de Janeiro live in favelas, many of which line the hills around the city center. [Favelas are shanty towns or slums made up mostly of resident-constructed homes.] Many of the favelas are in precipitous locations prone to natural disasters such as landslides. In the past, several neighborhoods have been destroyed by such natural disasters. While the Government of Brazil has taken some steps towards the prevention of such events, much more needs to be done in order to fully ensure the safety and habitability of the favelas surrounding Rio de Janeiro.

Case Study No. 4: Morar Feliz Housing Project
(developed by the Government of Rio de Janeiro)

The Morar Feliz ("Feel Happy") Housing Project was initiated in 1999. It is managed by the State Housing Company (CEHAB) and involves the construction of four thousand housing units, funded in part with federal resources from the program "Habitar Brazil." The land where the project is being undertaken is owned by the State of Rio de Janeiro. The houses are located over 6 km from the nearest regional centre and 60 km from downtown Rio de Janeiro. Access to public transportation, educational and health services, as well as leisure and recreational activities, is severely limited.

According to the terms of the project, the houses are to be used to shelter those currently living in at-risk areas. As mentioned above, however, the site of the development is far too distant from the city centre, employment opportunities and urban services. The Project is being developed in two phases. The first phase, Sepetiba I, consists of 2,000 housing units already constructed and occupied. The residents of these houses have not been granted adequate security of tenure, as they are simply recognised as "occupants." [The right to security of tenure means that all people in any living arrangement have the right to a degree of security against forced eviction, harassment, or other threats.] The second phase, known as Sepetiba II, currently consists of 700 unfinished housing units. The land on which Sepetiba II is being constructed remains unregularised. Presently, the State budget has insufficient funds for completion of the project.

The Project is being undertaken with similar methods to those used during the 1960s and 1970s. Then, large agglomerations of low-quality housing were constructed along the peripheries of cities, thereby segregating the residents and excluding them from the social services enjoyed by the rest of urban society.

The housing units have been allotted partly on the basis of personal or political favouritism by a previous Government of Rio de Janeiro. In early 2002, many of the persons so favoured occupied the unfinished housing, fearing that a subsequent State Government would reassign the housing.

In July 2002, these residents agreed to temporarily vacate the housing so as to allow the construction to be completed. Approximately 300 of these residents are now homeless – living under plastic sheeting in an area near Sepetiba II.

COHRE visited the Project on 5 July 2002 and found the former residents living in terrible conditions. Ms. Noemia Ferreira da Silva, a 65-year-old former resident of Sepetiba II, is currently homeless while awaiting the completion of the Project. She is caring for a mentally disabled daughter while she waits. She is presently living under plastic sheeting with no water or sewage removal. The lack of accessible transportation has complicated her situation.

EDUCATE

Source: Housing Rights in Brazil: Gross Inequalities & Inconsistencies. *Centre on Housing Rights & Evictions. 2003. www.cohre.org/download/brazilreport.pdf*

HUMAN RIGHTS HANDOUT B-4

Homelessness In America

READING

In a given year, over 3 million men, women and children in the United States are homeless and even more are at risk of becoming homeless. In January 2001, a report by the Department of Housing and Urban Development (HUD) found that 4.9 million low-income American households had worst case housing needs, paying more than 50% of their income on rent, while HUD estimates that families should pay no more than 30%.

Structural factors exist in society that push people into poverty and homelessness. They include a lack of affordable housing, a lack of employment opportunities, low wages, and cuts in public services and income assistance. Given these conditions, a missed paycheck, a health crisis, or an unpaid bill pushes families in poverty over the edge into homelessness.

Lack of Affordable Housing: Today, fewer than 30% of those eligible for low-income housing receive it. According to HUD's January 2001 report, the number of units affordable to low-income households dropped by 1.14 million between 1997 and 1999.

Lagging Incomes: Incomes for the poorest Americans have not kept pace with rising housing costs. Millions of workers are shut out of the private housing market. The report by the U.S. Conference of Mayors found that in every state in the US, the minimum wage was not enough for families to afford a one-or two-bedroom apartment using 30% of their income, which is the federal definition of affordable housing.

Slashed Services and Government Assistance: At the same time earned income for the poor was decreasing, assistance programs were severely cut.

- Over 40% of homeless persons are eligible for disability benefits, but only 11% actually receive them.
- Most are eligible for food stamps, but only 37% receive them.
- Most families are eligible for welfare benefits, but only 52% receive them.
- Some 12% of children are denied access to school, despite federal law.

Lack of affordable healthcare, domestic violence, mental illness and addiction disorders also contribute to homelessness.

According to the 27 cities surveyed by the U.S. Conference of Mayors, the homeless population can be classified by the following demographic information:

- 41% are single men.
- 14% are single women.
- 5% are unaccompanied children.
- 40% are families with children.
- 67% are single parent families.
- 23% are mentally disabled.
- 10% are veterans.
- 30% are drug or alcohol dependent.
- 50% are African-American
- 35% are White
- 12% are Hispanic
- 2% are Native American
- 1% are Asian

Opinion polls show that the majority of Americans support solutions to end homelessness. To achieve this goal, we must work together to advocate for changes in policies to increase the availability of affordable housing and end poverty.

Sources:
Overview: Homelessness and Poverty in America, *National Law Center on Homelessness & Poverty. www.nlchp.org/fa%hapia/*
Fact Sheet: Why are People Homeless?, *National Coalition for the Homeless, September 2005, www.nationalhomeless.org/publications/facts/Why.pdf*

Apartheid in South Africa

READING

Apartheid was a system of racial segregation that existed in South Africa from the early 1900s to the early 1990s. The system of Apartheid prevented non-white people in South Africa from voting, restricted them from their homelands forcing them to live on poor-quality land, and segregated them into substandard systems of education, medical care and other public services.

The term apartheid (from the Afrikaans word for "apartness") was coined in the 1930s and used as a political slogan of the National Party in South Africa in the early 1940s. But the policies of segregation and discrimination extend back to the beginning of White settlement in South Africa in 1652. After the primarily Afrikaner Nationalists came to power in 1948, the social custom of apartheid was systematized under law.

The implementation of the policy, later referred to as "separate development" was made possible by the Population Registration Act of 1950, which put all South Africans into three racial categories: Bantu (Black African), White, or Coloured (of mixed race). A fourth category, Asian (Indians and Pakistanis), was added later. The system of apartheid was enforced by a series of laws passed in the 1950s: the Group Areas Act of 1950 assigned races to different residential and business sections in urban areas, and the Land Acts of 1954 and 1955 restricted non-White residence to specific areas. These laws further restricted the already limited right of Black Africans to own land, entrenching the White minority's control of over 80 percent of South African land. In addition, other laws prohibited most social contacts between the races; enforced the segregation of public facilities and the separation of educational standards; created race-specific job categories; restricted the powers of nonwhite unions; and curbed nonwhite participation in government.

The Bantu Authorities Act of 1951 and the Promotion of Bantu Self-Government Act of 1959 furthered these divisions between the races by creating ten African "homelands" administered by what were supposed to be reestablished "tribal" organizations. The Bantu Homelands Citizenship Act of 1970 made every Black South African a citizen of one of the homelands, effectively excluding Blacks from South African politics. Most of the homelands, lacking natural resources, were not economically viable and, being both small and fragmented, lacked the autonomy of independent states.

Though the implementation and enforcement of apartheid was accompanied by tremendous suppression of opposition, continual resistance to apartheid existed within South Africa. A number of Black political groups, often supported by sympathetic Whites, opposed apartheid using a variety of tactics, including strikes, demonstrations, and sabotage - strategies that often met with severe reprisals by the government. Apartheid was also denounced by the international community: in 1961 South Africa was forced to withdraw from the British Commonwealth by member states who were critical of the apartheid system, and in 1985 the governments of the United States and Great Britain imposed selective economic sanctions on South Africa in protest of its racial policy.

As anti-apartheid pressure mounted inside and outside South Africa, the South African government, led by President F. W. de Klerk, began to dismantle the apartheid system in the early 1990s. The year 1990 brought a National Party government dedicated to reform and also saw the legalization of formerly banned Black congresses and the release of imprisoned Black leaders. In 1994 the country's constitution was rewritten and free general elections were held for the first time in its history, and with Nelson Mandela's election as South Africa's first Black president, the last vestiges of the apartheid system were finally outlawed.

Source: Robinson, Alonford James. "Apartheid." Africana: The Encyclopedia of the African and African American Experience. *Eds. Appiah and Louis. Perseus: New York. 1999.*

EDUCATE

HUMAN RIGHTS

HANDOUT B-6

The Rights of People with Disabilities in the US

READING

Historically in the United States, people with disabilities faced discrimination, mistreatment and a lack of understanding from the broader population. In the late 1800s, large institutions were created for people who were blind, deaf, and had mental or physical disabilities where they were sent for treatment, education and sometimes to live their whole lives. Much of society believed that disabilities were something to be ashamed of and that people with disabilities were incapable of learning and taking care of themselves. In general, people with disabilities were segregated from most of society, denied opportunities to work, to receive an education, and to live where they wanted. This treatment towards people with disabilities continued for many decades.

In the mid-1900s, it was people with disabilities themselves who began to demand equal access and fair treatment. By the 1960s, a movement had formed lead by people with disabilities that was similar to the civil rights and women's rights movements of that period. People with disabilities protested their exclusion from society and demanded more appropriate services from the government to help promote their independence. They fought for equal access to basic services and opportunities in employment, transportation, housing and education.

Helen Keller was an important figure within these movements. Born in 1880 in Northwest Alabama, Helen became ill with an unknown fever when she was nineteen months old and was left permanently blind and deaf. At the age of six, Helen's parents hired Anne Sullivan to be Helen's teacher. Over the years, Anne was able to teach Helen to speak through signing, to read with raised letters and Braille, and to write with ordinary and Braille typewriters. In 1900, Helen entered Radcliffe College and became the first deaf-blind person to enroll at a university. While at Radcliffe, Helen wrote and published her first book, "The Story of My Life." In 1904 Helen graduated and became the first deaf-blind person to earn a Bachelor of Arts degree. In the coming years, Helen continued to publish essays and books and toured in the U.S. and internationally speaking about her experiences and her political beliefs. The American Foundation for the Blind, founded by Helen Keller and Anne Sullivan, raised money and campaigned against the poor living and working conditions of blind people, who were typically not educated and lived in asylums.

Thanks to the efforts of these and other individuals and organizations led by people with disabilities, the Individuals with Disabilities Education Act was passed in 1975 requiring that children with disabilities have access to free and appropriate education wherever possible in regular classrooms. Under this law, learners are entitled to support services and devices (such as assistive listening systems, Braille textbooks, talking computers and speech synthesizers) as needed to facilitate their learning in classrooms alongside non-disabled learners. In 1988, the Fair Housing Act Amendment was passed prohibiting discrimination against people with disabilities in housing. In 1990, the Americans with Disabilities Act was passed, prohibiting discrimination against people with disabilities in employment, public accommodation and transportation. Increasingly, people with disabilities are able to live on their own and control the services that affect their lives. But discrimination still exists in our society and we must all work to end it.

Sources:
Royal National Institute for the Blind. The life of Helen Keller.
www.rnib.org.uk/xpedio/groups/public/documents/publicwebsite/public_keller.hcsp
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Information on Refugees and Immigrants

READING

The reasons why people leave their home to come to a new country are often complicated and shaped by many different factors, including:

- To flee violence, war, or political persecution:
- To seek economic security or survival; and
- To join with family members.

Refugees are often displaced from their homes due to war, ethnic conflict, the ruling government, because of their political or religious beliefs, or because of their race. Over 19 million refugees exist in the world today. Every year, men, women and children come to America seeking asylum or refugee status from political and social persecution. The United States has the responsibility under international law to 1) allow asylum seekers access to a fair determination system (an application process, hearing or trial), and 2) not return people to a country where they have a well-founded fear of persecution based on their race, religion, political opinion, membership in a social group, or nationality.

In reality, however, many refugees are not granted asylum, even when there is strong evidence of former or possible persecution against themselves, their families or members of similar groups. 99.5 percent of refugees are not resettled. They wait in their host countries to find a new home. While asylum seekers await trial, they are held in detention centers and when the detention centers are full they are housed in prisons. They often face language and cultural barriers. If they are granted asylum they face cultural and economic barriers in their new country because they often start with nothing.

Immigrants often come to settle in new countries because of economics. Many immigrants are forced to flee their home countries because of economic crises associated with poverty, a lack of job opportunities, and a loss of government services and infrastructure. For example, as a result of globalization, many small farmers in developing countries cannot compete with multinational agribusiness companies and can no longer survive on their land and therefore immigrate to find new ways to survive. Many immigrants are also forced to flee because of the economic consequences associated with war, conflict and natural disaster. Others leave their homes to look for better opportunities in new countries.

DEFINITIONS

Economic migrant: Someone who has left her or his home to look for better work and a higher standard of living in another place.
Immigrant: Someone who has entered a new country to settle.
Asylum seeker: Someone who has fled from her or his country and is seeking refugee status in another country.
Refugee: Someone who has left her or his country or is unable to return to her or his country because of a well founded fear of persecution for reasons of race, religion, nationality, membership of particular social group or political opinion.
Asylee: A person who has been granted political asylum.
Expedited Removal: In the United States, the Immigration Act in 1996 created this process by which asylum seekers defend themselves from being returned to their countries.
Political asylum: Legal status given to a refugee or asylee as determined by a judge.

Sources:
2004 Global Refugee Trends, *UN High Commissioner for Refugees, 2005, www.unhcr.org/cgi-bin/texis/vtx/statistics*
Study Guide: Refugees, *Human Rights Education Associates, www.hrea.org/learn/guides/refugees.html*
Learn About Immigrants Rights, *American Friends Service Committee, www.afsc.org/immigrants-rights/learn/roots.htm*

HUMAN RIGHTS

HANDOUT B-8

Asylum Seekers Simulation

DIRECTIONS

Outlined below are the roles and scenarios that can be used in a simulation of a refugee seeking asylum. The refugees can speak with the interpreters in an area where the others cannot overhear, since they will need to speak in English to each other. During the actual simulation if the refugee has found the interpreter has misspoken they will not be allowed to interrupt or correct them since they are speaking in English, a language the refugee is not able to understand.

JUDGE

Task: To hear the case presented by the refugee and their lawyer. You can ask questions of clarification if there is anything you don't understand, and you can ask questions that may provide information that will help the jury decide the case. Keep in mind that the jury is not allowed to ask questions.

Sample questions:

- Why are you seeking resettlement in this country?
- Why did you leave your country?
- Do you have proof of your story?
- Do you have relatives here?
- Do you have relatives elsewhere?

LAWYER

Task: To present information on behalf of your client who is seeking refugee status in this country. Your goal is to get the jury to accept your client as a permanent asylee.

REFUGEE #1

Story: You have left your country because numerous death threats have been made against you. Your car was set on fire and your house was broken into five times. You were kidnapped, but released after 10 hours. You believe you are being persecuted because you speak out on behalf of the rights of women in your country. Your mission in life is to improve the lives of women who are not allowed to get an education, work, or be seen outside the house without a male escort.

REFUGEE #2

Story: You have left your country because a rebel group has been practicing ethnic cleansing. The two villages nearest you have been wiped out; hundreds of people were raped, murdered, and captured. When you received word of this you fled with your wife and two children. You have no family anywhere but in your homeland. You do not speak the language of the country you are in. You do have an interpreter and they will translate for you. (You can talk to the interpreter in English quietly so no one else can hear, requiring the interpreter to speak on your behalf.)

REFUGEE #3

Story: You have left your country because you are a 12 year-old female whose village practices female genital cutting. You are adamantly opposed to the practice, although it is a part of your culture. Your mother and an uncle have helped you escape from your village. From there a network of individuals has helped you get here today. You have family living in this country. You do not speak the language of the country you are in. You do have an interpreter and they will translate for you. (You can talk to the interpreter in English quietly so no one else can hear, requiring the interpreter to speak on your behalf.)

JURY

Task: Your job is to decide who is granted asylum and who must return to their native country.

INTERPRETER

Task: Your job is to interpret on behalf of the refugee. You can speak to the refugee in English in a low volume so that others can't over hear, requiring you to represent their story.

HUMAN RIGHTS

Refugee Case Study #1

TITLE

My Life Journey as a Refugee

BACKGROUND

As a Somali refugee, Abdul Sheikh is able to reflect on a childhood full of tragedy and life-threatening experiences. Having found asylum within the United States, Abdul feels it is important to share his life experiences with others:

THE STORY

I was born in 1984 in Somalia, a land of great beauty and promise that attracted tourists from around the world, who came to enjoy the friendly people and peaceful country. Now, however, Somalia is overwhelmed by famine, war, and violence, leaving no person unaffected.

When I was seven years old, my father and mother divorced. As a result, my three siblings and I lived with my father, while two of my other siblings lived with my mother. I have not seen them in over 10 years, and have no knowledge as to their whereabouts or if they are still alive. My father, a religious leader in Mogadishu, the capital, was shot and killed during the civil war (1992), due to his association with a specific tribe. My father was a great man who loved his children - I miss him dearly.

After his death, I lived with my father's immediate family for a few years, and then moved with some of my friends to Ague, a small rural town outside Mogadishu. Here, my friends and I lived a "dark life," a term in Somalia usually associated with a life of a nomad. Due to the tribal warfare that had overtaken the country at the time, I was afraid that a rival tribe would try to kill me, like my father. Therefore, it was essential that I keep on the move, constantly running away from people who I thought would do me harm. Everyday I prayed that my life would change for the better, and one day soon it did. My friends and I fled across the Somalia/Kenya border into the town of Mandera, Kenya. Thanks to the generosity of the United Nations High Commissioner for Refugees, we were provided with food and assistance in Mandera for two and a half years. Several months later, we moved to the Eastleigh section of the Kenyan capital of Nairobi. Shortly after our arrival in Nairobi, the friends that I was traveling with were subsequently reunited with their family in the United States, while I on the other hand, had become desperate and homeless, scavenging for food to survive.

Fortunately, while I was in Mandera, I was befriended by a gentle old man from Kenya who helped me significantly. People called him "Mzee," and though I do not know his formal name I will always remember his generosity. He provided me with food, shelter, clothing, and hope. He enrolled me in a school that was operated by a Canadian and American church, and always encouraged me to study hard. He pushed me to get an education and not to waste time doing things that would distract me from my studies. I studied English at the school until November of 2000. Shortly thereafter, the refugee coordinator at the U.S. Embassy in Kenya, along with two other U.S. citizens helped me move to the United States in December of 2000. Because I was an unaccompanied minor and had no immediate family members, I was granted asylum by the United States Government. I will never forget their compassion and help. Living in the United States is very different than Somalia. I currently live in Virginia, and enjoy the everyday freedom, free public education, abundance of food, religious toleration, and security that the United States provides.

I recently graduated from high school and have begun to pursue a degree in international studies and political science. With my education, I intend to make a difference in the lives of those less fortunate than me. Although I will never forget the hardships I once faced as a refugee, I also feel that it is essential that I return to Somalia, my homeland. Ultimately, I believe that it is important to reach out and provide support to others who have had similar life experiences and to share my story so that Americans will become aware of the persecution and injustices that I and other refugees have experienced.

Source: United Nations High Commissioner for Refugees (UNHCR) www.unhcr.ch

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HUMAN RIGHTS

HANDOUT B-9b

Refugee Case Study #2

TITLE

Michael's Story

BACKGROUND

Each year the United Nations High Commission for Refugees (UNHCR) helps resettle thousands of refugees to the United States, where they are able to start a new life. Refugees who reach the United States via UNHCR's worldwide efforts have shown a well-founded fear of persecution in their homelands. Each refugee's story is unique. Michael, a young refugee from Sudan, recently arrived in New Hampshire. This is his story.

THE STORY

Date: April 14, 2003 - It is quiet in the small, sparsely furnished walk-up apartment off Main Street in Manchester, NH. Michael sits on a low stool, leaning forward slightly, his hands clasped tightly together. Asked to describe his long journey to the United States, he speaks quietly, almost in a whisper at times, and with great care.

Michael was born in 1978, in a small village in the far south of Sudan. He was born in a period of relative peace in Sudan, which has been ravaged by civil war for much of the past 75 years. The war pit the Arab/Muslim majority in Khartoum against the non-Muslim African rebels in the south.

Murder and Mayhem in a Small Village - The oldest son of a vendor in the village's open air market, Michael and his family enjoyed a quiet life until civil war broke out anew in 1983. In 1989, roaming pro-Government Islamic militias called Marahallin raided Michael's town in search of rebels and rebel sympathizers. In a series of home raids, militias killed an uncle and two of Michael's aunts. Later, they returned and murdered his father in the town's market. Michael, his mother and young brother were suddenly without any means of support or protection.

Then the Marahallin came for Michael and the rest of his family. Arriving at his house late at night, the militias took Michael, his mother, and brother away at gunpoint. They were beaten and crammed into buses which drove them to the north. Days later, the militia men forced them from the buses at a roadside where a group of local men waited. It was a slave market and Michael and his mother and brother were separated and sold as slaves to the highest bidder.

Slavery and Freedom - An Arab Muslim from the north 'bought' Michael and he was taken to the man's home in another northern town. He tended goats, cleaned the man's house, watched his children, and was regularly beaten. The man threatened him daily and assured him he was a slave and could kill him at any time, "as he liked." Michael slept outside in the stalls with the animals, and wondered where his mother and brother might be. For food, the man gave him rancid, rotting food, which made him sick for months at a time.

He dreamed of escape, but knew that if he were to try to leave on his own, the man would almost certainly track him down and kill him on the road.

Three years passed. Three years marked by beatings, hunger, illness and infestation. One spring day, Michael's 'master' left the property for three days to visit a neighboring village to buy more livestock, leaving Michael to tend the animals. Michael waited until nightfall of the second night and made his escape under cover of darkness. Staying out of sight of the roads, Michael walked for four days and nights.

With help from some southern men he encountered at a railroad station, Michael made it by train to the capital city of Khartoum where he hoped that he could not be found by the man who enslaved him.

A Catholic Church there protected Michael and took him in for three months. He later recognized a distant relative of his mother's walking outside the church, and ran to greet him. The relative, a second cousin, agreed to take Michael in and protect him. Michael eventually found a part-time job cleaning at Khartoum's Pepsi bottling plant, and was able to live in a house with a group of university students near his age who were also from the south of Sudan.

Michael's life began to regain some degree of normalcy, and he was able to resume his basic education. Then, everything changed for bad.

Arbitrary Arrest and Torture in Khartoum - At 1:00 am one morning, the Sudanese government's notorious Security Forces smashed in the door of Michael's home and arrested everyone they could find in the house. The security forces accused Michael and the two university students in the house of being rebel sympathizers. They accused them of organizing secret meetings, and recruiting young men for the rebel forces in the south.

Michael and his housemates were dragged to a prison in central Khartoum and beaten and tortured for days. None of the group admitted to any contact with or knowledge of the rebels they were accused of supporting. They were strapped down and shocked with bare electric wires. They were tied to iron bars suspended from the ceiling and spun by an electric motor until they lost consciousness.

After three days of this torture, one of the student prisoners died. The policemen halted the 'interrogation' and had Michael and the remaining two students taken to the security forces medical clinic. The police doctor told the officers that the prisoners were too injured to immediately resume the interrogations, and suggested that they should let them recover at the clinic for a week or so before resuming their 'questioning.' The officers agreed, and left one officer behind to guard the prisoners in the clinic.

Sandstorm - It was at this moment that Michael decided that he must escape, or die in the process. To Michael, it was only a question of days or hours before he would die from the police's various forms of physical torture. With his father, uncle and aunts dead, and his mother and young brother enslaved and possibly already dead somewhere in the vastness of Sudan, Michael concluded he "had nothing to lose."

In his second day in the clinic, a security officer escorted Michael to the bathroom, stationing himself just outside the door. At that moment Michael closed the door, a fast-moving sandstorm enshrouded Khartoum, darkening the city with an impenetrable black cloud of swirling sand and dust. The guard outside the bathroom door began to panic and demanded Michael come out. The small ventilation window above Michael was broken out, and he "knew instantly that this was the moment, I felt it." At 21 years of age, tall and alarmingly thin, Michael was able to squeeze through an opening far too small for most men. He did not know how far above the ground the window was and he did not care. It was his last and only chance; he "expected to die, one way or the other."

He fell just ten feet to the ground. Blinded and disoriented in the deafening storm, he ran into the blackness, toward nothing. If he was pursued in the midst of the storm, they were never able to see him. After three hours of running and walking, the storm subsided. Michael found himself in a section of the city he recognized from his time as a student and part-time office cleaner at the PepsiCo bottling plant in the city. He went to the home of the man he worked for, who took him into his family's home immediately.

EDUCATE

Michael was not safe in the city. The security forces would be looking for him and it was likely they would look for him at the bottling plant and at the home of his former boss. Michael's former boss told him he must flee Khartoum, and Sudan, immediately or he would most certainly be captured and summarily killed.

Sanctuary - Thanks to the help and selfless bravery of Michael's boss and his associates, Michael reached a port city in eastern Sudan and boarded a ship bound north for ports in Egypt. After some days, the documents and money Michael was given helped him reach Cairo where he found the Egyptian office of the United Nations High Commissioner for Refugees (UNHCR).

Michael told his story of slaughter, slavery, torture and flight to the UN officials who interviewed him. The United Nations granted Michael refugee protection in Cairo. It helped him begin the exhaustive process of finding a country where he could resettle without fear of arrest or attack.

Like many non-Muslim Sudanese men and boys orphaned by marauding pro-government militias, Michael was put forward for resettlement in the United States. UNHCR staffers introduced Michael to American immigration officials at the United States embassy in Cairo, who interviewed him at length. Michael recalls these interviews with a small smile, as he describes a sympathetic INS agent named Robert who interviewed him and managed his application for refugee status. After his paperwork was complete and fully reviewed, Michael was approved for resettlement to the United States.

America - On November 13, 2002, UNHCR helped Michael board a commercial flight at Cairo's international airport bound for Frankfurt, and then Chicago and, finally, Manchester, NH.

Michael was met upon landing at Manchester's tiny airport by staff members from Lutheran Refugee Services, the local social services agency which works with the U.S. State Department in helping resettle refugees in New Hampshire. Michael was welcomed and brought to his new apartment, which he would share with another recently arrived young refugee, also from Sudan.

At this writing in April 2003, Michael has started his first job at a local New Hampshire packaging plant. A local volunteer donated a used PC for Michael and his roommate, and they are learning to navigate the Internet to reach out online to others from their country, and their southern province.

Michael's greatest wish, he says, is to become strong enough in his English language skills so that he can educate others about his country and the untold tragedy that is playing out there every hour of every day. By the end of the year, he hopes he will be able to make presentations at schools and before local civic groups. "People are sold as goods in my country," he says, staring at the bare wooden floor of his new apartment. "Children are dying, they are being killed. They have no chance. Americans must know this, what is happening there."

Most of all, Michael seeks news and information from his country. He has not seen or heard of his mother or younger brother since they were sold as slaves at the roadside in 1987.

He says they are always in the 'front' of his thoughts. His greatest hope is to find them.

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Source: Dick Wilde, United Nations High Comission for Refugees (UNHCR) www.unhcr.ch/.

HANDOUT B-10

HUMAN RIGHTS

HUMAN RIGHTS & SERVICE-LEARNING

Child Labor

TITLE

SÉLOM S., AGE THIRTEEN

BACKGROUND

Hundreds of children are trafficked annually in Togo, either sent from, received in, or transited through the country. They are recruited on false promises of education, professional training and paid employment; transported within and across national borders under sometimes life-threatening conditions; ordered into hazardous, exploitative labor; subjected to physical and mental abuse by their employers; and, if they escape or are released, denied the protections necessary to reintegrate them into society.

THE STORY

Sélom S.'s mother died in 1988, and his father died in 1994. Three years before his father died, Sélom stopped going to school. He continued living with his two younger brothers and his older brother, a mechanic. One day, an older man asked Sélom if he wanted to go to Nigeria. The man said if he went with him, he would teach him a trade and give him a bicycle, a radio and batteries. He said that if Sélom wanted, he could sell the bicycle and radio and pay for school. Sélom decided to go, but he didn't say anything to his older brother. He knew that if he had asked for permission, his brother would have refused.

The man told Sélom to meet him at Balanka, a village near the Benin border, at night. When he got there, Sélom saw that there were many other boys there as well. The man told all the boys to get into a truck, and they drove to the border of Togo and Benin. At the border, the man ordered the boys to get out of the truck and pass through the bushes, one by one, on foot. Once across the border, the boys got back into the truck and drove for three days. The truck was packed full, and there was not enough food to go around.

When he arrived in Nigeria, Sélom was driven to the village of Awo, near the city of Ibadan. Two hours later, he was brought to a farm and told to go work in the fields. The man who brought him said that if he didn't work hard, he would not be able to eat. He added that he would find Sélom work on many different farms, and that any wages would pay for Sélom's trip to Nigeria.

Sélom worked in Nigeria for eleven months, clearing fields and planting yam shoots into small hillocks. He worked from 5:00 a.m.-6:00 p.m. every day, and slept outside in makeshift huts. Sometimes he was forced to use machetes to cut tree branches. Once he nearly cut his finger off, and his hand was completely swollen after 2 days. When he showed his boss the injury, his boss said, "That's nothing-you are too lazy to work."

After eleven months, Sélom's boss gave him a bicycle and told him to ride it home to Togo. The boss gave him three bowls of gari and 6,000 CFA (USD $9) and told him to share it with five other boys. On the route from Nigeria to Benin, Sélom and the other boys had to bribe soldiers with 100-200 CFA (USD 0.15¢-0.30¢) to let them pass. Sometimes they were stopped by bandits, who demanded 500 CFA (USD 0.75¢) or forced them to sell their radios for a low price. They slept in fields or bushes, and when they got hungry they uprooted raw cassava from the fields.

After four days, Sélom made it back to Togo. Now his brother is looking after him, and sometimes he helps his brother fix cars. He can't afford to go to school. If he finds work in a field somewhere, he takes it.

Source: Togo: Borderline Slavery Child Trafficking in Togo. *Human Rights Watch. 2003.*

HUMAN RIGHTS

HANDOUT B-11

Health Statistics

HEALTH STATUS

- In 2002, 56% of children in the United States were considered to be in excellent health. But only 40% of children in poor families were in excellent health, compared with 60% of children in families that were not poor.
- In 2000, 15% of children were overweight, compared to only 6% in 1980.
- In 2002, 9 million children were diagnosed with asthma. 16% of children in poor families had asthma compared with 11% of children that were not poor.
- In 2003, 79.4% of children ages 19 to 35 months received the recommended series of immunizations, which includes vaccines for diphtheria, tetanus, measles and hepatitis B. In 2003, as in previous years, urban and other areas with large concentrations of families with low-income levels had significantly lower immunization rates, such as 69.2% in Houston, Texas.
- 14 million American children (30%) are hungry or at risk of hunger. Hunger and a lack of adequate nutrition can lead to health and developmental problems.
- In 2002, almost 5 million children between 3 and 17 years of age (8%) had a learning disability. Children who had fair or poor health status were five times more likely to have a learning disability than learners in excellent health (34% compared to 6%).
- 7.1 million children (10%) had no health insurance coverage. 14% of children in families with an income less than $20,000 had no health insurance compared with 3% of children in families with an income of $75,000 or more.

HEALTHCARE IN 2002

- 3.9 million children (5%) in the United States did not have a regular place that they went for health care. Children with no health insurance were 13 times more likely to have no regular place they went for healthcare than children with health insurance.
- 15% of children without health insurance had no contact with a doctor or other health professional in more than 2 years, compared with 3% of children with health insurance.
- Almost 2 million children (2%) did not get medical care that they needed because their families could not afford it. Medical care for 3 million children (4%) was delayed because their families were worried about the cost.
- More than 4 million children aged 2 –17 years (6%) had unmet dental needs because their families could not afford dental care. 16% of uninsured children had unmet dental needs compared with 4% of children with private health insurance.

EDUCATE

Sources:

Summary Health Statistics for U.S. Children: National Health Interview Survey, *2002, Vital and Health Statistics, Series 10, Number 221, March 2004, U.S. Department of Health and Human Services, Center for Disease Control and Prevention, National Center for Health Statistics, www.cdc.gov/nchs/data/series/sr_10/sr10_221.pdf*

America's Children 2004, *Forum on Child and Family Statistics, www.childstats.gov/americaschildren/pdf/ac2004/health.pdf*

Childhood Immunization Rates at Record High Levels, *News Release, July 29, 2004, Center for Disease Control and Protection, US Department of Health and Human Services, www.hhs.gov/news/press/2004pres/20040729.html*

Child Poverty in the US, *Free the Children, www.freethechildren.org/getinvolved/geteducated/childpoverty.htm*

Fessahaye Yohannes, Prisoner of Conscience

THE STORY

Fessahaye Yohannes believes in freedom of expression. In the East African nation of Eritrea, his newspaper and other independent press outlets championed the right to freedom of thought and opinion and provided a forum for critics of the country's increasingly repressive government. The government responded by detaining Fessahaye Yohannes and other leading independent journalists and banning all non-state print media outlets.

Fessahaye Yohannes (pronounced "fess-uh-HIGH yo-HAN-ness"), also known as Joshua, was editor and co-founder of the weekly newspaper Setit, which had at one time the largest circulation of any newspaper in Eritrea. Through its exploration of social issues confronting the country - such as poverty, land and housing concerns, the lack of democracy and justice, and the plight of handicapped war veterans - Setit probed the boundaries of the government's tolerance for alternative viewpoints.

On September 18, 2001, with the world's attention focused on the violent attacks one week earlier in New York and Washington, Eritrean authorities moved swiftly to silence their critics. Police arrested a group of senior officials of the ruling party, whose calls for peaceful political reform had been widely covered by the independent newspapers. The government then shut down all of Eritrea's independent and privately owned newspapers for allegedly "jeopardizing national unity." In the days following, police detained many of the leaders of the independent media.

None of those detained have been taken before a judge, provided legal counsel, or officially charged with an offense. The detained journalists, held now for more than two years, staged a hunger strike in March 2002 to protest their detention. In response, officials transferred the detainees to secret locations. None have been heard from since.

Civil society is severely constrained in Eritrea. The formation of independent non-governmental organizations (NGOs) is generally not permitted. While the Eritrean Constitution allows for multiple political parties, the democratization process ceased with the onset of Eritrea's 1998-2000 war with Ethiopia. The only political party currently permitted is the ruling People's Front for Democracy and Justice, and no date has been set for the formation of other parties. Even before banning the independent print media in 2001, the government had refused to allow any independent control of radio or television broadcast media.

EDUCATE

Source: Amnesty International USA's Special Focus Cases on Prisoners of Conscience, www.amnestyusa.org/action/special/fyohannes.htm

HUMAN RIGHTS

HANDOUT B-13

Internment of Japanese Americans

BACKGROUND

Within weeks of the bombing of Pearl Harbor, Hawaii on December 7, 1941, the United States government rounded up thousands of Americans of Japanese descent who lived on the West Coast and herded them into internment camps even though none of them were charged with a crime. A number of Japanese Americans challenged the government's treatment of them. They asked the nation's courts to decide whether a government in time of war can suspend rights guaranteed by the United States Constitution. As you read about the way the justices on the United States Supreme Court ruled in three of these cases, decide what is at issue in the case. Think, too, about how the reality of war itself shaped the way the justices responded to each case.

CASE #1

Hirabayashi v. United States

The first step in the government's plans for the evacuation of Japanese Americans was a curfew that affected only people of Japanese ancestry. They were required to remain in their homes between 8 p.m. and 6 a.m. Gordon Hirabayashi, a United States citizen, challenged the government's right to issue such an order by violating the curfew. He argued in court that a military commander did not have the right to target one group of citizens. He must impose a curfew on everyone or on no one. Hirabayashi refused to obey the internment order for similar reasons. After the lower courts found him guilty, he took his case to the Supreme Court. On June 21, 1943, the Supreme Court was unanimous in upholding the right of the government to set a curfew for some citizens and not for others in time of war. The justices chose not to rule on whether the government has a right to evacuate citizens and send them to "internment camps" without formal charges or a trial. Here is one justice's written explanation of his decision:

Chief Justice Harlan Fiske Stone: Distinctions between citizens solely because of their ancestry are by their very nature odious to a free people whose institutions are founded upon the doctrine of equality. For that reason, legislative classification or discrimination based on race alone has often been held to be a denial of equal protection . ... We may assume that these considerations would be controlling here were it not for the fact that the danger of espionage and sabotage in time of war and of threatened invasion, calls upon the military authorities to scrutinize every relevant fact bearing on the loyalty of the population in the danger areas. ...

CASE #2

Mitsuye Endo

In 1942, Mitsuye Endo, an American citizen, was among the thousands of Japanese Americans evacuated from Sacramento, California. She was sent first to the Tule Lake Center and later to Topaz. In July, she filed a petition called a writ of habeas corpus asking the courts to rule on whether she could be held indefinitely as a prisoner without being accused, tried, or convicted of a crime. [A writ of habeas corpus requires the government to formally charge an individual held in custody with a crime so that he or she can stand trial. Any individual who cannot be charged must be released.] On December 18, 1944, the justices of the Supreme Court ruled that Mitsuye Endo could not be confined indefinitely against her will. Their decision led to the closing of the "internment camps," even though the justices chose not to address the question of whether the government had the right to establish such camps in the first place.

HUMAN RIGHTS

Justice William O. Douglas: ...It is conceded by the Department of Justice and by the War Relocation Authority that the appellant is a loyal and law-abiding citizen. They make no claim that she is detained on any charge or that she is even suspected of disloyalty. Moreover, they do not contend that she may be held any longer in the Relocation Center. They concede that it is beyond the power of the War Relocation Authority to detain citizens against whom no charges of disloyalty or subversiveness have been made for a period longer than necessary to separate the loyal from the disloyal and to provide the necessary guidance for relocation. . . .A citizen who is concededly loyal presents no problem of espionage or sabotage. Loyalty is a matter of the heart and mind, not of race, creed, or color. He who is loyal is by definition not a spy or a saboteur. When the power to detain is derived from the power to protect the war effort against espionage and sabotage, detention which has no relationship to the objective is unauthorized.

Nor may the power to detain an admittedly loyal citizen or to grant him a conditional release be implied as a useful or convenient step in the evacuation program, whatever authority might be implied in case of those whose loyalty was not conceded or established. If we assume (as we do) that the original evacuation was justified, its lawful character was an espionage and sabotage measure, not that there was community hostility to this group of American citizens. The evacuation program rested explicitly on the former ground not on the latter as the underlying legislation shows.

Justice Frank Murphy: I am of the view that detention in Relocation Centers of persons of Japanese ancestry regardless of loyalty is not only unauthorized by Congress or the Executive but is another example of the unconstitutional resort to racism inherent in the entire evacuation program. . . . Racial discrimination of this nature bears no reasonable relation to military necessity and is utterly foreign to the ideals and traditions of the American people.

EDUCATE

Source: this handout includes excerpts in modified form from the lesson plan "Legacies of September 11th: Protecting Democracy in a Time of Crisis." *by Adam Strom. Facing History and Ourselves. www.facinghistory.org*

APPENDIX

C

HUMAN RIGHTS RESOURCES

QIUESTIONNAIRE: TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL C-1

ORGANIZATIONS AND WEBSITE LINKS C-2

GLOSSARY OF TERMS C-3

QUESTIONAIRE C-1

Taking the Human Rights Temperature of Your School

THE STORY

Take the human rights temperature of your school. Read each statement and assess how accurately it describes your school community in the blank line next to it. Keep in mind all members of your school: learners, teachers, administrators, and staff. At the end, total up your score to determine your overall assessment of your school.

RATING SCALE

1 - no/never **2** - rarely **3** - often **4** - yes/always

QUESTIONNAIRE

____ My school is a place where learners are safe and secure. (Art. 3 & 5, UDHR)

____ All learners receive equal information and encouragement about academic and career opportunities. (Art. 2)

____ Members of the school community are not discriminated against because of their life style choices, such as manner of dress, associating with certain people, and non-school activities. (Art. 2 & 16)

____ My school provides equal access, resources, activities, and scheduling accommodations for all individuals. (Art. 2 & 7)

____ Members of my school community will oppose discriminatory or demeaning actions, materials, or slurs in the school. (Art. 2, 3, 7, 28, & 29)

____ When someone demeans or violates the rights of another person, the violator is helped to learn how to change his/her behavior. (Art. 26)

____ Members of my school community care about my full human as well as academic development and try to help me when I am in need. (Art. 3, 22, 26 & 29)

____ When conflicts arise, we try to resolve them through non-violent and collaborative ways. (Art. 3, 28)

____ Institutional policies and procedures are implemented when complaints of harassment or discrimination are submitted. (Art. 3 & 7)

____ In matters related to discipline (including suspension and expulsion), all persons are assured of fair, impartial treatment in the determination of guilt and assignment of punishment. (Art. 6, 7, 8, 9 & 10)

____ No one in our school is subjected to degrading treatment or punishment. (Art. 5)

____ Someone accused of wrong doing is presumed innocent until proven guilty. (Art. 11)

____ My personal space and possessions are respected. (Art. 12 & 17)

____ My school community welcomes learners, teachers, administrators, and staff from diverse back-grounds and cultures, including people not born in the USA. (Art. 2, 6, 13, 14 & 15)

____ I have the liberty to express my beliefs and ideas (political, religious, cultural, or other) without fear of discrimination. (Art. 19)

____ Members of my school can produce and disseminate publications without fear of censorship or punishment. (Art. 19)

____ Diverse voices and perspectives (e.g. gender, race/ethnicity, ideological) are represented in courses, textbooks, assemblies, libraries, and classroom instruction. (Art. 2, 19, & 27)

____ I have the opportunity to express my culture through music, art, and literary form. (Art. 19, 27 & 28)

____ Members of my school have the opportunity to participate (individually and through associations) in democratic decision-making processes to develop school policies and rules. (Art. 20, 21, & 23)

____ Members of my school have the right to form associations within the school to advocate for their rights or the rights of others. (Art. 19, 20, & 23)

____ Members of my school encourage each other to learn about societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Art. 26 & 29)

____ Members of my school encourage each other to organize and take action to address societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Art. 20 & 29)

____ Members of my school community are able to take adequate rest/recess time during the school day and work reasonable hours under fair work conditions. (Art. 23 & 24)

____ Employees in my school are paid enough to have a standard of living adequate for the health and well-being (including housing, food, necessary social services and security from unemployment, sickness and old age) of themselves and their families. (Art. 22 & 25)

____ I take responsibility in my school to ensure other individuals do not discriminate and that they behave in ways that promote the safety and well being of my school community. (Art. 1 & 29)

TEMPERATURE POSSIBLE = 100 HUMAN RIGHTS DEGREES

____ **TOTAL -** YOUR SCHOOL'S TEMPERATURE

Source: This Lesson is taken from the Human Rights Research Center at the University of Minnesota and can be found on their website at: www.hrusa.org/hrmaterials/temperature/temperature.shtm

RESOURCES

ORGANIZATIONS & WEB SITE LINKS

GENERAL

Amnesty International:
www.amnestyusa.org

Human Rights Education Associates (HREA):
www.hrea.org

Human Rights Watch:
www.hrw.org

National Economic and Social Rights Initiative (NESRI):
www.nesri.org

International Helsinki Federation for Human Rights (IHF):
www.ihf-hr.org

The People's Movement for Human Rights Education:
www.pdhre.org

United Nations:
www.un.org

United Nations Educational, Cultural and Scientific Organisation (UNESCO):
www.unesco.org

United Nations Office of the High Commissioner for Human Rights (OHCHR):
www.unhchr.ch

University of Minnesota Human Rights Library:
www.umn.edu/humanrts

ENVIRONMENT

Amnesty International Just Earth Program:
www.amnestyusa.org/justearth/index.do

Earth Rights International:
www.earthrights.org

Global Witness:
www.globalwitness.org

Sierra Club:
www.sierraclub.org

United Nations Environment Program (UNEP):
www.unep.org

United Nations Office of the High Commission for Human Rights: Environment:
www.ohchr.org/english/issues/environment

HOUSING

Center for Economic and Social Rights:
http://cesr.org/housing

Habitat International Coalition:
www.hic-mena.org/home.htm

Human Rights Education Associates: Guide on Housing:
www.hrea.org/learn/guides/

Kensington Welfare Rights Union:
www.kwru.org/

National Law Center on Homelessness and Poverty:
www.nlchp.org

National Low Income Housing Coalition:
www.nlihc.org/advocates/housingasaright.htm

United Nations Office of the High Commissioner for Human Rights: Housing:
www.ohchr.org/english/issues/housing/index.htm

DISABILITIES

Disability Rights Advocates:
www.dralegal.org

Disability Rights Education and Defense Fund:
www.dredf.org

Human Rights Education Associates: Guide on Persons with Disabilities:
www.hrea.org/learn/guides

Landmine Survivors International:
www.landminesurvivors.org

United Nations Office of the High Commission for Human Rights: Disability:
www.ohchr.org/english/issues/disability/index.htm

World Enable:
www.worldenable.net

IMMIGRATION

American Friends Service Committee:
www.afsc.org/immigrants-rights/default.htm

Amnesty International:
web.amnesty.org/pages/refugees-index-eng

Human Rights Education Associates: Guide on Refugees:
www.hrea.org/learn/guides

Human Rights First:
www.humanrightsfirst.org/asylum/asylum.htm

International Organization for Migration:
www.iom.int

Refugees International:
www.refugeesinternational.org

United National High Commissioner for Refugees:
www.unhcr.ch

U.S. Committee for Refugees:
www.refugees.org

EDUCATION

Center for Economic and Social Rights:
www.cesr.org/education/cesr

Global Campaign for Education:
www.campaignforeducation.org

Right to Education:
www.right-to-education.org/

United Nations Special Rapporteur on the Right to Education:
www.unhchr.ch/html/menu2/7/b/medu.htm

UNESCO:
http://portal.unesco.org/education/en/

RESOURCES

HEALTH

Amnesty International:
www.amnestyusa.org/hiv_aids/index.do

Center for Economic and Social Rights:
http://cesr.org/health

People's Movement for Human Rights Education:
www.pdhre.org/rights/health.html

United Nations Special Rapporteur on the Right to Health:
www.ohchr.org/english/issues/heatlh/right

World Health Organisation:
www.who.int/hhr/en

CIVIL RIGHTS/JUSTICE

American Civil Liberties Union:
www.aclu.org

Amnesty International:
www.amnesty.org

Constitutional Rights Foundation/Youth Courts:
www.crf-usa.org/network/net9_3.htm

Human Rights Education Associates:
www.hrea.org/learn/guides

Human Rights Watch:
www.hrw.org

National Youth Court Center:
www.youthcourt.net/

International Center for Transitional Justice:
www.ictj.org

United Nations Educational, Scientific and Cultural Organization (UNESCO)
– Special Themes – Eradication of Poverty – Freedom of Expression and Participation:
www.unesco.org

United Nations Human Rights Committee:
www.ohchr.org/english/bodies/hrc

VOTING RIGHTS

ACLU Voting Rights:
www.votingrights.org

National Voting Rights Institute:
www.nvri.org

NAACP Legal Defense and Education Fund:
www.naacpldf.org/landing.aspx?sub=32

GLOSSARY OF TERMS

Affirmative Action: Action taken by a government or private institution to make up for past discrimination in education, work, or promotion on the basis of gender, race, ethnic origin, religion, or disability.

Civil and Political Rights: The rights of citizens to liberty and equality; sometimes referred to as first generation rights. Civil rights include freedom to worship, to think and express oneself, to vote, to take part in political life, and to have access to information.

Codification, Codify: The process of bringing customary international law to written form.

Collective Rights: The rights of groups to protect their interests and identities.

Commission on Human Rights: Body formed by the *Economic and Social Council (ECOSOC)* of the UN to deal with human rights; one of the first and most important international human rights bodies.

Convention: Binding agreement between states; used synonymously with *Treaty* and *Covenant*. Conventions are stronger than *Declarations* because they are legally binding for governments that have signed them. When the UN General Assembly adopts a convention, it creates international norms and standards. Once a convention is adopted by the *UN General Assembly*, *Member States* can then *Ratify* the convention, promising to uphold it. Governments that violate the standards set forth in a convention can then be censured by the UN.

Convention on the Elimination of all Forms of Discrimination Against Women (Women's Convention) (adopted 1979; entered into force 1981): The first legally binding international document prohibiting discrimination against women and obligating governments to take affirmative steps to advance the equality of women.

Convention on the Rights of the Child (Children's Convention) (adopted 1989; entered into force 1990): Convention setting forth a full spectrum of civil, cultural, economic, social, and political rights for children.

Covenant: Binding agreement between states; used synonymously with *Convention* and *Treaty*. The major international human rights covenants, both passed in 1966, are the *International Covenant on Civil and Political Rights (ICCPR)* and the *International Covenant on Economic, Social and Cultural Rights (ICESCR)*.

Customary International Law: Law that becomes binding on states although it is not written, but rather adhered to out of custom; when enough states have begun to behave as though something is law, it becomes law "by use"; this is one of the main sources of international law.

Declaration: Document stating agreed upon standards but which is not legally binding. UN conferences, like the 1993 UN Conference on Human Rights in Vienna and the 1995 World Conference for Women in Beijing, usually produce two sets of declarations: one written by government representatives and one by *Nongovernmental Organizations (NGOs)*. The *UN General Assembly* often issues influential but legally *Nonbinding* declarations.

Economic and Social Council (ECOSOC): A UN council of 54 members primarily concerned with population, economic development, human rights, and criminal justice. This high-ranking body receives and issues human rights reports in a variety of circumstances.

Economic, Social, and Cultural Rights: Rights that concern the production, development, and management of material for the necessities of life. The right to preserve and develop one's cultural identity. Rights that give people social and economic security, sometimes referred to as security-oriented or second-generation rights. Examples are the right to food, shelter, and health care.

Environmental, Cultural, and Developmental Rights: Sometimes referred to as third generation rights, these rights recognize that people have the right to live in a safe and healthy environment and that groups of people have the right to cultural, political, and economic development.

Genocide: The systematic killing of people because of their race or ethnicity.

Human Rights: The rights people are entitled to simply because they are human beings, irrespective of their citizenship, nationality, race, ethnicity, language, gender, sexuality, or abilities; human rights become enforceable when they are *Codified* as *Conventions, Covenants*, or *Treaties*, or as they become recognized as *Customary International Law*.

Human Rights Community: A community based on human rights, where respect for the fundamental dignity of each individual is recognized as essential to the functioning and advancement of society. A community that works to uphold each article of the UDHR.

Inalienable: Refers to rights that belong to every person and cannot be taken from a person under any circumstances.

Indigenous Peoples: People who are original or natural inhabitants of a country. Native Americans, for example, are the indigenous peoples of the United States.

Indivisible: Refers to the equal importance of each human rights law. A person cannot be denied a right because someone decides it is "less important" or "nonessential."

Interdependent: Refers to the complementary framework of human rights law. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Intergovernmental Organizations (IGOs): Organizations sponsored by several governments that seek to coordinate their efforts; some are regional (e.g., the Council of Europe, the Organization of African Unity), some are alliances (e.g., the North Atlantic Treaty Organization, NATO); and some are dedicated to a specific purpose (e.g., the UN Centre for Human Rights, and The United Nations Education, Scientific and Cultural Organization, UNESCO).

International Bill of Human Rights: The combination of the *Universal Declaration of Human Rights (UDHR)*, the *International Covenant on Civil and Political Rights (ICCPR)* and its optional Protocol, and the *International Covenant on Economic, Social, and Cultural Rights (ICESCR).*

International Covenant on Civil and Political Rights (ICCPR): Adopted in 1966, and entered into force in 1976. The ICCPR declares that all people have a broad range of civil and political rights. One of the components of the International Bill of Human Rights.

International Covenant on Economic, Social, and Cultural Rights (ICESCR): Adopted in 1966, and entered into force on1976. The ICESCR declares that all people have a broad range of economic, social, and cultural rights. One of the components of the *International Bill of Human Rights.*

International Labor Organization (ILO): Established in 1919 as part of the Versailles Peace Treaty to improve working conditions and promote social justice; the ILO became a Specialized Agency of the UN in 1946.

Legal Rights: Rights that are laid down in law and can be defended and brought before courts of law.

Member States: Countries that are members of the United Nations.

Moral Rights: Rights that are based on general principles of fairness and justice; they are often but not always based on religious beliefs. People sometimes feel they have a moral right even when they do not have a legal right. For example, during the civil rights movement in the USA, protesters demonstrated against laws forbidding Blacks and Whites to attend the same schools on grounds that these laws violated their moral rights.

Natural Rights: Rights that belong to people simply because they are human beings.

Nonbinding: A document, like a *Declaration*, that carries no formal legal obligations. It may, however, carry moral obligations or attain the force of law as *Customary International Law.*

Nongovernmental Organizations (NGOs): Organizations formed by people outside of government. NGOs monitor the proceedings of human rights bodies such as the *Commission on Human Rights* and are the "watchdogs" of the human rights that fall within their mandate. Some are large and international (e.g., the Red Cross, Amnesty International, the Girl Scouts); others may be small and local (e.g., an organization to advocate for people with disabilities in a particular city; a coalition to promote women's rights in one refugee camp). NGOs play a major role in influencing UN policy, and many of them have official consultative status at the UN.

Political Rights: The right of people to participate in the political life of their communities and society. For example, the right to vote for their government or run for office. See *Civil and Political Rights.*

Protocol: A treaty which modifies another treaty (e.g., adds additional procedures or substantive provisions).

Ratification, Ratify: Process by which the legislative body of a state confirms a government's action in signing a treaty; formal procedure by which a state becomes bound to a treaty after acceptance.

Reservation: The exceptions that *States Parties* make to a treaty (e.g., provisions that they do not agree to follow). Reservations, however, may not undermine the fundamental meaning of the treaty.

Self-Determination: Determination by the people of a territorial unit of their own political future without coercion from powers outside that region.

Signing, Sign: In human rights the first step in ratification of a treaty; to sign a *Declaration*, *Convention*, or one of the *Covenants* constitutes a promise to adhere to the principles in the document & to honor its spirit.

State: Often synonymous with "country"; a group of people permanently occupying a fixed territory having common laws and government and capable of conducting international affairs.

States Party(ies): Those countries that have *Ratified* a *Covenant* or a *Convention* and are thereby bound to conform to its provisions.

Treaty: Formal agreement between states that defines and modifies their mutual duties and obligations; used synonymously with *Convention* and *Covenant.* When conventions are adopted by the *UN General Assembly*, they create legally binding international obligations for the *Member States* who have signed the treaty. When a national government *Ratifies* a treaty, the articles of that treaty become part of its domestic legal obligations.

United Nations Charter: Initial document of the UN setting forth its goals, functions, and responsibilities; adopted in San Francisco in 1945.

United Nations General Assembly: One of the principal organs of the UN, consisting of representatives of all member states. The *General Assembly* issues *Declarations* and adopts Conventions on human rights issues, debates relevant issues, and censures states that violate human rights. The actions of the General Assembly are governed by the *United Nations Charter.*

Universal Declaration of Human Rights (UDHR): Adopted by the general assembly on December 10, 1948. Primary UN document establishing human rights standards and norms. All member states have agreed to uphold the UDHR. Although the declaration was intended to be *Nonbinding*, through time its various provisions have become so respected by *States* that it can now be said to be *Customary International Law.*

Source: Adapted from Julie Mertus et al., Local Action/Global Change, *Ed O'Brien et al, Human Rights for All, Frank Newman and David Weissbrodt,* International Human Rights: Law, Policy, and Process