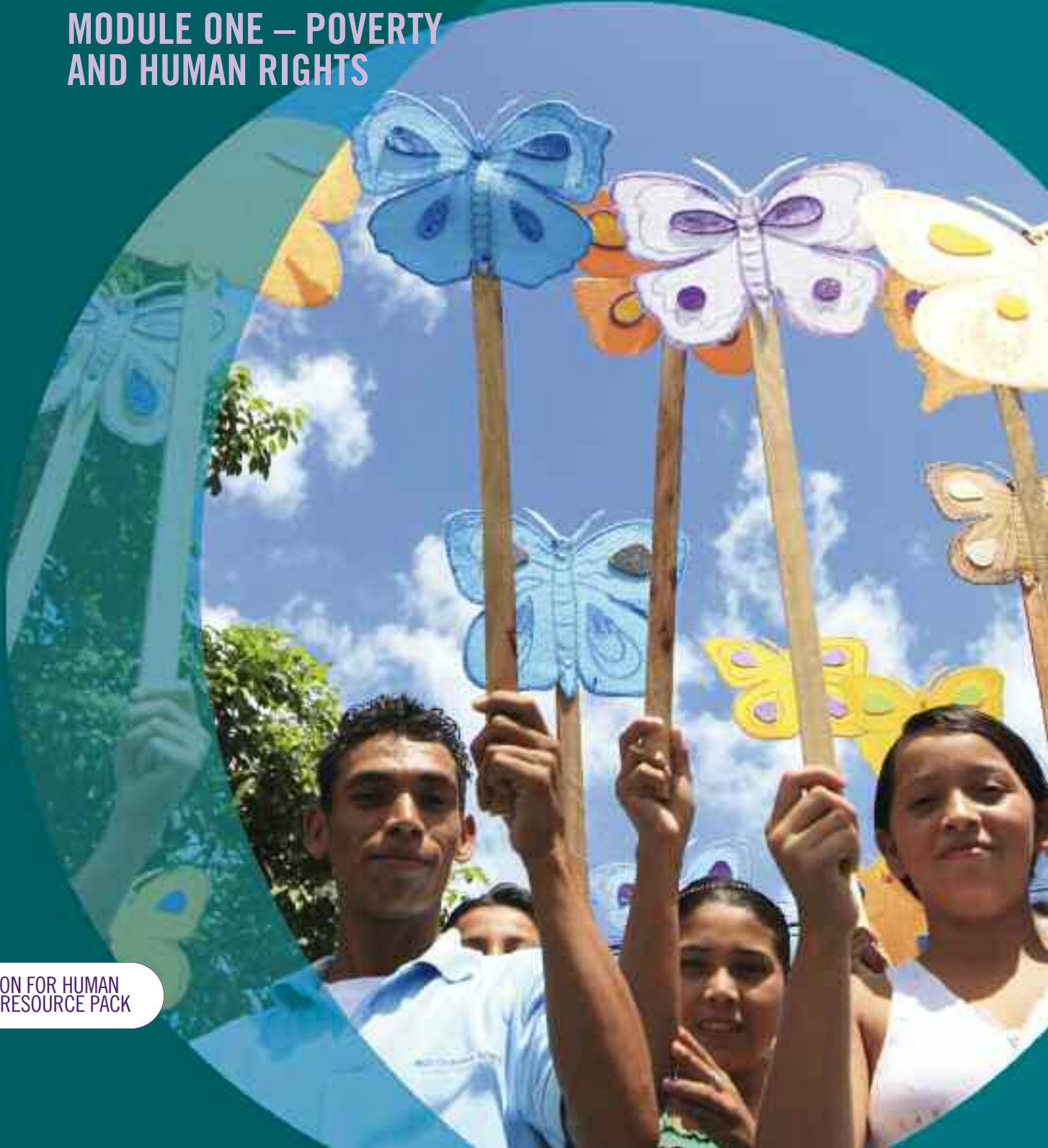




# RESPECT MY RIGHTS, RESPECT MY DIGNITY

## MODULE ONE – POVERTY AND HUMAN RIGHTS



Amnesty International is a global movement of more than 3 million supporters, members and activists in more than 150 countries and territories who campaign to end grave abuses of human rights.

Our vision is for every person to enjoy all the rights enshrined in the Universal Declaration of Human Rights and other international human rights standards.

We are independent of any government, political ideology, economic interest or religion and are funded mainly by our membership and public donations.

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*Cover photo:* Young activists march on the Day for the Decriminalization of Abortion as part of Amnesty International's Demand Dignity campaign, which supports the rights of people living in poverty, Nicaragua, 28 September 2011. © Amnesty International (photo: Grace Gonzalez)

[amnesty.org](http://amnesty.org)

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## LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
CEDAW	UN Convention on the Elimination of all Forms of Discrimination against Women
CESCR	UN Committee on Economic, Social and Cultural Rights
CRC	UN Convention on the Rights of Child
CRPD	UN Convention on the Rights of Persons with Disabilities
ECHR	European Convention on Human Rights
ESCR	Economic, Social and Cultural Rights
FGM	Female Genital Mutilation
HIV	Human Immunodeficiency Virus
ICCPR	International Covenant on Civil and Political Rights
ICERD	International Convention of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
IFIs	International Financial Institutions
ILO	International Labour Organization
ITPC	ILO Indigenous and Tribal Peoples Convention
LGBT	Lesbian, Gay, Bisexual and Transgender
MDGs	UN Millennium Development Goals
NGO	Non-governmental organization
UDHR	Universal Declaration on Human Rights
UN	United Nations
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
WHO	World Health Organization

## GLOSSARY

### Charter

The term charter is used for particularly formal and solemn instruments. Well-known examples include the 1945 Charter of the United Nations (UN), on which the organization was founded.

### Convention/Covenant

See definition of treaty below.

### Dignity

Dignity is a basic human value relating to respect and status. International law and universal standards affirm that everyone is born free and equal in dignity and rights. We all have the right to food, water, health, education and housing, to live without fear, not to be discriminated against, to participate in decisions that affect our lives, and to get justice when these rights are violated.

### Female Genital Mutilation (FGM)

FGM describes the removal of part or all of the external female genitalia. This practice has been linked in some countries with women's rites of passage. It can be seen as a way of controlling women's and girls' sexuality, and is still extensively practised in many parts of the world. FGM can have dire and lasting consequences for girls' and women's physical and mental health. It sometimes results in excessive bleeding, infection, transmission of diseases, trauma and pain, and often leads to difficulties in intercourse and childbirth. Aspects of FGM are comparable to torture, particularly when governments are complicit in or fail to stop it.

### Indigenous peoples

Indigenous or aboriginal peoples are the descendants – according to one definition – of people who inhabited a country or region when settlers from different cultures or ethnic origins arrived, who later became dominant.

### International human rights instruments

International human rights instruments are agreements between governments for the promotion and protection of human rights and fundamental freedoms. They include legally binding treaties, such as UN conventions, as well as non-treaty standards, such as declarations (including the Universal Declaration of Human Rights), principles, guidelines and rules drawn up by intergovernmental organizations.

### Roma people

Roma people are believed to have first arrived in Europe from northern India in the ninth century. By the 14th century they were established in most European countries. Approximately 70 per cent of Europe's Roma people live in Central and Eastern Europe, where they constitute between five and 10 per cent of the population. Following the collapse of communism, many Roma have moved to the richer countries of Western Europe, where they have continued to face extreme marginalization and human rights abuses. The Roma are not an homogenous minority, and often identify with a range of sub-groups based on historical, linguistic or professional distinctions. There are also Travellers who are not ethnic Roma, but who have had an itinerant lifestyle for centuries.

### Treaty

A treaty is synonymous with covenant or convention. It is a written international agreement between states that is governed by international law and legally binding.

### Sources

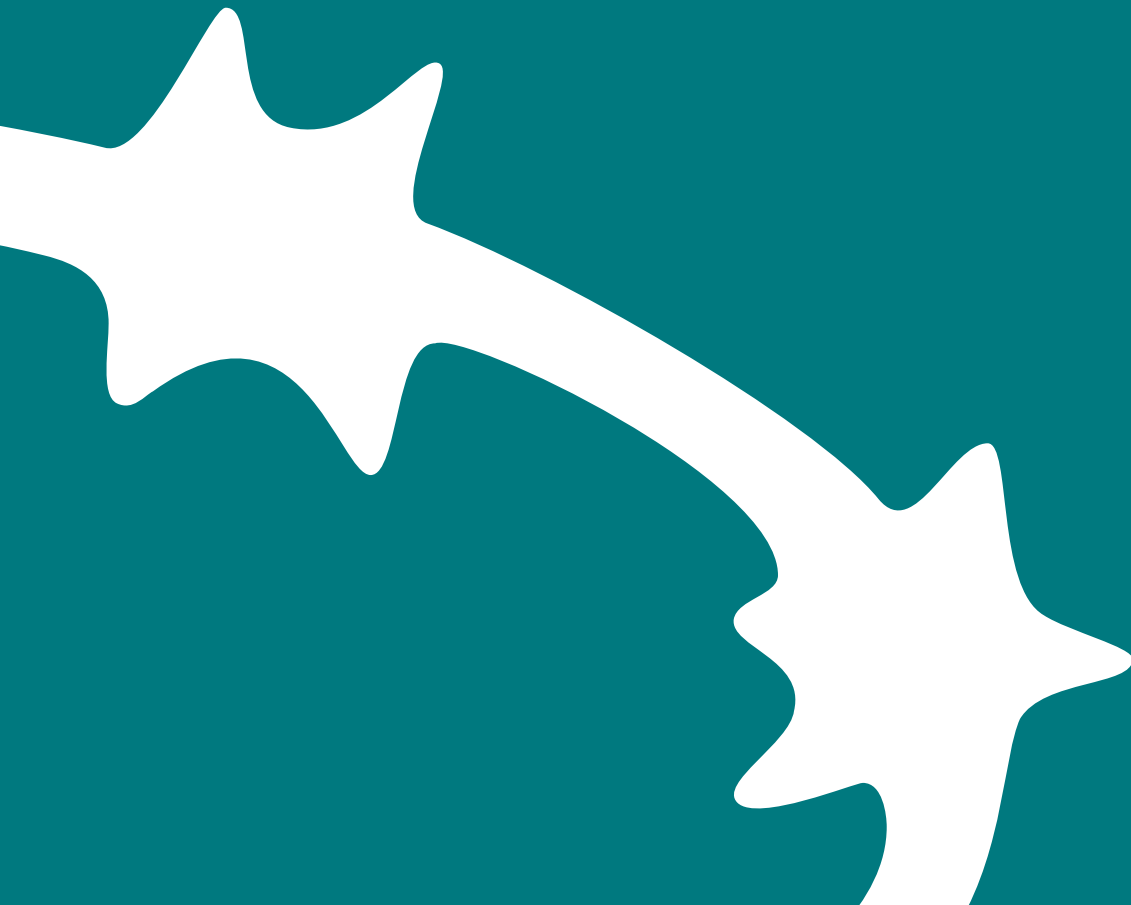
- UN Office of Legal Affairs, *Treaty Section*, [www.untreaty.un.org](http://www.untreaty.un.org) (accessed 3 November 2011)
- *Amnesty International Handbook* (Index: ORG 20/001/2002), [www.amnesty.org/en/library/info/ORG20/001/2002/en](http://www.amnesty.org/en/library/info/ORG20/001/2002/en)
- Amnesty International, *Left Out: Violations of the rights of Roma in Europe* (Index: EUR 01/021/2010)





Women throw up their hands to show their support for Amnesty International's Maternal Mortality campaign, Kaya, Burkina Faso, 2010.

# INTRODUCTION



## INTRODUCTION

The idea of dignity lies at the heart of what it means to be human. The Universal Declaration of Human Rights (UDHR) states that “all human beings are born free and equal in dignity and rights”. But this ideal has yet to become a global reality. Poverty is a key reason why.

Amnesty International’s work highlights how people living in poverty are marginalized from society and denied their dignity because of human rights abuses. This makes people feel unsafe excluded and deprived. It also often fuels a vicious circle that drives people further into poverty, leaving them feeling voiceless and powerless.

This educational resource aims to enable young people to understand the links between human rights violations and poverty. It encourages them to use their voices to claim their rights and take action on issues that matter to them. It can be used to take part in Amnesty International’s Demand Dignity campaign, which focuses on people living in poverty claiming their rights. It can also be used as part of other education activities that are addressing poverty within a human rights framework.

**A woman in the slums of Port Vila, Vanuatu, where housing is inadequate, living conditions substandard and sanitation poor.**

## HOW TO USE THIS MODULE

This is the first of several educational modules produced as part of Amnesty International’s *Education for Human Dignity Resource Pack*. Each module explores different issues related to poverty and human rights. This first module is a general introduction to the subject.

The resource pack includes a *Facilitation Manual* designed to support educators running human rights education sessions with young people, including teachers, youth workers and leaders, community activists and peer educators. They will lead young people through individual and collective journeys of reflection, analysis and action. The manual outlines the knowledge and skills educators need to fulfil this role. It is essential to use the *Facilitation Manual* alongside each educational module.

As a whole, the resource pack is aimed at young people aged between 15 and 22. It can be adapted for use with slightly younger people, and with older adults. It can be used in formal settings, such as schools and universities, and in non-formal settings outside the classroom. It uses participatory methodologies to engage, inspire and empower participants to take action.



## ABOUT THE ACTIVITIES

The activities in this resource can be used to encourage young people to become advocates for other people's human rights – in their own communities, countries or in other parts of the world – and empower them to recognize, claim and realize their own rights.

Teachers can use the activities as lesson plans and adapt them to fit their own circumstances. Educators can also use them to train and raise awareness among young people at the community level.

The activities are designed to enable young people to understand:

- how living in poverty can make people more likely to suffer human rights violations
- how human rights violations can create, deepen or perpetuate poverty
- how to take action on issues related to poverty and human rights

In order to create a holistic learning process, the activities are presented in a set order. Each new activity builds on the work done in the previous one. There are five activities in this module:

1. **What is poverty?**
2. **What are human rights?**
3. **Rights and wrongs**
4. **Poverty and human rights**
5. **Respect my rights, respect my dignity**

The time needed to run each activity will depend on the number of participants, as well as on their age, previous knowledge and experience. We recommend taking a flexible approach that allows for in-depth discussion and analysis, while covering all the steps in each activity.

### BEFORE YOU START – A FEW TIPS

- **Carefully read through all the information in this resource.** This will provide you with the basic information you need to run the session(s), and help you see how the activities are linked. It will also help you decide which activities to focus on and how to adapt them, if necessary.
- **Prepare your space for running the activity session,** as well as the materials and resources you will need (as outlined at the beginning of each activity).
- **Use the *Facilitation Manual*.** It contains in-depth information and tips for running activity sessions with young people, including on how to establish ground rules to create a safe and respectful atmosphere, how to facilitate groups effectively, and specific ideas on taking actions that young people can do after each activity.

### EVALUATE YOUR WORK

Evaluating what you do is an important aspect of the learning process. When and how to do an evaluation will depend on how you use the education modules, and how long you spend on each activity. It may not be appropriate to do an extensive evaluation after each one. However, participants should always have the opportunity to express their feelings and opinions in relation to the work they have done. This can be done quickly after finishing one activity, or in more detail after completing several. A more thorough evaluation should be carried out after completing the whole educational module.

For more information about evaluation techniques, see the *Facilitation Manual*.

When you have finished using this resource, please complete the feedback form and send it back to us.

**NB! Use energizer exercises at the beginning of each activity to build trust and energise participants (see the *Facilitation Manual*).**

## DESIGN YOUR OWN ACTIONS

The end of each activity represents a great opportunity for encouraging young people to take action, be creative and have fun, for example by...

### RAISING AWARENESS

- Find creative ways to share new information and reflections with friends, family, community, through discussions, debates, art, making a song, play or dance and performing it, etc.
- Design posters and banners to raise awareness about a particular issue.
- Produce a leaflet about a local human rights issue to be handed out in classrooms or in the local area.
- Write an article for the school or local paper.
- Organize an exhibition, public debate or a march on a specific issue and invite friends and family to come along.

### DOCUMENTING AND REPORTING ON HUMAN RIGHTS VIOLATIONS

- Observe situations in the local community (on public transport, in shopping centres, at school or work, etc.) where people's rights may be violated, and how others react to this.
- Do a survey about local attitudes to human rights at school or in the neighbourhood and publicize the results.

### LEARNING MORE

- Research the issue of poverty and human rights, using the internet or the local library.
- Interview local human rights activists about their work.
- Become an Amnesty International member.

### INSPIRING OTHERS TO GET INVOLVED

- Set up a human rights group at school or in the community.
- Create an online discussion group where people from different backgrounds, cultures and countries can exchange views and experiences about human rights and poverty.
- Design a website to publicize your own human rights activities.
- Take part in campaigns promoted by Amnesty International and other organizations.
- Sign petitions and encouraging others to do the same.



© Amnesty International (photo: Graciela Gonzalez)

Women, girls, men and boys take to the streets in Nicaragua on the Day for the Decriminalization of Abortion in Latin America and the Caribbean, 28 September 2011.

## DEMAND DIGNITY

All over the world, people living in poverty want an end to the injustice and exclusion that keep them trapped in deprivation. They want control over the decisions that affect their lives. They want their rights to be respected and their voices to count. They demand their dignity.

Amnesty International's Demand Dignity campaign supports people living in poverty to exercise and claim their rights, hold governments, companies and international financial institutions to account for human rights abuses, and participate in the decisions that affect their lives.

### The campaign focuses on four central themes:

- **Slums and informal settlements**
- **Maternal health and sexual and reproductive rights**
- **Corporate accountability**
- **The legal enforcement of economic, social and cultural rights**

By getting involved in Amnesty International's wide range of campaigns and actions, young people can become part of an international network of activists. They can write letters, send SMS messages, lobby politicians, and get involved in local events.

To find out more, visit

[www.amnesty.org/demand-dignity](http://www.amnesty.org/demand-dignity)

[www.amnesty.org/activism-center](http://www.amnesty.org/activism-center)

For more information about Amnesty International and our campaigns, please contact your local office, or visit [www.amnesty.org](http://www.amnesty.org)



For more information on how young people can take action, see "Changing the way we live: The power of action" in the *Facilitation Manual*.

## THE EDUCATION FOR HUMAN DIGNITY RESOURCE PACK

This pack was developed through a participatory process involving Amnesty International human rights educators, teachers and youth activists in the following countries: Burkina Faso, Denmark, Ghana, Italy, Kenya, Malaysia, Morocco, Nepal, Norway, Philippines, Poland, Sierra Leone, Slovenia, South Africa, United Kingdom and Zimbabwe. Led by the International Human Rights Education Team, members of the Youth Network and the Demand Dignity Campaign Team at the International Secretariat also participated in developing the materials.

This pack is the result of a dynamic and engaging process of sharing and learning. It brought together people working in different contexts and cultures with diverse experiences, from both the global North and global South. Everyone involved contributed to developing and piloting these human rights education materials with a diverse group of educators and young people.

These materials were developed as part of Amnesty International's Education for Human Dignity project, which supports the organization's Demand Dignity Campaign. It is co-financed by the European Commission.

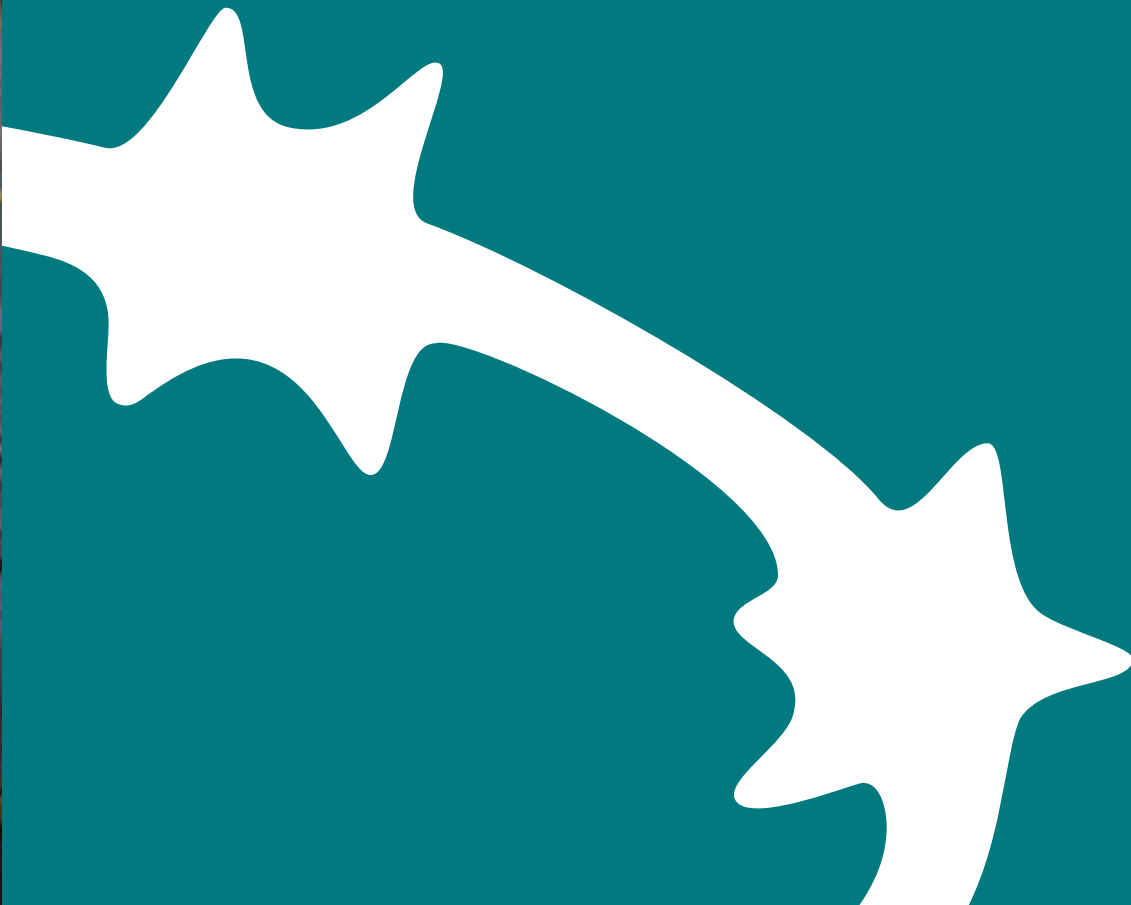


**Activists at the launch of Amnesty International's Maternal Death Clock in New York, USA, which keeps track of the total number of maternal deaths worldwide, September 2010.**



People living close to Boeng Kak Lake are threatened with forced evictions because of corporate development projects, Phnom Penh, Cambodia, August 2010.

# ONE EXPLORING POVERTY



## WHAT IS POVERTY?

*“We will spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty... We resolve therefore... to strive for the full protection and promotion in all our countries of civil, political, economic, social and cultural rights for all.”*

United Nations Millennium Declaration, September 2000

Poverty is not a new phenomenon, and it exists everywhere. There are people living in poverty in virtually every country in the world, including in the wealthiest ones. Poverty has many dimensions – it is not just about how much money people earn. It means not having clean water or enough food to eat. It means not having a proper roof over your head, not getting good healthcare when you need it, or not being able to send children to school. It means being denied access to all the resources, services, skills, choices, security and power that we all need to realize our human rights. It means marginalization and discrimination.

Living in poverty makes people more likely to suffer human rights violations. Over a billion people in the world live in slums or “informal settlements”. Many have inadequate housing and few or no basic services. Their situations are made worse when governments forcibly evict them from their makeshift homes. This is an example of how human rights violations contribute to a vicious cycle of poverty: If your home is demolished and your belongings destroyed, you might be forced to move to another place where you may not be able to earn a living.

Children and young people living in poverty are especially vulnerable. In 2009, the World Health Organization (WHO) reported that 8.1 million children died before reaching their fifth birthday. They died from preventable and curable illnesses that are directly related to poverty and undernourishment. Those who grow up poor often miss out on an education – 67 million children around the world did not go to school during the 2009 school year.

Poverty is not an accident, nor is it the fault of those who have to live it every day. It often means being stigmatised by the rest of society and blamed for your own poverty. You might be exploited by others and treated with distrust and contempt. It can also be a reflection of how people are marginalized and discriminated against in society. For example, women and girls are more likely to live in poverty than men and boys. And in many “rich” European countries, Roma people are living in grossly inadequate conditions without proper housing, education, water and sanitation.

It is important to go beyond generalizations like “poor people” or “poor communities” when talking about poverty in relation to social inequalities and discrimination. Within those categories there is great diversity. Some people are poorer than others for reasons that are often historical, social and cultural. What we all have in common is that we deserve dignity and respect for our rights as human beings.



**A Roma woman living without running water washes her daughter's hands the day before their community is forcibly evicted from Skadarska Street, Belgrade, Serbia, August 2011.**



People living in poverty have described their experiences using these words:

- **Insecurity**
- **Discrimination**
- **Marginalisation**
- **Vulnerability**
- **Humiliation**
- **Powerlessness**
- **Exploitation**
- **Anxiety**
- **Exclusion.**

(Source: *Voices of the Poor*, World Bank, 2000.)

■ The international poverty line means having to survive on less than US\$1.25 a day.

■ Around 1,400 million people – one in four – in the global South live below the international poverty line. Seventy percent of them are women or girls.

(Source: World Bank, 2010)

Poverty makes people feel excluded, humiliated and powerless. It can therefore affect their ability to take part in the civil, social, political and cultural life of their community and of society. Poverty makes people feel that their voices are not heard.



Women point to a blocked drain filled with sewage and waste water near their homes in the informal settlement of Kibera-Soweto, Kenya, March 2009.

## WOMEN AND POVERTY

*“Women bear a disproportionate burden of the world’s poverty... and are more likely than men to be poor and at risk of hunger because of the systematic discrimination they face in education, healthcare, employment and control of assets... Being poor can also mean they have little protection from violence and have no role in decision making.”*

United Nations Entity for Gender Equality and the Empowerment of Women (UN Women)

The most common cause of social inequality is discrimination based on gender. In many cultures, girls are taught to cook, clean, do the washing and look after their extended family. They are expected to learn the necessary skills for becoming wives and mothers. As a result, they often miss out on an education – a crucial way for women and girls to gain power and escape poverty.

Even when girls and women have access to education and paid employment, they generally continue to take responsibility for running the household. This means many women have a double or even triple workload: their paid job, the housework, child care, and, in many cases, voluntary work in their communities.

The social inequalities girls and women are faced with mean that they experience poverty disproportionately to men and boys. On all continents and in all societies, they experience inequality and discrimination in law, policy and practice, in their access to services, opportunities and resources. They often face multiple discrimination if they belong to Indigenous communities or minority groups, or because of their race, caste, ethnicity or disability.

The poverty that girls and women experience is linked directly to the human rights abuses and violations that they suffer, individually and collectively, in both the private and public spheres of life.

**A woman waters plants outside her home in Taman Village, Oddar Meanchey province, Cambodia, March 2011.**



## OTHER FORMS OF DISCRIMINATION AND POVERTY

Cultural ideas, attitudes and values can shape the perceived social “worth” of individuals and groups of people. The particular characteristics that a person is born with are used to place a value on her or him and determine his or her access to opportunities, rights and resources. Stigmatization and discrimination can happen for many different reasons, including:

- Race or colour
- Ethnicity
- Sex
- Language
- Religion
- Political or other opinion
- National or social origin
- Caste
- Property
- Disability
- Age
- Nationality
- Marital and family status
- Sexual orientation and gender identity
- Lack of citizenship
- Health status (for example, people living with HIV/AIDS)
- Place of residence
- Economic and social conditions
- Poverty

### What does discrimination mean?

Discrimination means being excluded, restricted or treated differently, in a way that denies people their human rights. Ending all forms of discrimination is essential to enabling people to exercise and claim their human rights.

Women bathe and wash their clothing and cooking utensils in an open stream in a settlement in Honiara, Solomon Islands, March 2011.

## ATTEMPTS AT TACKLING POVERTY – THE UN MILLENNIUM DEVELOPMENT GOALS

The UN Millennium Development Goals (MDGs) were drawn from the Millennium Declaration, adopted by world leaders in 2000. The MDGs are agreed targets that provide governments and development institutions with concrete benchmarks and indicators for tackling poverty.

The MDGs focus on eight areas:

- Eradicating extreme poverty and hunger
- Providing universal primary education
- Promoting gender equality and empowering women
- Reducing child mortality
- Improving maternal health
- Combating HIV/AIDS, malaria and other diseases
- Ensuring environmental sustainability
- Developing global partnerships for development

If these goals are achieved by 2015, poverty around the world would be halved and tens of millions of lives would be saved.



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A major weakness in the MDG framework is that it does not adequately reflect countries' obligations under international human rights law. The MDGs are largely silent on human rights. In order to address human rights, poverty reduction efforts need to:

- identify and address discrimination
- advance equality and gender equality
- give adequate focus to the most marginalized and vulnerable people and communities
- prioritize the realization of minimum essential levels of economic, social and cultural rights for all, and
- enable all people to participate in decisions that affect their lives.

All efforts to tackle poverty, including the MDGs, must address exclusion and discrimination and recognize the potential of human rights to mobilize people and build support for the actions required to meet the goals.

Factors which also contribute to global poverty include:

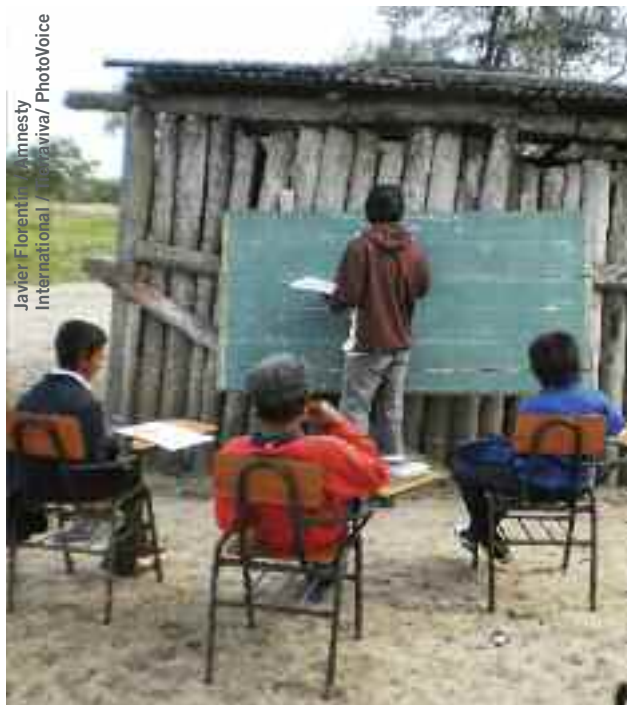
- environmental damage
- natural disasters
- climate change
- conflict, power and corruption

These issues can be explored further in the activity sections.



## Useful reading about poverty

- Amnesty International, *Human rights for human dignity: A primer on economic, social and cultural rights* (Index: POL 34/009/2005),  
[www.amnesty.org/en/library/info/POL34/009/2005/en](http://www.amnesty.org/en/library/info/POL34/009/2005/en)
- Amnesty International, *From promises to delivery: Putting human rights at the heart of the Millenium Development Goals* (Index: IOR 41/012/2010),  
[www.amnesty.org/en/library/info/IOR41/012/2010/en](http://www.amnesty.org/en/library/info/IOR41/012/2010/en)
- Dignity International's *From Poverty to Dignity* is a free capacity-building tool for facilitators running education sessions about human rights-based development. Visit [www.dignityinternational.org/resources.html](http://www.dignityinternational.org/resources.html)



Javier Florentin / Amnesty International / Fotoaviva / PhotoVoice

## Links for exploring poverty around the world

- Poverty and human rights:  
[www.amnesty.org/en/demand-dignity](http://www.amnesty.org/en/demand-dignity) and  
[www.amnesty.org.uk/povertyaction](http://www.amnesty.org.uk/povertyaction)
- The MDGs:  
[www.un.org/millenniumgoals/poverty.shtml](http://www.un.org/millenniumgoals/poverty.shtml)
- Development and poverty:  
[www.un.org/depts/dhl/poverty/](http://www.un.org/depts/dhl/poverty/)
- Children and poverty:  
[www.unicef.org/mdg/poverty.html](http://www.unicef.org/mdg/poverty.html)
- Poverty, women and gender:  
[www.unifem.org/gender\\_issues/women\\_poverty\\_economics](http://www.unifem.org/gender_issues/women_poverty_economics)  
[www.undp.org/poverty/focus\\_gender\\_and\\_poverty.shtml](http://www.undp.org/poverty/focus_gender_and_poverty.shtml)  
[www.unifem.org/gender\\_issues/women\\_poverty\\_economics/facts\\_figures.php](http://www.unifem.org/gender_issues/women_poverty_economics/facts_figures.php)  
[www.undp.org/poverty/focus\\_gender\\_and\\_poverty.shtml](http://www.undp.org/poverty/focus_gender_and_poverty.shtml)

*Left:* Schoolchildren in the Indigenous communities of Yakye Axa and Sawhoyamaya, Paraguay, learn outdoors without proper school equipment after being evicted from their traditional land, June 2010.  
*Far left:* Internally displaced children sift through trash for useful materials outside Bulu Kontrol settlement, Puntland, Somalia, May 2011.

## ACTIVITY 1

### WHAT IS POVERTY?

#### AIMS

- To develop participants' understanding of what poverty means and what it is like to live in poverty in different communities and countries.
- To explore the relationships between human wants, needs and poverty.

#### TIMING

60-90 minutes.

#### WHAT YOU NEED

- Chalkboard/white board or flipchart paper
- Marker pens and pens/pencils for each group
- Sticky tape or blu-tack
- A5-sized cards OR pieces or strips of paper OR post-its
- Stereo or radio for playing relaxing music (if possible and appropriate).

#### THIS ACTIVITY HAS SIX STEPS

- Step 1: **Personal reflection** – “Things I once wanted or needed...”
- Step 2: **Sharing experiences**
- Step 3: **What are basic human needs?**
- Step 4: **What is poverty?**
- Step 5: **Taking action**
- Step 6: **Evaluation**

#### FACILITATION TIPS

- ✓ You can split this activity into two 45-minute sessions if necessary. Spend the first half exploring young people's wants and needs, before introducing the concept of poverty. In the second half, discuss the outcomes of the first session, and then the local and global dimensions and what can be changed.
- ✓ If you split the activity, ask participants to do some research during the break, such as finding pictures, definitions and stories about poverty in newspapers or online.
- ✓ The activity starts with a reflection exercise aimed at creating a relaxed environment where young people can share experiences, reflect and analyze openly. This is important in order to gently ease them into the exercise.
- ✓ Create a positive learning environment that enables participants to build up trust and feel that they can openly share their ideas and feelings. If necessary, carry out short energizers and icebreakers that allow participants to get to know each other and break down communication barriers. Agree on ground rules, such as listening without interrupting, respecting others' ideas and feelings (see the *Facilitation Manual* for more information).
- ✓ If you do not have enough time to run the whole activity, consider skipping step 3.



**Step 1: Personal reflection – “Things I once wanted or needed.”****Create a relaxed atmosphere**

■ Explain to participants that they are going to reflect on what people want and need, and on what poverty means. If appropriate for your group, put on some relaxing background music. Ask people to close their eyes, listen to the music and be aware of their breathing without changing it.

**Remembering things we really wanted or felt we needed, but did not get**

■ When everyone is relaxed, ask them to **think of a time when they wanted or felt they needed something in particular, but were unable to get it**. Stimulate their memories with the following questions:

1. What was it?
2. What did you do to try to get it?
3. What obstacles got in your way and stopped you getting it?
4. Do you associate particular people or events with not getting it?
5. How did it make you feel?

■ To avoid people feeling embarrassed, try suggesting things they may have wanted or needed, depending on their age. For example, new shoes, a pet, a computer, a job, money, etc.

**Step 2: Sharing experiences**

■ Write the questions on a board or flipchart or print handouts to help participants remember them.

■ Split participants into pairs or small buzz groups (spontaneous groups of three or four). Ask them each to **share their memory of not getting what they wanted, and how it felt**. Tell them to look at the board or handout to remember the questions.

■ Bring everyone back together again in a larger group.

■ Invite the buzz groups to feed back about:

- ◆ the things they wanted and did not get;
- ◆ the obstacles they faced and who or what stopped them getting what they wanted.

■ If some are reluctant to share, offer some examples from your own life of things you wanted but did not get, or invite specific people who are willing to share to start off.

**NB!** It is not necessary for everyone to share their memories (including for time reasons).

■ Ask people how they felt when they didn't get what they wanted and write their words on a flipchart or board.

■ Briefly summarise some of the reasons why we do not always get what we want. Focus on the availability of resources, such as money, education and work, other people's power over us and their concern for our welfare, especially our parents.

■ Ask participants **what the difference is between human “wants” and human “needs”**.

■ Ask for suggestions for **what basic needs are** (i.e. the things we need to survive and live with dignity, such as water, food, shelter, clothes, electricity, etc.).

■ List their suggestions on a flipchart or board.

### Step 3: What are basic human needs?

Do this part with the whole group, or divide participants into two smaller groups. If you do the latter, ask one group to cover “In our community” and the other “In the world”.

- On the top left hand side of a flipchart or board, write: **“In our community/society”**. On the top right hand side write: **“In the world”**. Draw a vertical line between them to make two columns.

- Start by focusing on: **“In our own community/society”**. Refer to the list of human needs that participants have just come up with. Ask the following questions to stimulate discussion:

1. Which people or groups in our community go without, or have more difficulty getting, the things we consider to be basic human needs?
2. Why are their needs harder to meet?

- Write participants’ answers on the flipchart, below the appropriate heading.

- Repeat the above, this time focusing on: **“In the world”**.

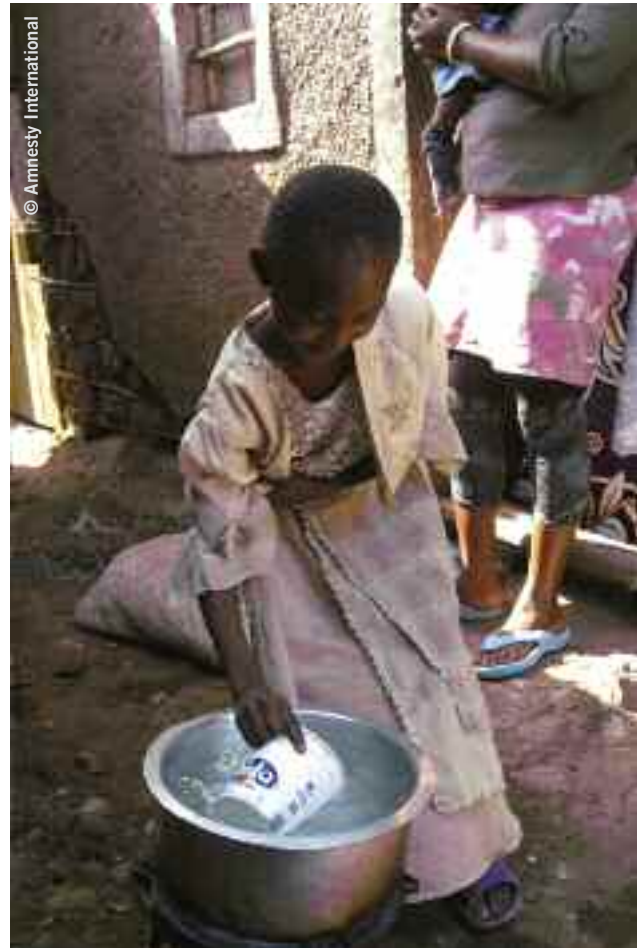
- Look at the similarities and differences between the answers in the two columns, and invite participants to comment on them.

- Summarize some reasons why the basic needs of certain people or groups are not met. Emphasize that similar groups often don’t have their basic needs met, both globally and locally. These include women, minority groups and young people. These groups are often discriminated against and have more difficulties than others in accessing resources such as education or jobs.

### Optional add-on

#### Explore poverty, locally and globally

- Encourage participants to research key facts and statistics about the local and/or poverty situation, including how many people and which particular groups are living in poverty.
- Ask participants to bring the new information to the next session to continue the discussion.



A child collects water in the village of Soweto, part of Kibera, Kenya’s largest informal settlement, March 2009.



**Step 4: What is poverty?**

- Ask participants to get back into buzz groups. Give each group a piece of paper and a marker pen.
- Write **“What is poverty?”** on a flipchart or board (in the middle, at the top).
- Ask the buzz groups to share their ideas about what they associate with the word “poverty”, and to write some key words on their piece of paper.
- Invite each buzz group to read out their thoughts, and to stick their piece of paper on the flipchart under the “What is poverty?” heading.
- When all the buzz groups have finished, invite everyone to look at their key words again (or ask a volunteer to read them out).
- Open up a discussion about what poverty is. Use these questions to prompt participants:
  1. What were the groups’ common ideas?
  2. What differences were there between their answers, and why?
- To stimulate discussion, ask participants to imagine that they had to live on USD\$2 (or equivalent in the local currency) a day:
  1. What could they get?
  2. Where could they live?
  3. What would they not be able to afford?
  4. How would they feel?

- Summarize the buzz groups’ common ideas. Highlight the relationship between the basic human needs the participants identified earlier in the activity and poverty:
  - ☑ Poverty happens when people do not have clean water or enough food.
  - ☑ People who live in poverty often do not have adequate housing or shelter, or access to good healthcare and education.
  - ☑ Poverty is linked to lack of access to education, work and a salary that can cover basic human needs for survival.
  - ☑ People living in poverty can feel excluded, frustrated, powerless and have difficulty accessing resources that could help them escape the situation.
  - ☑ People or groups that suffer marginalization, discrimination and exclusion often feel powerless and that their voices are not heard or are ignored by decision-makers.

**Optional add-on activity**

**Talk about other factors that contribute to global poverty, such as:**

- environmental damage
- natural disasters
- climate change
- conflict, power and corruption


Discuss what impact these issues can have on people’s lives. Do young people have other issues to add to this list? If you have time, encourage them to explore one of these issues in small groups. They can use the internet to research it or discuss it using their existing knowledge. At the end, ask them to report back to the whole group, encouraging everyone to ask questions and share their knowledge.



### Step 5: Taking action

- If this is your first activity with these participants, **tell them about Amnesty International's current campaigns** and actions on poverty and human rights. Invite them to check out the web links (below).
- Encourage participants to share ideas for **things they can do at school, in their group, at home or in their communities** to raise other people's awareness of poverty and the link with human rights.
- **Try to be concrete, creative and fun.** Suggest writing a short play, a song based on the ideas raised in the activity, and performing it for others to raise awareness. Other options could involve taking photos, creating paintings or drawings to illustrate what poverty means to people and organising an exhibition in a hallway at school or at a community centre.
- **It is important to round off each activity with at least one action.** Amnesty International looks forward to hearing about it, so contact your local office to tell us what you are doing!
- **Share your ideas and creativity with other young people** across the world through the Amnesty International Demand Dignity website: [www.amnesty.org/demand-dignity](http://www.amnesty.org/demand-dignity)

 [amnestyglobal](https://www.facebook.com/amnestyglobal)  
[demanddignityglobal](https://www.facebook.com/demanddignityglobal)

 [@amnestyonline](https://twitter.com/amnestyonline)  
[@demanddignity](https://twitter.com/demanddignity)  
[#demanddignity](https://twitter.com/demanddignity)

Women perform a play about maternal mortality in Kenema, Sierra Leone, September 2009.

### Step 6: Evaluation

- If you have time, carry out a brief evaluation of the activity. Focus on what the participants enjoyed and disliked about the activity and how it was done. See the *Facilitation Manual* for more information about evaluation techniques.





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Two sisters wash dishes at their home in Skadarska Street before being forcibly evicted from the Roma settlement where they live, Belgrade, Serbia, August 2011.



A woman sweeps outside her home in the slums of Port Vila,  
Vanuatu, August 2010.

**TWO**  
**EXPLORING**  
**HUMAN RIGHTS**



## WHAT ARE HUMAN RIGHTS?

Human rights are a fundamental set of entitlements or guarantees, starting with the right to life. They are *inherent to all human beings*, meaning that no human being anywhere in the world should ever be denied their rights, at any time or for any reason. No one has to earn or deserve human rights. They are every human being's birthright.

The ideals of human rights and their underlying values of dignity, freedom and equality, have emerged through different religions, cultures and movements. One example is from the Mandinga people in West Africa, who in the 13th century developed a charter known as “Kurukan Fuga”. It contained the principles of equality and respect for others as well as the right to compensation for damages. It also forbade slavery and stated that while food was available, no one should go hungry.

In the late 18th century, people involved in the French and American Revolutions drew up charters of rights. These included concepts such as “the pursuit of happiness”, “equality” and “brotherhood”. They also claimed the right to form trade unions, to collective bargaining and to safe working conditions.

Human rights are deeply rooted in historic struggles aimed at self-determination, democracy and independence. The people involved in those struggles did not just want political freedoms – they also demanded social justice.

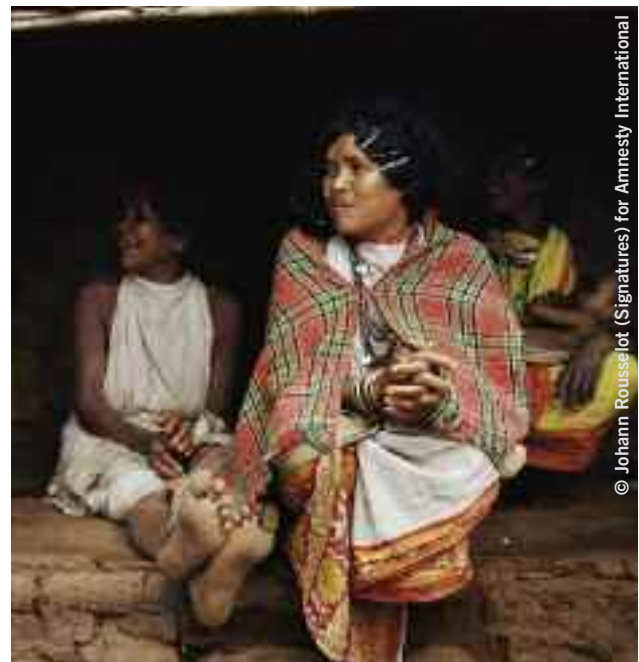
**Members of the Dongria Kondh tribe in Orissa, India, faced forced eviction and losing their livelihoods when a bauxite mine project was planned in the Niyamgiri Hills, 2008.**

## DISCRIMINATION AND HUMAN RIGHTS

As mentioned in Section 1, people living in poverty are often discriminated against. This can include being denied access to opportunities, resources or rights. Discrimination can take place between individuals, be based on particular cultural beliefs and practices, as well as being institutionalized in laws.

People are discriminated against for many reasons (see the list on page 11). Many people face discrimination for several reasons at once, leading to multiple marginalization.

Discrimination exacerbates social exclusion, marginalization and access to resources – including money, housing and work – and services such as education and health care. Groups who are often subject to discrimination – such as Indigenous Peoples, migrants, minorities, children, people living with disabilities, refugees, women and girls – are often among the most marginalized and disadvantaged sections of the population. Ending all forms of discrimination is essential to enabling people to exercise and claim their human rights.



## HUMAN RIGHTS AND HUMAN VALUES

Human rights reflect and are intrinsically related to fundamental human values such as:

- freedom
- justice
- peace
- dignity
- equality
- non-discrimination
- diversity
- inclusion



## HUMAN RIGHTS PRINCIPLES

Human rights are often described as being “inalienable”, “indivisible” and “interdependent”:

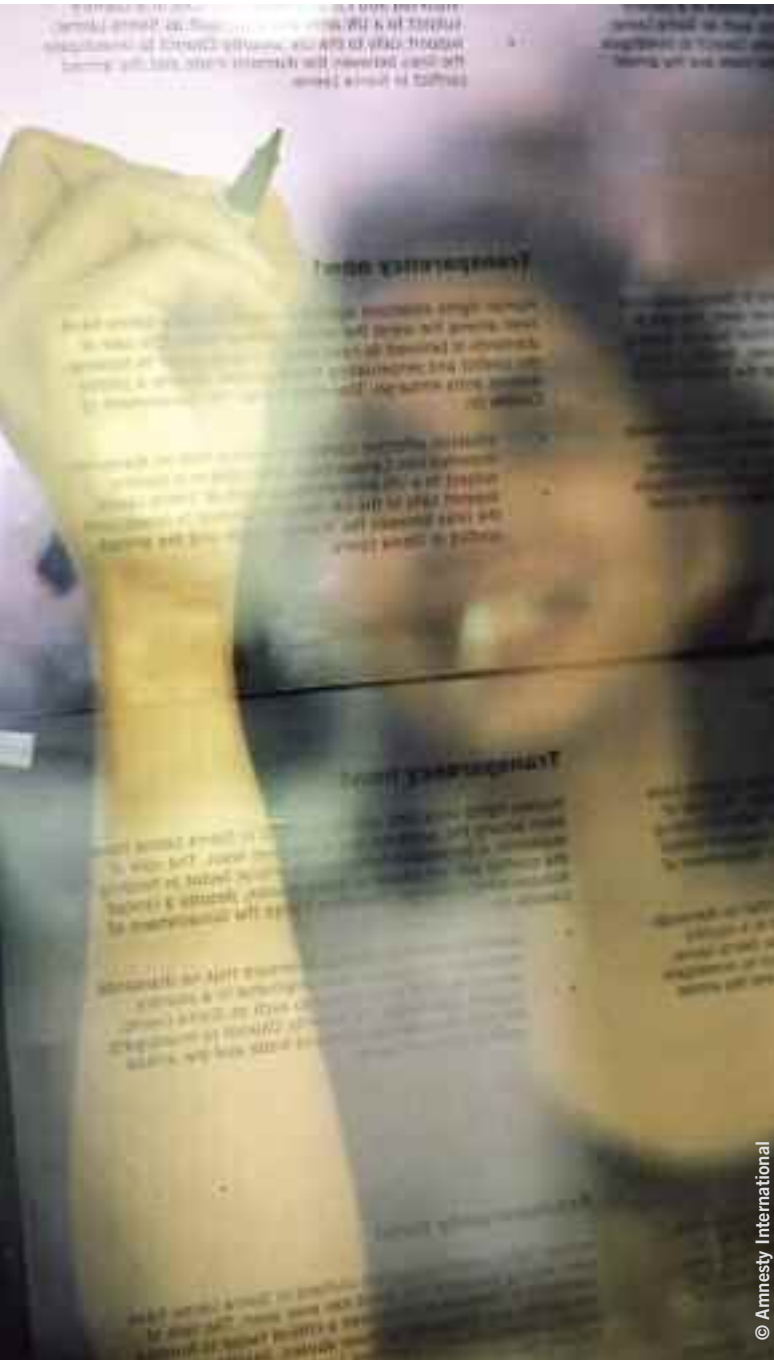
- **Inalienable** means that human rights cannot be taken away under any circumstances, including in wars or emergency situations.
- **Indivisible** means that all human rights are equally important. No one can decide that certain rights matter more than others.
- **Interdependent** means that when one right is abused, it has a negative impact on other rights. Similarly, when a certain right is realized, it contributes to other rights being fulfilled.

Human rights exist separately from the institutions and structures we have created to organize, administer and control our societies, such as governments and religious organisations. But their doctrines or laws often clash with human rights principles. Criminalizing homosexuality by law, for example, violates the rights of Lesbian, Gay, Bisexual and Transgender (LGBT) people. Likewise, allowing female genital mutilation (FGM) to take place is a serious abuse of girls’ rights.

Human rights are realized through legal protection and enforcement, including national constitutions and laws. On a global level, this takes the shape of formal agreements negotiated between countries – known as treaties – and international law. Laws and treaties aim to legally oblige states to promote and protect human rights.

A community leader in Missirah, Senegal taking action to change women’s lives, April 2011.

## THE UNIVERSAL DECLARATION OF HUMAN RIGHTS



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The Universal Declaration of Human Rights (UDHR) was drawn up in 1948, in the aftermath of the Second World War. It can be thought of as a vision for human dignity and a world that recognizes everyone's rights – civil, political, economic, social and cultural. It is internationally recognized as a fundamental benchmark for promoting, respecting and defending human rights.

The UDHR includes a wide range of rights, including each person's entitlement to life, liberty and freedom of expression, food, housing, work and social security. It underpins the work of many human rights organizations, including Amnesty International.

An activist from Amnesty International Canada signs her name to a sheet of clear plastic postcards as part of a campaign for transparency in the diamond trade, June 2000.



# UNIVERSAL DECLARATION OF HUMAN RIGHTS SUMMARY VERSION

1 We are all born free and equal. We all have our own thoughts and ideas. We should all be treated in the same way.

2 These rights belong to everybody, whatever our differences.

3 We all have the right to life, and to live in freedom and safety.

4 Nobody has any right to make us a slave. We cannot make anyone else our slave.

5 Nobody has any right to hurt or torture us or treat us cruelly.

6 Everyone has the right to be protected by the law.

7 The law is the same for everyone. It must treat us all fairly.

8 We can all ask the law to help us when we are not treated fairly.

9 Nobody has the right to put us in prison without a good reason, to keep us there or to send us away from our country.

10 If we are put on trial, this should be in public. The people who try us should not let anyone tell them what to do.

11 Nobody should be blamed for doing something until it has been proved. When people say we did a bad thing we have the right to show it is not true.

12 Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us, or our family, without a good reason.

13 We all have the right to go where we want to in our own country and to travel abroad as we wish.

14 If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.

15 We all have the right to belong to a country.

16 Every grown up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated.

17 Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.

18 We all have the right to believe in what we want to believe, to have a religion, or to change it if we wish.

19 We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.

20 We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don't want to.

21 We all have the right to take part in the government of our country. Every grown up should be allowed to vote to choose their own leaders.

22 We all have the right to a home, enough money to live on and medical help if we are ill. Music, art, craft and sport are for everyone to enjoy.

23 Every grown up has the right to a job, to a fair wage for their work, and to join a trade union.

24 We all have the right to rest from work and relax.

25 We all have the right to enough food, clothing, housing and health care. Mothers and children and people who are old, unemployed or disabled have the right to be cared for.

26 We all have the right to education, and to finish primary school, which should be free. We should be able learn a career, or to make use of all our skills.

27 We all have the right to our own way of life, and to enjoy the good things that science and learning bring.

28 There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.

29 We have a duty to other people, and we should protect their rights and freedoms.

30 Nobody can take away these rights and freedoms from us.

This is a simplified version of the Universal Declaration of Human Rights developed by Amnesty International UK.

For the full version of the UDHR see [www.un.org/en/documents/index.shtml](http://www.un.org/en/documents/index.shtml)



## DIFFERENT TYPES OF HUMAN RIGHTS

The UDHR established economic, social and cultural (ESC) rights side by side with civil and political rights. Civil and political rights have existed in many forms and written guarantees, including national constitutions, across many societies through history. Although all human rights are indivisible and interdependent, ESC rights are often the most relevant to the issue of poverty.

The definition of ESC rights was developed more fully in the *International Covenant on Economic, Social and Cultural Rights* (ICESCR) in 1966. A similar treaty on civil and political rights, the *International Covenant on Civil and Political Rights* (ICCPR) was drawn up at the same time. It focuses mainly on the right to life, liberty and freedom of expression.

Most countries are now state parties to the ICCPR and the ICESCR. This requires them, under international law, to guarantee and support the development of everyone's economic, social and cultural rights, as well as their civil and political rights.

The UDHR does not divide rights clearly into civil and political rights on the one hand and economic, social and cultural rights on the other. Some rights, including the rights to freedom of association and labour rights, are therefore found in both Covenants. Others, such as the right to education, include some aspects that are traditionally seen as civil rights and others that are perceived to be social rights. This underlines the indivisible and interdependent character of human rights.

It is not always easy to separate civil and political rights from economic, social and cultural rights. However, the latter are generally considered to include the following:

- Rights **at work**, particularly fair employment conditions, protection against forced or compulsory labour and the right to form and join trade unions.
- The right **to work**.
- The right to **education**, including free and compulsory primary education, and access to quality education that is adapted to individuals.
- The right to the highest possible standard of **physical and mental health**, including the right to healthy living conditions and access to necessary health services.
- The right to adequate **housing**, including secure tenancy, protection from forced eviction and access to affordable, habitable, well-located and culturally adequate housing.
- The right to **food**, including the right to freedom from hunger and access at all times to adequate nutritious food or the means to obtain it.
- The right to **water and sanitation** – including access to (physically and financially) enough safe drinking water.
- The right of all people to take part in **cultural life**.

**Aboriginal people, including these Alywarr children in Australia's Northern Territory, have faced racial discrimination and their land being taken over by the Australian government, August 2009.**

## CHILDREN'S RIGHTS

The *Convention on the Rights of the Child* (CRC) was adopted by the UN General Assembly on 20 November 1989. It consists of 54 articles and entered into force on 2 September 1990. The 193 states parties to the CRC are obliged to respect, protect and fulfil children's rights. These include the right to:

- **live with their parents and family**
- **a legally registered name (identity) and nationality**
- **access to an adequate standard of living, and**
- **a quality education and health services**

The CRC specifically says that children have the right to receive the highest level of health care and services. It also states that primary school should be free and compulsory for all children, and that they have the right to a standard of living adequate for their physical, mental and social development.

For children living in poverty, these rights are continually violated. For example, they are often forced to work instead of going to school. This violates their right to education, and to be protected from work that threatens their health and social development.



© Rusty Stewart/Amnesty International

## WOMEN'S RIGHTS

The *Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)* was adopted on 18 December 1979 by the UN General Assembly. By July 2011, 187 countries had become state parties to CEDAW.

CEDAW obliges states to incorporate the principle of gender equality into their legal system. They should abolish all discriminatory laws and adopt others that prohibit discrimination against women. States should also guarantee women effective protection against discrimination and work to eliminate it.

An important aspect of CEDAW is that it recognizes the state's role in protecting women in both the private and public spheres of life. It emphasizes that inequality in women's private lives contributes to wider inequalities in other aspects of their lives.

The poverty that girls and women experience is linked directly to the human rights abuses and violations that they suffer. According to the United Nations Development Programme (UNDP), it is therefore vital to promote gender equality as a condition for "inclusive, democratic, violence-free and sustainable development".

This includes ensuring that girls and women have equal access to essential public services, like health care and education, as well as to credit, owning property, and to justice. It also means including them in planning, budgeting, and policy-making processes in a meaningful way at the community and national levels.

Jacqueline Jean Baptiste appreciates the opportunity to work. "The cash for work programme allows me to feed my kids," she said. "I do not know what I would do without it." Haiti, January 2010.

## OTHER CONVENTIONS AND CHARTERS

The following also cover economic, social and cultural rights and contain standards that must be upheld in efforts to address poverty:

### International

- International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)
- Convention on the Rights of Persons with Disabilities (CRPD)
- United Nations Declaration on the Rights of Indigenous Peoples

### Regional

- African Charter on Human and Peoples' Rights
- African Charter on the Rights and Welfare of the Child
- Charter of Fundamental Rights of the European Union
- European Convention on Human Rights (ECHR)
- European Social Charter, and Revised Social Charter
- Arab Charter on Human Rights
- American Convention on Human Rights



## Useful reading about rights

■ Amnesty International, *Human rights for human dignity: A primer on economic, social and cultural rights* (Index: POL 34/009/2005)

[www.amnesty.org/en/library/info/POL34/009/2005/en](http://www.amnesty.org/en/library/info/POL34/009/2005/en)

This primer presents an overview of economic, social and cultural rights, outlines their scope and content, and gives examples of violations and what can be done to address them. It highlights governments' obligations within their own countries and their international obligations, as well as the human rights responsibilities of international organizations and corporations.

■ Amnesty International Ireland, *Geography, development and human rights: a multimedia teachers' manual for the senior cycle, 2009*, [www.amnesty.ie/content/geography-development-and-human-rights](http://www.amnesty.ie/content/geography-development-and-human-rights)

This online resource includes lesson plans for learning about human rights through a video, classroom activities and games.

■ Amnesty International, *Make our rights Law. Enforce economic, social and cultural rights* (Index: ACT 35/002/2010),

[www.amnesty.org/en/library/info/ACT35/002/2010/en](http://www.amnesty.org/en/library/info/ACT35/002/2010/en)

In this campaign digest, Amnesty International calls on all governments to ensure that economic, social and cultural rights are enforceable, as well as effective and accessible remedies for violations.

Schoolchildren take part in a Letter Writing Marathon organised by Amnesty International Morocco in Marrakesh, December 2010.

## Useful links

■ Amnesty International: *Economic, Social and Cultural Rights for All*, 2008

This three-minute animation illustrates the right to a remedy and the Optional Protocol to the ICESCR. Visit

<http://www.youtube.com/watch?v=mm2zDEYmplg>

■ For more information about children's rights, visit UNICEF's website at [www.unicef.org/crc/](http://www.unicef.org/crc/)



## ACTIVITY 2

### WHAT ARE HUMAN RIGHTS?

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#### AIMS

- To develop participants' understanding of human rights by reflecting on their own personal experiences of being unfairly treated and/or discriminated against.

#### TIMING

60-120 minutes.

#### WHAT YOU NEED

- Strips of paper (two different colours if possible)
- Flipchart paper
- Marker pens
- Sticky tape or blu-tack.

#### THIS ACTIVITY HAS SIX STEPS

- Step 1: Personal reflection – “That’s not fair!”
- Step 2: Sharing experiences of unfair treatment and standing up to it
- Step 3: Analyzing experiences
- Step 4: The consequences of unfair treatment and discrimination
- Step 5: Taking action
- Step 6: Evaluation

#### FACILITATION TIPS

- ✓ Thinking about being unfairly treated or discriminated against can stir up feelings and reactions that are painful and difficult to share. Make it clear that no one needs to share anything if they don't want to. It may be useful to focus on basic rights and/or access to services, rather than more challenging and complex issues.
- ✓ Encourage participants to listen actively and respectfully to each other. Acknowledge any feelings of anger, resentment or sorrow in a positive way.
- ✓ Continue to build a positive learning environment that enables participants to trust that they can openly share their ideas and feelings. Carry out short energizers and icebreakers that can help set or reinforce your ground rules (see the *Facilitation Manual*).
- ✓ As a facilitator, your role is not to resolve particular situations but to stimulate sharing between participants as part of an empowering process. In some cases, if instances of violence, unfair treatment or discrimination have been raised, consider approaching the participants concerned after the activity to offer support and advice on where and how to access immediate support. In a school setting this may be available internally, or otherwise through local organizations or help lines.
- ✓ Monitor your time carefully. Balance the time devoted to working in pairs/trios and feeding back with the time available to run the whole activity. The more time is available for feedback, the richer the experience will be. If your time is limited, keep moving the process on, making it clear that not everyone will be able to feed back.
- ✓ If time allows, Step 2 can be carried out in larger groups instead of pairs/trios, giving participants more time to analyze the issues before feeding back to the whole group.

**Step 1: Personal reflection – “That’s not fair!”**

- Establish ground rules (see the *Facilitation Manual*).
- Give each participant two pieces of card, each with a different colour.
- On the **first card**, ask participants to write down an experience they remember of **being treated unfairly or being discriminated against, which they did not challenge or do anything about**. Ask them to also write down some words describing their feelings during that experience.
- If necessary, prompt participants to remember experiences that might have taken place at home, at school, in peer groups or groups of friends, to do with participation in sports or other leisure activities, or related to aspects of their personality or way of thinking, dressing, speaking or doing things.
- On the **second card** invite them to write an experience they remember when they were **treated unfairly or were discriminated against and stood up for themselves**. Ask them to also write down some words describing their feelings during that experience.
- Participants may fill in two or more cards of each colour if they want to.
- If participants have difficulty remembering experiences from their own lives they can think about the experiences of other people they know (friends, family, neighbours etc.).

Students in Missirah, Senegal, use theatre performances to denounce sexual harassment in schools, April 2011.

**Step 2: Sharing experiences of unfair treatment and standing up to it****Sharing in pairs/trios**

- Invite participants to form pairs or trios. Consider grouping females and males separately, especially if you are working with teenagers.
- In pairs or trios, ask participants to share their experiences of unfair treatment/discrimination, **starting with the situations they could not do anything about, then the situations when they stood up for themselves and their feelings about both**.
- Ask them to write down some key words on paper or a flipchart to help them remember their discussion.



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### Step 3: Analyzing experiences

#### Plenary session

- Bring the whole group back together. Invite different pairs/trios to share the outcomes of their discussions. If they have prepared flipcharts they can post these on a wall or board.
- When all pairs/trios who want to have shared their work, ask the whole groups the following questions, noting down answers on a flipchart or board:
  1. What factors prevented us from doing something about the unfair treatment/discrimination they experienced (i.e. things that hinder us)?
  2. What factors enabled us to stand up and challenge situations of unfair treatment/discrimination (i.e. things that enable us)?
- Based on the experiences people have shared, ask whether girls and women encounter different types of unfair treatment or discrimination to boys and men? If so, what and why?

### Step 4: The consequences of unfair treatment and discrimination

- Invite participants to close their eyes and remember again the unfair treatment or discrimination that they experienced. Encourage them to think about the consequences of those experiences. Stimulate their memories using the following questions, reading them slowly and leaving a gap of 20-30 seconds between each one:
  1. What happened as a result of the unfair treatment or discrimination that you experienced?
  2. Did you feel alone, excluded, not able to participate?
  3. Were you denied access to a place, an opportunity, a chance to take part in an activity or event, or to money or other resources?
  4. Did you feel fear or feel threatened by another person(s)?
  5. Were you hurt? Were any of your things damaged or stolen?
- Ask participants to open their eyes slowly and go back into the pairs/trios they were in before. Invite them to share the things they just remembered.
- Bring the whole group back together. Ask participants what they understand as rights and discuss this. Then give the pairs/trios cards or strips of paper and ask them to write on them the rights they feel were abused as a result of the unfair treatment or discrimination they experienced.
- Invite different pairs/trios to hold up their cards or strips of paper and read out the rights they felt were denied or abused. Ask them to place them on a board or wall using sticky tape or blu-tack. Try to group similar rights together.
- Invite people to express how they feel when they look at the cards, i.e. surprise, confusion, sadness, anger, etc. Always ask why they think they are feeling like that.



■ Referring to the cards on the board or wall, and Section 1 of this module (Basic Concepts) summarise:

- ◆ what “human rights” mean
- ◆ the characteristics of human rights
- ◆ examples of situations that constitute human rights abuses.

Then explain the relationship between discrimination and human rights violations:

- ☑ Discrimination occurs when a person or group is denied their human rights on the basis of factors such as race, ethnicity, nationality, caste, religion or belief, sex and gender identity, sexual orientation, age, disability or health status. Discrimination means experiencing distinctions, exclusions, restrictions or different treatment that either by intention or effect deny people their human rights.
- ☑ Discrimination can be an expression of personal and collective power that can also include the use of violence.
- ☑ People who are discriminated against often begin to feel inferior, worthless or powerless. This exacerbates their social exclusion, marginalization and access to resources (money, shelter or housing, work) and services (education, healthcare).
- ☑ Discrimination can happen between individuals and be based on particular cultural beliefs and practices. It can also be institutionalized in laws and in government policy.
- ☑ Discrimination fuels human rights abuses because it denies people their rights on the basis of who they are or what they believe.
- ☑ Ending all forms of discrimination is essential to enabling people to exercise and claim their human rights.



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## Step 5: Taking action

■ Give each participant a piece of paper and ask them to **write down one thing that they will do to defend their own rights in future** (or those of people in their schools, families or communities). Form a circle and ask people to show their piece of paper. Afterwards ask everyone to stick their paper on the wall, or to keep it safe for future sessions.

■ **Encourage participants to get creative based on their idea** for defending their own or other people’s rights. This could involve writing a script for a community radio programme or making posters with slogans aimed at other young people. They could also develop a play where they act out a situation where the characters first do not stand up for themselves, then play it again to show what the characters could do and say to assert their rights.

■ **Ask participants for other ideas for action they can take** to spread awareness about discrimination and human rights in their schools, at home or in their communities. Note any suggestions on a flipchart or board.

■ **Is there a specific issue related to discrimination and human rights** that young people in your school or community would like to act on? See the *Facilitation Manual* for more information about how to develop this kind of work further.

■ **Tell us what you are doing!** Share your ideas and creativity with other young people across the world through the Amnesty International Demand Dignity website: [www.amnesty.org/demand-dignity](http://www.amnesty.org/demand-dignity)

## Step 6: Evaluation

If you have time, carry out a brief evaluation of the activity. Focus on what the participants enjoyed and disliked about the activity and how it was done. See the *Facilitation Manual* for more information about evaluation techniques.



## ACTIVITY 3

### RIGHTS AND WRONGS

#### AIMS

- To enable participants to understand the fundamental human rights outlined in the Universal Declaration of Human Rights (UDHR) and its underlying values.
- To strengthen participants' abilities to recognize and question gender discrimination and other social inequalities that can lead to human rights violations.

#### TIMING

60-90 minutes.

#### WHAT YOU NEED

- One photocopy of the "Right or Wrong" statements on page 38-39 cut into 12 individual cards (or write them on 12 separate cards or strips of paper).
- One photocopy of the summarized UDHR (see page 24) for each participant.

#### THIS ACTIVITY HAS FIVE STEPS

Step 1: Reflection and analysis – "Right or Wrong?"

Step 2: Discussion (plenary)

Step 3: The UDHR

Step 4: Taking action

Step 5: Evaluation

*(This activity was adapted from Amnesty International, Learning the UDHR: Making rights a reality – Human rights education workshop for youth, London, UK, Index: ACT 77/053/2005.)*

#### FACILITATION TIPS

- ✓ Many of the 12 "Right or Wrong" statements are intended to stimulate discussion and debate about stereotypes and prejudice that can lead to discrimination, especially on the basis of gender.
- ✓ If participants do not pick up on these issues, make sure you refer to them, and challenge participants to discuss them in the group sessions. For example, in Statement 3, challenge attitudes that put the blame on women for the violence inflicted by men. Likewise, in Statement 8, do not let the notion that men are more intelligent than women go unchallenged.
- ✓ Facilitators are free to revise and adapt the "Right or Wrong" statements for their own particular context, and to make them as relevant as possible for their participants. However, be careful to maintain the links between the statements and the relevant articles of the UDHR.
- ✓ This activity can be carried out in two separate sessions of 45-60 minutes, using six "Right or Wrong" cards in each session.
- ✓ Depending on your group size and available time, you may decide not to use all the statement cards. Likewise, you may want to focus on particular human rights (for example, the right to freedom, the right to life, and the right to education) by only using the statement cards that cover these rights.
- ✓ Play the role of "devil's advocate" if you need to stimulate and deepen debate and analysis. This means asking probing questions and challenging different opinions.
- ✓ Remember to clarify any doubts that participants may have about particular statements, using non-discrimination and equal human rights for all as your guiding principles.



## Step 1: Reflection and analysis – “Right or Wrong?”

### Group work

- Form small buzz groups and explain to participants that they will be given cards with different statements to reflect on and analyze.
- Shuffle the cards and distribute them evenly between the groups. (If there are six groups they will get two cards each; four groups will get three cards each, etc.).
- Ask the groups to read the statements and decide if the statements are “right” or “wrong”. Do they agree or disagree with the statement? Why/not?
- Explain that the groups do not have to come to a consensus. They should note down all the opinions expressed and the reasoning behind them, ready to feed back about this to the other groups. If they want to, each group can write its answers on a flip chart.



## Step 2: Discussion

### Plenary

- Ask a participant in the group with card 1 to read the statement out to everyone else. Ask the group to listen carefully. If necessary, read out the card twice.
- Invite the group members that analyzed the statement on card 1 to share their reflections (or flipchart) with the rest of the participants, explaining why they agreed or disagreed with the statement.
- Invite the rest of the participants to say whether they agree or disagree with the group’s analysis and why.
- Repeat the above points for all the 12 cards (or the ones you have decided to use), one by one.

Men in Burkina Faso’s Sahel region discuss maternal mortality, January 2010. The region has the highest rate of maternal deaths in the country.

### Step 3: The Universal Declaration of Human Rights

#### Group work

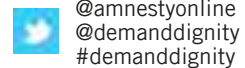
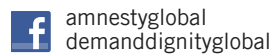
- Give each participant a photocopy of the summarized UDHR.
- Explain briefly to the participants what the UDHR is, how it is structured and how it came about.
- Tell participants that each of the “Right or Wrong” statements they have just analyzed refers to one or more of the rights outlined in the 30 articles of the UDHR.
- In the same small groups, ask participants to read the UDHR. They should then try to link each of the statement(s) they just analyzed to one of the UDHR’s articles.

#### Plenary

- Invite each group, one by one, to read out again the statements they previously analyzed and then the UDHR articles they think refer to these statements.
- Ask other participants if they agree with their decision or not, and why.
- It is important to note that some statements will relate to more than one UDHR article. Refer back to the idea of human rights being interdependent and indivisible.
- Continue the discussion until all the correct connections between the UDHR articles and the “Right or Wrong” statements have been made (this information can be found at the end of this activity).
- If discussion and debate takes longer than the time available, postpone the rest of the linking between the “Right or Wrong” statements and UDHR articles to a second session.
- Note that not all UDHR articles are covered by the 12 statements.

### Step 4: Taking action

- **Ask participants for ideas about how they can make other young people, their schools, families or communities aware of the UDHR and the human rights** it refers to. Note their ideas on a flipchart or board. You can also refer to ideas for individual action outlined in the introduction (see page 4).
- If your participants have already completed the earlier activities in this module, **ask them to share their ideas for taking action** or things they have done as a result of the issues raised. Ask how they could build on this or take action together with others. Offer support in organizing collective action (see the *Facilitation Manual* for more information on how to do this).
- **Tell us what you are doing!** Share your ideas and creativity with other young people across the world through the Amnesty International Demand Dignity website: [www.amnesty.org/demand-dignity](http://www.amnesty.org/demand-dignity)



### Step 5: Evaluation

If appropriate, carry out a brief evaluation of the activity, focusing on what participants liked and disliked about the activity content and methodology. See the *Facilitation Manual* for more information about evaluation techniques.



Amnesty International activists march in the Gay Pride parade in Paris, June 2010.

## RIGHT OR WRONG?

### STATEMENT 1

“It is natural for men to have more money and freedom than women.”

### STATEMENT 2

“People should be free to do anything they want, with no restrictions”

### STATEMENT 4

“It’s their own fault if a person is poor. People who are hungry and don’t have a job or who live on the streets shouldn’t complain.”

### STATEMENT 5

“The state should punish gays or lesbians who have sexual relations, even if it’s in their own home.”

### STATEMENT 7

“People with extreme religious views should not be allowed to express them in public.”

### STATEMENT 8

“Only the most intelligent and highly qualified people should take part in government, which is why there are more men than women in politics.”

### STATEMENT 10

“If young people don’t get good grades at school, they should not be allowed to take part in sports or other leisure activities.”

### STATEMENT 11

“It’s senseless for families with limited resources to educate their daughters – girls only end up getting married, moving away and having children anyway.”

**STATEMENT 3**

“If a woman gets mugged or murdered in a place that is known to be dangerous, it’s her own fault.”

**STATEMENT 6**

“The state should provide places where atheists (people who don’t believe in God) can meet to discuss, celebrate and create a community.”

**STATEMENT 9**

“People should pay for all healthcare, and therefore those who can afford to pay more deserve better health services.”

**STATEMENT 12**

“Music, art and literature are only for the cultural elite, not for poor people.”

**Some possible connections between the statement cards and UDHR articles**

<p><b>STATEMENT 1</b> links with Articles 1 and 2: The right to equality</p>	<p><b>STATEMENT 2</b> links with Article 3: The right to freedom</p>
<p><b>STATEMENT 3</b> links with Article 3: The right to life</p>	<p><b>STATEMENT 4</b> links with Article 25: The right to an adequate standard of living</p>
<p><b>STATEMENT 5</b> links with Article 12: The right to privacy</p>	<p><b>STATEMENT 6</b> links with Article 18: The right to religion</p>
<p><b>STATEMENT 7</b> links with Article 19: The right to express opinions</p>	<p><b>STATEMENT 8</b> links with Article 21: The right to participate in government</p>
<p><b>STATEMENT 9</b> links with Article 22: The right to health</p>	<p><b>STATEMENT 10</b> links with Article 24: The right to leisure</p>
<p><b>STATEMENT 11</b> links with Article 26: The right to education</p>	<p><b>STATEMENT 12</b> links with Article 27: The right to culture</p>

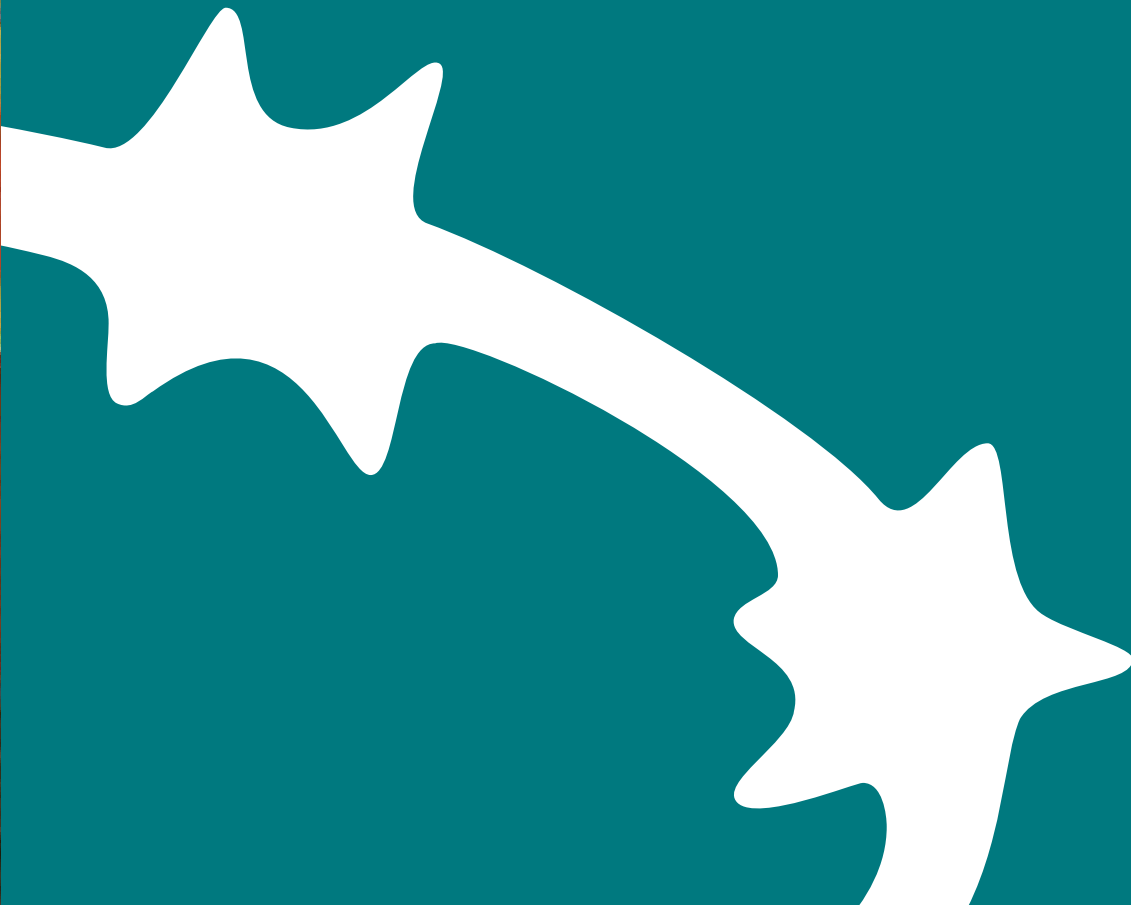






Families endure poor sanitation, inadequate housing and substandard living conditions in the slums of Port Vila, Vanuatu, August 2010.

# THREE LINKING POVERTY AND HUMAN RIGHTS



## THE CYCLE OF HUMAN RIGHTS ABUSES AND POVERTY

Poverty is not inevitable. It is often a foreseeable result of policies and practices – including the failure to act – of states and other actors. For example, corporations can cause or contribute to human rights abuses that push people deeper into poverty.

People living in poverty are often denied the right to:

- education
- health
- adequate housing
- information
- physical integrity
- equality before the law
- a fair trial
- a remedy.

### Poverty as a *cause* of human rights violations

People living in informal situations – such as on the street – are often harassed, ill-treated and subject to extortion by the authorities, such as the police. They might also be denied access to essential services, such as health and education, because they are considered to be “irregular” and lack the necessary documents. This shows how people who are already living in poverty are more likely to experience human rights violations.

Similarly, lesbian, gay, bisexual and transgender (LGBT) people often experience discrimination in accessing education, housing and employment. This increases their likelihood of experiencing human rights violations linked to poverty.

### Poverty as a *consequence* of human rights violations

Forced evictions of people living in slums are an example of how human rights violations can deepen and perpetuate poverty. Having their homes demolished and their belongings destroyed can have devastating consequences for people

who are already living in poverty. They are forced to move to another place, where they may not be able to earn a living. Children who live in poverty are also more likely not to finish school than others their age. Girls are more likely to stay at home to help with housework and look after other children. They therefore have fewer opportunities than boys to get an education and a job, and are more likely to experience poverty.

### PROTECTING PEOPLE’S RIGHT TO LIVE WITHOUT POVERTY

Human rights are key to people breaking out of the poverty trap. One of the first steps towards realizing one’s human rights is education. People need to know about and understand their human rights, and then develop the necessary skills to making those rights a reality. There are several mechanisms available for doing this. By looking at international laws and treaties, we can identify states’ failures to respect people’s economic, social and cultural rights. By publicizing and expressing outrage at the abuses people who live in poverty experience every day, we can tackle poverty. And by holding governments and other actors accountable for these failures, we can help those people whose rights are violated to get justice.



A woman and her two sons outside their home in Taman Village, Oddar Meanchey province, Cambodia, March 2011.

## WHAT STATES ARE OBLIGED TO DO

States that are parties to the ICESCR are obliged to make sure that all their people can enjoy all the rights in the Covenant. Their obligations include:

### ■ **Respect**

States should not interfere with an individual or group exercising their rights. For example, states must not forcibly evict people from their homes. They must not impose laws that discriminate against particular groups of people. And they should not impose charges for healthcare services that make it impossible for people living in poverty to get the medical assistance they need.

### ■ **Protect**

States must ensure that individuals, private actors or other entities do not interfere with people's rights. They should do this by establishing effective regulation and providing effective justice for any harm caused by human rights abuses.

### ■ **Fulfil**

States must promote people's rights by making everyone aware of their rights. They must inform people of the contents of international covenants that the state is party to. They should also put in place systems that make it possible for people to access their rights, and provide for those who are unable to provide for themselves. They must do so by taking necessary measures – in law, public administration, budgets and the legal system – aimed at ensuring the full realization of human rights.

States must also give priority to ensuring that everyone has at least minimum essential levels of food, housing, water, education, healthcare and sanitation and that adequate priority is given to those who are most marginalized and excluded.

## WHEN STATES VIOLATE PEOPLE'S RIGHTS

When people's economic, social and cultural rights are violated, it is usually a direct result of the state's failure to respect and promote their rights in laws, policy and practice. The state might be unwilling to do so, it may be negligent, or this might happen due to discrimination.

Many governments only pay lip service to their obligations under international law. Many have not established effective ways for people, especially marginalized groups, to claim their rights and hold their governments to account. States must ensure equal protection of all persons under the law.

Here are some examples of state violations of ESC rights:

■ **Failing to respect or protect a right** – for example, authorizing or leading forced evictions or allowing a company to contaminate a community's water source.

■ **Using policies or practices which discriminate against certain groups or individuals** – for example, by failing to ensure that Indigenous communities have access to health care.

■ **Failing to realize a minimum core obligation** – for example, not prioritizing providing free primary education.

■ **Not taking prompt, concrete and targeted steps towards fully realizing a right** – for example, failing to make essential medicines available to everyone.

■ **Failing to realize the minimum essential levels of each right**, particularly for excluded and vulnerable people – for example, investing heavily in developing wealthier districts and little in providing essential services in shanty towns.

■ **Placing a limitation not recognized in international law on someone exercising a right** – for example, only allowing citizens to have secure tenure, and denying it to non-citizens.



■ **Stopping a right from being realized** for reasons that are not recognized in international law (i.e. due to a lack of resources or uncontrollable events). For example, this could mean closing public toilets because the government decides it is not responsible for sanitation, or closing universities due to student demonstrations.

### ADDRESSING HUMAN RIGHTS VIOLATIONS

When states violate people's rights, the victims – whether they are individuals, groups or whole communities – have the right to justice, or so-called “effective remedies”. A remedy must include measures which are necessary to repair the specific harm inflicted on the victims. This could, for example, involve giving someone back the home they were forcibly evicted from, and providing a legal guarantee that this violation will not happen again.

Effective remedies must be available locally or nationally through legal judicial systems and other accountability mechanisms, such as a human rights commission. Remedies are more likely to be achieved when governments give these institutions a clear mandate to ensure justice for all human rights violations.

Having effective legal mechanisms strengthens the bargaining power of people who are living in poverty and whose human rights have been violated. It can help them claim their rights from their governments, alongside active campaigning.

At the regional and international levels, economic, social and cultural rights are legally recognized and protected. There are mechanisms in place allowing victims of violations to enforce their economic, social and cultural rights if their rights have been violated, and if they have been denied an effective remedy in their own country.

However, before people can use these mechanisms, the state in question has to become a party to the relevant treaty. In Africa, people whose rights have been violated can rely on the African Charter on Human and Peoples' Rights. In the Americas, the Additional Protocol to the American Convention on Human Rights (San Salvador Protocol) is useful. In Europe, complaints and requests for remedies can be based on the Revised European Social Charter, 1996.

On the 60th anniversary of the UDHR on 10 December 2008, the UN General Assembly adopted the Optional Protocol to the International Covenant on Economic, Social and Cultural Rights. It established a way for individuals and groups to complain about their ESC rights being violated. States can also opt into an inquiry mechanism which allows the UN Committee on Economic, Social and Cultural Rights (CESCR) to carry out inquiries about grave or systematic violations. The CESCR is the body of independent experts that monitors states' compliance with the ICESCR.

All state parties to the ICESCR are obliged to report every five years to the CESCR. The CESCR examines each report, has a dialogue with state representatives, and considers input from NGOs. It addresses its concerns and recommendations to the state in the form of Concluding Observations. Each of the international and regional human rights treaties listed in Section 2 has a broadly similar monitoring mechanism.



The UN Human Rights Council has also appointed a series of independent experts as Special Rapporteurs for most human rights, such as education, adequate housing, food and health care. They carry out country monitoring missions to examine the realization of these rights and publicly report on human rights issues of concern.

### WHEN COMPANIES AND OTHER GROUPS ABUSE HUMAN RIGHTS

In a globalized economy, international companies often operate across and within a country's borders. It is crucial that states make sure that these companies respect human rights standards and do not act in ways that lead to violations of the standards contained in international treaties, like the ICESCR and the ICCPR.

Companies can cause harm by directly abusing human rights, or by colluding with others who violate the rights of people and communities in the areas where they operate. For example, companies extracting minerals sometimes contaminate the local environment in the process. This can impact on local people's right to health and water. Governments sometimes also allow mining to take place on Indigenous people's traditional lands without first asking for their consent or without any regulation which protects the people living there.



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Despite this potential to cause significant harm, there are few effective mechanisms at the national or international levels to prevent corporate human rights abuses or to hold companies to account. And governments often fail to regulate businesses' human rights impact, or to provide justice for the victims of related abuses.

### AID AND INTERNATIONAL CO-OPERATION

Under the ICESCR, states that are unable to fulfil the most basic ESC rights are required to seek international assistance. Other states that are in a position to provide them with assistance have an obligation to do so.

All states involved in international assistance and co-operation must carry out according to human rights standards. This means that states that are either giving or receiving aid must make sure that it is not used in ways that violate human rights. They must prioritise the most marginalized people, focusing on realizing their basic rights without discrimination.

For countries or organizations that provide funds to other countries or organizations, this means ensuring that their development co-operation policies and programmes respect and promote human rights – including ESC rights.

International financial institutions (IFIs), such as the World Bank Group and regional development banks, are responsible for ensuring that their own activities do not impact negatively on people's human rights. They provide technical and financial assistance to a wide range of projects, policies and programmes and must consider the impact on people's human rights. For example, they must not fund

**Left:** A member of the Chiquintirca community looks at the construction site of a Liquefied Natural Gas pipeline, Ayacucho Region, Peru, September 2009.

**Far left:** An internally displaced child helps his family to rebuild a shelter made of cardboard in a settlement in Bossaso, Somalia, May 2011.

infrastructure or development projects which lead to people living in slums being forcibly evicted.

There should be effective mechanisms in place to hold IFIs and their member states accountable for human rights abuses resulting from their activities.

### Other organizations promoting and defending the rights of people living in poverty

States are responsible for respecting, protecting and fulfilling human rights. However, the most important steps forward for protecting human rights worldwide have happened through ordinary people getting organized and mobilizing themselves, often at great personal cost.

Social justice campaigners – such as those involved in the US civil rights and women’s movements – have successfully challenged social attitudes and changed laws. By speaking out, educating and empowering their communities and lobbying politicians, they fought to make their own and other people’s rights real.

Many NGOs working on human rights include ESC rights as a fundamental part of their campaigning, advocacy and education work. The number of NGOs working on ESC rights has increased significantly in the last decade. Amnesty International decided to include ESC rights in its work in 2001. Another organization, the International Network for Economic, Social and Cultural Rights (ESCR-NET) is a global collaborative of groups and individuals working to achieve economic and social justice through human rights.

NGOs and other civil society groups generally focus on demanding policy reform and legal changes. Another important part of their work is promoting ESC rights through human rights education and training of diverse groups of people, including state officials, such as the police, prosecutors and judges, health professionals, teachers and policy makers.

### People taking action to address violations of their rights

People living in poverty often face particular barriers, such as discrimination, in exercising their human rights. They are also frequently denied opportunities to actively participate in decision-making processes that have an impact on their lives.

Human rights education is a valuable tool for enabling people to understand, protect and defend their rights. It is a deliberate, participatory practice aimed at empowering individuals, groups and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principles. Overall, human rights education aims to:

- **address** the underlying causes of human rights violations
- **prevent** human rights abuses
- **combat** discrimination
- **promote** equality
- **enhance** people’s participation in decision-making.

Amnesty International sees human rights education as an important way of contributing to raising awareness and empowering people, especially women, young people and those from vulnerable and marginalized groups, to defend and realize their own rights or the rights of others.

People who live in poverty participating in mass protests, raising awareness through education and campaigning and speaking out about how their rights are being violated are key to making human rights a reality. Young people can play an important role in changing their lives and the unjust realities that are caused by human rights violations. They can take action to change the poverty that people are living in, both in their own communities and in other parts of the world.

**Young activists clean up a Shell gas station in Gothenburg, Sweden, to symbolise their demand that Shell should clean up after oil spills in the Niger Delta, April 2010.**

This educational resource offers activities that can enable young people to reflect on their role and act to protect and defend their rights and the rights of people affected by poverty all over the world. Amnesty International's Demand Dignity campaign uses strong, credible research to highlight the failures of governments, companies and others to protect, respect and fulfil people's human rights. We mobilize our activists worldwide to put national and international pressure on those who abuse human rights. We use human rights education to empower right holders. We stand alongside people living in poverty who are claiming their rights and making their voices heard.

### A useful resource for exploring poverty and human rights in more depth

Produced by Amnesty International UK, the *Poverty and Human Rights DVD pack* includes lesson and assembly plans, activity ideas and films showing residents of the Deep Sea community in Kenya talking about their fight for human rights. Students aged 14+ will learn about the impact of poverty, and begin to understand what changes are needed to ensure everyone's right to live with dignity. You can download these resources for free or order hard copies. Visit

[www.amnesty.org.uk/content.asp?CategoryID=11594#dvd](http://www.amnesty.org.uk/content.asp?CategoryID=11594#dvd)



## ACTIVITY 4

### POVERTY AND HUMAN RIGHTS

#### AIMS

- To deepen participants' knowledge about how the human rights of people who live in poverty can be easily denied and abused.
- To strengthen participants' understanding of the reciprocal relationship between poverty and human rights, and how claiming human rights is a vital part of the struggle against poverty.

#### TIMING

60-120 minutes.

#### WHAT YOU NEED

- Flipchart paper
- Marker pens
- Sticky tape
- One copy of each real life story (see page 51-53).

#### THIS ACTIVITY HAS FIVE STEPS

Step 1: Real life stories

Step 2: Finding endings for the stories

Step 3: Connecting poverty and human rights

Step 4: Taking action

Step 5: Evaluation

#### FACILITATION TIPS

- ✓ This activity contains five real life stories. You do not need to use all of them; for a 60-90 minute session, three or four stories should be plenty. If you have less time, you could use just two stories. The activity can also be divided into two shorter sessions, especially in a classroom setting.
- ✓ In a classroom setting, the activity could be split into doing the group work in Steps 1 and 2 in one session, followed by a later plenary session to cover Steps 3 to 6.
- ✓ If you have many participants and plenty of time, you can give the same story to two different groups. This will enable young people to imagine different possible endings for each story and enrich their sharing and analysis. However, this will mean allowing more time for feedback in the plenary session. Consider splitting the activity into two shorter activities or training sessions.
- ✓ Remember that these are real life stories of human beings who have endured severe human rights abuses because they live in poverty. Be sure that participants develop endings to the stories which, while fun to do, are respectful and reflect the seriousness of the situations being dealt with.
- ✓ The participants' endings may involve language or other expressions that could be offensive or discriminatory. Use this as an opportunity to reflect on language use in the context of free speech, self-expression and youth culture, without being judgemental. Discuss how language can portray prejudice, stereotypes and stigma that lead to discrimination.



## Step 1: Real life stories

### Selecting real life stories to use in this activity

■ Based upon the number of participants, their age and the time available, decide how many real life stories to use and which ones. Print out or photocopy them. See page 51-53.

### Forming groups

■ Explain that in this activity, participants will be looking at real life stories that demonstrate links between poverty and human rights.

■ If participants have already completed Activity 2 in this module (*What are human rights?*), ask them to recall the ground rules they agreed on and note them on a board. If not, use the *Facilitation Manual* to draw up ground rules.

■ Divide participants into groups, one for each real life story, and give each group a different story to read. Tell participants that each story is unfinished and that they will have to come up with an ending.



## Step 2: Making new endings for the stories

### Group work

■ Ask each group to reflect on the following questions after reading their story. Have them already written up on a board or flipchart, or photocopied or printed out:

1. How do you feel about the story and the characters?
2. What rights are they being denied, why and how?
3. What can they do to reclaim those rights?
4. What obstacles might they face in claiming their rights?
5. What support do they need for claiming and defending their rights?
6. How does poverty affect their rights?

■ Ask the group to reflect on how the story might continue and end, and then to develop it in a creative way, for example through:

- ◆ a short sketch that they will act out in the plenary session
- ◆ a collective drawing or painting
- ◆ a song
- ◆ a poem or short story.

Performers at a launch event for the Sierra Leone Maternal Health caravan, part of Amnesty International's Demand Dignity campaign, Sierra Leone, September 2009.

### Step 3: Connecting poverty and human rights

#### Plenary

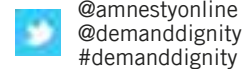
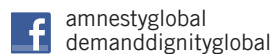
Repeat the steps below until all the groups have presented their story endings and these have been analyzed in plenary.

- Ask one group to present its story ending.
- Invite reflections and observations from the other participants. You can stimulate discussion using these questions as a guide:
  1. What most caught your attention about the story and the ending the group created?
  2. Which human rights emerged from the story? Note them down on a flipchart or board.
  3. How do poverty and human rights link up in the stories and endings?
  4. How realistic are the endings created by the different groups?
- If two groups have used the same real life story, ask participants to comment on the differences and similarities between the endings they imagined.
- Tell the participants that these stories are happening in real life. They are typical of the situations that poor people face on a daily basis, and of how poverty affects their human rights.
- Summarise the relationship between poverty and human rights as outlined at the beginning of this section. Encourage participants to ask questions and share reflections. Some points to highlight are:
  - ☑ People who live in poverty are more likely to suffer human rights violations.
  - ☑ Human rights violations can create, deepen or perpetuate poverty.
  - ☑ Promoting, defending and realizing human rights are key to breaking the poverty trap.

### Step 4: Taking action

- Ask participants **if they know about any situations of poverty and human rights abuses** connected to their school or the community. Ask what they could begin to do now to change it. Note their ideas on a flipchart or board. The group could come up with **a small action plan**. For more ideas see “Taking action” in the *Facilitation Manual*.
- **Research campaigns or actions that are being promoted by Amnesty International or other organizations.** Is there anything that the young people are interested in doing individually or together? Note their ideas on a flipchart or board and decide on doing at least one.
- **Identify a specific issue related to poverty and human rights** that young people in your school or community would like to act on. See the *Facilitation Manual* for more information about how to develop this kind of work further.
- **Tell us what you are doing!** Share your ideas and creativity with other young people across the world through the Amnesty International Demand Dignity website:

[www.amnesty.org/demand-dignity](http://www.amnesty.org/demand-dignity)



### Step 5: Evaluation

If appropriate, carry out a brief evaluation of the activity. Focus on what the participants enjoyed and disliked about the activity and how it was done. See the *Facilitation Manual* for more information about evaluation techniques.

## REAL LIFE STORIES

Photocopy, cut and hand out to working groups for discussion.

### Halfa's story

Halfa left his home in Eritrea in East Africa to avoid being forced to serve in the military. After spending some time in Sudan, he crossed the Sahara desert and made his way to Libya. He hoped to find work and start a new life there.

When conflict broke out in Libya in 2011, many Libyans believed that black Africans like Halfa were government mercenaries. Halfa was beaten and robbed in the street, and was so afraid he was forced to leave the country.

Halfa now lives in the Susha refugee camp on the Libya-Tunisian border. More than 20,000 refugees are living in makeshift homes, with little access to food and water. When the camp was attacked, four other Eritreans were killed in a resulting fire. Halfa wants to go home...

**What should Halfa do next? How would you finish his story?**

*Adapted from an Amnesty International interview in June 2011)*

### Samantha's story

Samantha is an 11-year old Roma girl who lives with her parents. She has two brothers and an older sister. Both her father and mother are unemployed. The family has no legal papers for the land where they have built their house. It has no plumbing, so they have to fetch water from a nearby stream or collect it from their neighbour's outside pipe. The two families also share an illegally connected electricity supply. Sometimes the neighbouring families fight. When that happens, Samantha's parents won't let her collect water from the neighbour's pipe.

Samantha is having a difficult time at school. She was brought up speaking her parents' language and knows only the basics of the national language used at school. Her teacher often gets angry and shouts at her in front of the class when she doesn't understand what is being said. Her schoolmates laugh at her, bully her and exclude her from many activities. They often make comments like "Roma people steal and are dirty".

Samantha hates going to school and doesn't understand why she has to. Her sister finished school, but can't get a job...

**What should Samantha do next? How would you finish her story?**

*(Adapted from an Amnesty International case study)*

### Sopheap's story

Leng Sopheap is a 48-year-old mother of three children. She and her family were forcibly evicted from their home in Sambok Chab, Cambodia in 2006. They were resettled in a place called Andong. Sopheap found life hard there. The land was empty and flooded. There were no houses, clean water, electricity, toilets or jobs. She earned less than half a US dollar a day selling palm cakes – not enough to feed herself or her children.

Sopheap is also living with HIV. When she was evicted she lost access to the clinic she attended regularly for free anti-retroviral treatment so she could stay healthy. After only a few months in Andong, Sopheap moved back to the city. She left her children with two NGOs. "Living there was not feasible," she explained. "This [resettlement] had nothing to do with helping people. They were already poor, now they are more impoverished and miserable."

Sopheap and her partner now squat in the streets near where she used to live. She has found some work selling sugar cane and sends money back for her children. She doesn't have enough to rent a place to live. All the poor neighbourhoods where rented houses used to be available either have been, or soon will be, demolished. This leaves Sopheap with few options and little security as she tries to rebuild her life...

**What should Sopheap do next? How would you finish her story?**

*(Adapted from an Amnesty International Demand Dignity case study on slums, May 2009)*

### Maria's story

Maria has five children and lives in the USA. She didn't get any financial support during her pregnancies because she is an immigrant and has no proof of income. She can't afford antenatal care. When she went into labour in 2008 with her youngest child, the first hospital turned her away because she hadn't received any antenatal care. The second hospital she visited admitted her at midnight, but she didn't see a nurse for more than six hours.

"At 6am or 7am I spoke to an interpreter via the phone because they wanted to check my insurance," Maria said. "I asked him 'Please, please send someone... please tell them the baby is coming'. Everyone spoke English. I was so afraid. At last a nurse came in and examined me."

Maria gave birth, but soon after she began to feel unwell. Health staff initially ignored her calls for help. "I started crying out and screaming, 'I can't breathe!'. The nurse came into the room and called the doctors – everyone came running back in. They put monitors on my heart and forehead and a machine on my chest, they gave me oxygen, injected me with insulin – and then I passed out."

Maria was discharged after three days, but she still does not know what happened or what went wrong: "No one ever explained"...

**What could Maria do next? How would you finish her story?**

*(Adapted from an Amnesty International Demand Dignity case study on maternal mortality, May 2009)*



### Adama's story

Adama Turay died in December 2008 in Sierra Leone, West Africa, several hours after she delivered her first child. Early in her pregnancy, Adama had attended the local antenatal clinic for check-ups. She had to stop going because she couldn't afford the fee for each visit. "The fear of the high cost prevented her from seeking the medical attention that she really needed," explained Adama's sister, Sarah.

In her eighth month of pregnancy, Adama's body became swollen. She and her family thought she was just putting on weight from her pregnancy and didn't recognize it as a possible symptom of complications. She soon delivered a baby girl with a traditional birth attendant.

Immediately afterwards, Adama began to vomit and complain of chills. She then started to bleed. The family knew something was wrong and began to look for money to get her to hospital. They managed to raise money and negotiate an affordable price with a taxi driver, but during the 40-minute ride to the hospital in the capital, Freetown, Adama died. "I think she died because we did not have the money and did not go to the hospital in time," Sarah said...

**What should Adama's family do now? How would you finish their story?**

*(Adapted from an Amnesty International Demand Dignity case study on maternal mortality, May 2009)*



## ACTIVITY 5

### RESPECT MY RIGHTS, RESPECT MY DIGNITY

#### AIMS

- To encourage participants to critically analyze how poverty-linked human rights violations exacerbate people's experiences of social deprivation, exclusion, insecurity and powerlessness, especially those of girls and women.
- To reflect on what people who live in poverty can do to realize their rights, and to recognize what participants can do to become advocates for their own and other people's rights.

#### TIMING

60-90 minutes.

#### WHAT YOU NEED

- Case study (see page 58) or the *Deep Sea* film (on DVD or online – for more information, visit: [www.amnesty.org.uk/content.asp?CategoryID=11594#dvd](http://www.amnesty.org.uk/content.asp?CategoryID=11594#dvd))
- DVD and TV or computer, LCD projector, screen and speakers (optional)
- Flipcharts
- Marker pens
- Sticky tape
- One set of “Deep Sea” key issue cards (see page 60).

#### THIS ACTIVITY HAS FIVE STEPS

Step 1: Presenting the Deep Sea story (film or case study)

Step 2: Reflection and analysis

Step 3: The consequences of human rights violations for people living in poverty

Step 4: Taking action

Step 5: Evaluation

(This activity was adapted from *Poverty and Human Rights: Films, An Assembly, Lessons and Information To Inspire Students Aged 14+*, by Amnesty International UK.)

#### FACILITATION TIPS

- ✓ Use the film if you have access to a computer or TV and DVD player. If not, you can still run the activity using the written case study and photos on pages 58-59.
- ✓ You could also use another case study from the newspaper, or a situation from your own country or community. Consider preparing it as a play or short story and presenting it to animate the discussion.
- ✓ This activity can be easily split up into two 45-60 minute activities. In the first session, cover Steps 1 and 2 to allow participants to be reflecting on and analyzing the issues raised by the case study (or play/short story) or film, and also how poverty and human rights interrelate. Cover Steps 3-5 in a follow-up session, looking at the consequences of the human rights violations that the people in your chosen case study have to face. Develop an action plan together for how to confront this issue.

A resident of Deep Sea slum in Nairobi, Kenya, after government bulldozers demolished her house, March 2011.

### Step 1: Presenting the Deep Sea story

- Explain to participants that they are going to watch or listen to a case study about a community called “Deep Sea” in a shanty town or slum in Nairobi, the capital of Kenya in East Africa (or about your chosen newspaper story or local/national case study). The case study/film looks at how the Deep Sea residents struggle for their dignity and human rights amid extreme poverty and deprivation.
- Present your chosen case study or watch the film.



### Step 2: Reflection and analysis

#### Plenary: Sharing feelings

- Ask participants to form buzz groups of two or three and spend a few minutes sharing the feelings they had while watching the film or listening to the case study. Do they know of similar situations in their own community or country?
- Invite the groups to share their feelings about the film with the main group. If they begin by using more analytical phrases like “**We think...**”, “**In our opinion...**”, “**We didn’t like...**”, encourage them to articulate their feelings more clearly (for example, “I felt sadness/anger/pity/indignation”, etc).

#### Plenary: Reflecting on and analyzing the film

- Ask participants which parts of the case study or film most caught their attention and why (for example people, scenes, issues raised). If some are reluctant to share with the whole group, ask participants to go back into buzz groups for a few minutes. Allow enough time for everyone to share and comment.
- The following questions could stimulate further reflection and analysis of the issues raised by the Deep Sea story, especially if participants have difficulty articulating and expressing what most caught their attention:

1. How does poverty manifest itself in the case study/film?
2. Why are the inhabitants of the Deep Sea community poor?
3. Which of their rights are being violated and how?
4. Which groups of people are more vulnerable to having their rights violated and why?
5. In what ways does poverty increase the possibility of human rights violations happening?
6. What are the members of the Deep Sea community doing to stand up for their rights?

### Step 3: The consequences of human rights violations for people living in poverty

#### Plenary: Brainstorming exercise

- Making reference to participants' reflections in Step 2, explain that the Deep Sea (or your chosen case study/news story) looks at four key issues linked to poverty and human rights: **deprivation, insecurity, powerlessness and exclusion**. Ask participants what they understand by each of these terms and note their ideas down on a flipchart or board.
- Show participants the four key issue cards (see page 60) and read out their definitions, making reference to the ideas participants have just come up with. Stick the cards on a board or wall, placing a large flipchart sheet below each one. Ask four volunteers to help you do a brainstorm exercise on each key issue. Give each volunteer a marker and ask them to write down the group's ideas on one of the four flipchart sheets.
- Go through and then repeat the questions below for all the key issue cards:

1. How does deprivation manifest itself in the Deep Sea community (or in your chosen news story/case study)?
2. What are people in the community doing to realize their human rights? What else can they do?
3. What could the government and other organizations do to protect the community's rights?

Use the Deep Sea facilitators' notes at the end of this activity to introduce ideas to complement participants' ideas. If some of their suggestions aren't very realistic or easy to grasp, invite other participants to share what they think about them (keeping the agreed ground rules in mind).


Invite participants' observations and comments on the brainstorming exercise. Encourage them to look for connections between different human rights. Highlight the interconnectedness of all human rights.

### Step 4: Taking action

- Talk about the history of the Deep Sea community and Amnesty International's work with local NGOs and campaigns to protect and defend the community's human rights. You could photocopy the Deep Sea Story and hand it out for participants to read. If you used your own case study then investigate if there are any actions being taken to support the people in the case study by Amnesty International or other organizations. Present and discuss these with the group.
- Ask participants what they could do to help make a change to situations of poverty and human rights abuses, such as those they witnessed in the *Deep Sea* film or in the case study presented. Note their ideas on a flipchart or board.
- Decide what action you would like to take. Ask participants what they could do to support a community with issues similar to those in the case study. Offer support in organizing their chosen actions. (See the *Facilitation Manual* for more information on how to do this).
- As this is the final activity in this module, consider reviewing all the different things participants have learned and taken action on throughout and sharing it with others, locally, nationally and internationally.
- Tell us what you are doing! Share your ideas and creativity with other young people across the world through the Amnesty International Demand Dignity website:

[www.amnesty.org/demand-dignity](http://www.amnesty.org/demand-dignity)

 [amnestyglobal](https://www.facebook.com/amnestyglobal)  
[demanddignityglobal](https://www.facebook.com/demanddignityglobal)

 [@amnestyonline](https://twitter.com/amnestyonline)  
[@demanddignity](https://twitter.com/demanddignity)  
[#demanddignity](https://twitter.com/demanddignity)



## Step 5: Evaluation

Carry out an evaluation of the activity. Focus on what the participants enjoyed and disliked about the activity and how it was done. See the *Facilitation Manual* for more information about evaluation techniques.

**As this is the last activity of this resource, consider doing an evaluation of the module as a whole. Feedback helps us to improve our educational resources, so it is important for us to know what you did, what you liked about this resource and what didn't work so well. Please complete the form at the end of this module and send it to your national Amnesty International office, or email a scanned copy to [hreteam@amnesty.org](mailto:hreteam@amnesty.org)**

Amnesty International activists take part in a demonstration for the International Day for the Eradication of Poverty, Madrid, Spain, 17 October 2010.



## THE DEEP SEA STORY

The Deep Sea community is a shanty town or slum in the Westlands suburb of Nairobi, Kenya's capital. The first group of residents moved there in 1964 onto what was then public land. Today, an estimated 7,000 people live on 33 acres – which is about the size of 16 football pitches.

A private company now claims to own the land and is seeking to develop it. It is attempting to drive the residents out by bulldozing or setting fire to their homes. Government officials, police and others who instigate or carry out these illegal evictions face no legal repercussions. Meanwhile, residents live in fear that their homes could be destroyed at any time and without any prior consultation or provision of alternative housing or compensation.

Some residents of Deep Sea have lived there for more than 40 years. Under Kenyan law, they should have the right to obtain legal title over the land after living there for 12 years. UN guidelines on eviction procedures state that any forced eviction – defined as mass eviction without due legal process – is illegal.

The fear of eviction is not the only problem the Deep Sea residents face. The settlement has little electricity and no fresh water, refuse collection, roads or sewage system. Residents mostly resort to “flying toilets” (small plastic bags used to throw out toilet waste). Most houses are made of scrap materials and few are water-proof. Residents suffer from water-borne illnesses such as hepatitis A and diarrhoeal diseases, as well as HIV/AIDS and malnutrition. Women and children, who do work such as water collection and washing, are particularly exposed to these health risks.

On 8 March 2011, a fire broke out in the Deep Sea settlement. It destroyed 80-90 per cent of residents' housing. According to the Kenyan Red Cross, up to 10,000 people may have been affected by the fire – a majority of whom have been made homeless, and dozens were reportedly injured. (See: [http://action.amnesty.org.uk/ea-campaign/action.retrievestaticpage.do?ea\\_static\\_page\\_id=1258](http://action.amnesty.org.uk/ea-campaign/action.retrievestaticpage.do?ea_static_page_id=1258))

Amnesty International has made a long-term commitment to campaign with the Deep Sea community and a local NGO, Hakijamii. Together, we hope to achieve:

- Suspension of further evictions at Deep Sea, until the Kenyan government has adopted binding legal guidelines on evictions in accordance with international law.
- Enforcement of the law against government officials and anyone else who seeks to illegally evict the residents.
- A better standard of living in the settlement.
- An end to forced evictions throughout Kenya, and housing provided to all those who have already lost their home.



Residents walk through the streets of the Deep Sea slum in Nairobi, Kenya, September 2008.



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*Left:* Amnesty International Kenya's Campaign Organiser (left) meets with a family in the Deep Sea slum whose house was demolished without notice, March 2009.

*Below:* Residents retreat as fire engulfs the Deep Sea slum in the Parklands area of Kenya's capital Nairobi



© REUTERS/Thomas Mukoya

ACTIVITY 5

## **A: DEPRIVATION**

**Being denied the right to an adequate standard of living, e.g. food, shelter, health care, education.**

## **B: INSECURITY**

**Being denied the right to physical security, e.g. protection against police brutality, gender violence and gun crime.**

## **C: POWERLESSNESS**

**Being denied the right to freedom of expression, to protest and to influence politics. Being denied the right to freedom of information.**

## **D: EXCLUSION**

**Being denied the right to participate fully in society. Being denied the right to be free from discrimination and to be treated equally.**

## DEEP SEA FACILITATORS' NOTES

Use this sheet to check participants' responses and support their understanding. Some participants' examples may fit into more than one category. Point out that this is because many human rights are interconnected.

KEY ISSUES	EXAMPLES IN THE DEEP SEA COMMUNITY	WHAT COULD THE KENYAN GOVERNMENT AND NGOS DO TO PROTECT HUMAN RIGHTS?
<p><b>Deprivation</b> Being denied the right to an adequate standard of living, e.g. food, shelter, health care, education.</p>	<p>No direct access to clean water, little money, no sanitation, poor health and health care, poor housing, little electricity, little food, limited education.</p>	<p>The Kenyan government could improve people's living conditions, for example, by collecting rubbish and maintaining the sewage system as they do for surrounding communities. Aid provided by NGOs and charities could be used to improve living conditions by building wells, providing sewage systems, and providing food/farmland to grow crops.</p>
<p><b>Insecurity</b> Being denied the right to physical security, e.g. protection against police brutality, gender violence and gun crime.</p>	<p>Domestic violence, forced evictions, police and government brutality during forced evictions, residents hurt while protesting (including children).</p>	<p>NGOs could work with the community to educate people about domestic violence and provide support for victims. The police and government could stop forced evictions and provide secure shelter for the residents. The government could provide guidelines for the police to regulate their behaviour, ensuring that individuals are brought to justice for committing any violent acts.</p>
<p><b>Powerlessness</b> Being denied the right to freedom of expression, to protest and to influence politics. Being denied the right to freedom of information.</p>	<p>Not allowed to protest, denied information about who is laying claim to the land, denied the opportunity to speak to the authorities to try and work out a solution.</p>	<p>The government could allow peaceful protest. Through education programmes, residents could become more aware of their legal rights in terms of the land. The government could agree to meet with and listen to the community to try to reach a solution. NGOs and others could campaign to persuade the government to listen to community demands.</p>
<p><b>Exclusion</b> Being denied the right to participate fully in society. Being denied the right to be free from discrimination and to be treated equally.</p>	<p>Few opportunities for work and to develop skills, residents are excluded from more affluent surrounding communities.</p>	<p>Government and NGOs could work together to provide residents with the skills they need to get jobs. They could also improve their living conditions so there would be less inequality between rich and poor in Nairobi.</p>

## NOTES





**8. Which of these words most describes your opinion of the module?  
(Please check up to three boxes)**

- Relevant     Engaging     User-friendly     Adaptable     Innovative  
 Not relevant     Boring     Complicated     Not flexible     Old-fashioned

Other words .....

**9. a) What did you like most about the module?**

- Content (subject matter)  
 Structure (was it user-friendly, understandable, etc.)  
 Methodology (activities, methods, techniques, etc.)  
 Other .....

**b) Please explain why you liked the aspect(s) you chose:**

.....  
.....

**10. a) Please tick the box if you noticed during or after the workshop that participants:**

- demonstrated increased knowledge of the content?  
 changed their behaviour?  
 were motivated to take further actions?

**b) Please explain your answer below:**

.....  
.....

**11. Would you use the module again with other groups?**       Yes     No

**12. Please share any ideas you have for improving the module:**

.....  
.....

**13. Please add any other comments you may have:**

.....  
.....

Please send your completed form to your national Amnesty International office, or email a scanned copy to [hreteam@amnesty.org](mailto:hreteam@amnesty.org)

**Thank you!**





## RESPECT MY RIGHTS, RESPECT MY DIGNITY

### MODULE 1 – POVERTY AND HUMAN RIGHTS

The idea of dignity lies at the heart of what it means to be human. The Universal Declaration of Human Rights states that “all human beings are born free and equal in dignity and rights”. But this ideal has yet to become a global reality. Poverty is a key reason why.

This educational resource aims to enable young people and those working with them to understand the links between human rights violations and poverty. Through a range of structured activities, it encourages young people to use their voices to claim their rights and take action on issues that matter to them. This resource can be used to take part in Amnesty International’s Demand Dignity campaign, which focuses on people living in poverty claiming their rights. It can also be used as part of other education activities that are addressing poverty within a human rights framework.

This is the first of several educational modules produced as part of Amnesty International’s *Education for Human Dignity Resource Pack*. Each module explores different issues related to poverty and human rights. This first module is a general introduction to the subject.

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