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

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

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

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

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

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**Universal Declaration of Human Rights (1948)**

(Selected text)

1. All human beings are born free, and equal in dignity and rights.
2. These rights can be claimed by anyone, regardless of their sex, skin color, language, religion, political or other opinion, national origin or social group, economic status or property ownership, birthplace.
3. You have the right to live, and to live in freedom and safety.
4. You have the right not to be treated as a slave.
5. You have the right not to be tortured.
6. You have the right to a fair and public trial by an impartial and independent tribunal.
7. You have the right to be considered innocent until it can be proved that you are guilty.
8. You have the right to a country. As soon as you are legally entitled, you have the right to marry and have a family. Nobody should force you to marry.
9. You have the right to own property and nobody has the right to take these things from you without a good reason.
10. You have the right to profess and practice your religion freely.
11. You have the right to think what you want, and to say what you like, and nobody should forbid you from doing so.
12. You have the right to organize peaceful meetings or to take part in meetings in a peaceful way.
13. You have the right to take part in your country’s political affairs.
14. You have the right to work. If a man and a woman do the same work, they should get the same pay.
15. You have the right to go to school. Primary education should be free.
16. You have the right to be able to fully develop your personality within which your personality can fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.
17. You have the right to seek property and protect the rights of refugees and seek to eliminate all forms of discrimination. Its principles have been incorporated into the constitutions and national laws of many countries.

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

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

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


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

We all belong to the one human family and each of us is equally deserving of dignity, respect and justice. Transmission of these core and universal values—and exploration of the implications these hold for our daily lives...that is the task of human rights education.”

Kate Gilmore, United Nations Deputy High Commissioner for Human Rights

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

Human rights education empowers children and adults to:
• Claim these rights more effectively and defend them more comprehensively
• Make free, more informed choices
• Accept and appreciate diversity
• Resolve conflict in nonviolent ways
• Contribute responsibly to their communities and society at large

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

Human rights education also fosters equality and equal opportunities for all.
WHAT IS HUMAN RIGHTS EDUCATION?

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

“Human rights education builds knowledge, skills and attitudes prompting behavior that upholds human rights. It is a process of empowerment which helps identify human rights problems and seek solutions in line with human rights principles. It is based on the understanding of our own responsibility to make human rights a reality in our community and society at large.”

— Navi Pillay, former United Nations High Commissioner for Human Rights

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

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

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

LEARNING ABOUT HUMAN RIGHTS
Gaining knowledge and understanding of human rights standards, principles and values, and learning about the systems and mechanisms available to protect human rights.

LEARNING THROUGH HUMAN RIGHTS
Learning and teaching in a way that respects the rights of both educators and learners.

LEARNING FOR HUMAN RIGHTS
Empowering individuals to enjoy and exercise their rights and to respect and uphold the rights of others.
Human rights education not only makes people aware of the rights they have under international and national laws, it also empowers individuals so they can actively participate in the decisions that affect them—including actions to promote and defend human rights.

The following personal stories illustrate how people’s lives have changed through human rights education.
After being forced to marry a man 15 years older than her, Evrim left her family. Her husband was violent and abusive, beating her even while she was pregnant. In desperation, she turned to her parents for help, but they blamed her saying it was her fault.

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

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

Evrim went to the Van Women’s Association (VAKAD), where she joined the Human Rights Education Program for Women, a joint program developed by Women for Women’s Human Rights. In the weekly workshops, Evrim learned about her rights, as well as the laws that protect these rights in Turkey. She understood that she had the right to be respected as an individual by her husband and family. Her communication skills improved, and through interaction with other women, she began to realize her own value and potential. She discovered that she could change her life for the better.

Since 1995, over 14,000 women have participated in the Human Rights Education Program for Women in 56 cities across Turkey.

"Many women who have completed this program, run by Fezal Ayman, say that they better understand their rights, can use Turkish laws to protect their rights, and are more self-confident and assertive. Many go back to school, resolve marriage issues, or start working.

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

DOMESTIC VIOLENCE IN TURKEY

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

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

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

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

Students at the school in Apelação regularly carried knives, troubled staff and ashamed teachers and other students.

The head teacher of the school, Hila Balseiros, decided to implement a new vision to turn the school into a model for a 'whole school' approach to human rights. The revised integrating human rights values and aspects of school work not only changed the curriculum, but the school programme, decision-making processes, and the local community working together.
AUSTRALIA
BUILDING TRUST BETWEEN POLICE AND COMMUNITIES

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

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

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

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

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

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

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

POLICING FOR THE WHOLE COMMUNITY

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

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

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

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

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

In 2006, the Victoria Police—after participating in a human rights training program—began to understand their role within the framework of human rights. Complaints against police behavior and tensions between the police and the communities declined.

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

Luke Cornelius APM, Assistant Commissioner, Victoria Police

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

Mmasakepse Molalepula Sejoe, Former Human Rights Unit Manager of the Victoria Police

For more info: ‘A Path to Dignity’
www.ohchr.org/EN/NewsEvents/Pages/ThePowerofHumanRightsEducation.aspx
Above: Women banished from their communities at a center in Yako, Passeré Province

THE KING ADDRESSES THE MOSSI PEOPLE

On June 10, 2011, the Mogho Naaba proclaimed:

“I cannot approve, on the basis of traditional or cultural beliefs, the banishment of elderly women to communities in the country. Instead, I invite the government to take the necessary measures to ensure that this practice is discontinued, as it is against international, regional and national laws, to the work of community-based organizations, traditional leaders and community members.”

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

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

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

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

TRADITIONAL BELief IN WITCHCRAFT

In Mossi society, on allegations of witchcraft, older women are often accused by their communities of witchcraft and banished from their villages to villages located in the north. This practice is considered a form of exclusion and violence against women who were already marginalized from their community.

COMMUNITY ENGAGEMENT CHALLENGES TRADITIONAL PRACTICES

In 2011, with the support of the Mogho Naaba (King of the Mossi people), Amnesty International in Burkina Faso began working with community leaders and human rights organizations to change this practice. Through engagement and dialogue, villagers understood such practices violated the dignity and human rights of women. As a result, many women were reunited with their communities.

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

Habibou Sawadogo

POSITIVE RESULTS OF HUMAN RIGHTS EDUCATION

The practice of banishing older women on allegations of witchcraft generally disappeared in all villages. In 2011, with the support of the Mogho Naaba (King of the Mossi people), Amnesty International in Burkina Faso and its international partners began working with community leaders and human rights organizations to change this practice. The Mossi people began to realize that these practices were contrary to international, regional and national laws, to the work of community-based organizations, traditional leaders and community members.

In 2011, the government of Burkina Faso adopted a national plan of action for the social integration of women accused of witchcraft. The plan includes the following:

- From 2011-2014, the government of Burkina Faso will work to integrate women accused of witchcraft into the community, ensuring their legal, financial and psychosocial support.
- The government will provide training to community leaders and local partners to help them in their work.
- The government will organize community dialogues and radio programs to raise awareness on the rights of women with traditional chiefs.
- The government will also work to change child marriage practices, where older women accused of witchcraft are often married to young boys.

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Women’s Rights in Burkina Faso

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PERU

THINKING GLOBALLY, ACTING LOCALLY

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

“The entire project was student-driven. The students decided what they wanted to learn and how they wanted to share their learning with others. Thus each topic was very relevant to the students and they related and relevant to their own lives. The students began to understand the concept of human rights and how global issues were connected and relevant to their own lives. They also developed skills to take action and campaign for human rights—at first with their families and communities—and come up with practical solutions to the issues that interested them and then research how these events and issues were linked with human rights. Through the project, the students began to understand what is considered a violation of human rights, such as corporal punishment of children, violence against women (molesting women in the streets), or corruption. Students were linked with human rights and global issues ‘close’ to their personal experience.”

Helga Bazan, Teacher at José Antonio Encinas School

**FRIENDS OF HUMAN RIGHTS — FOR ACTION!**

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

**ONGOING EDUCATION**

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

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

**FESTIVAL OF PERU**

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

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

2014 “Así no es, no te acostumbres” “It’s not like that, so don’t get used to it!” Students identified commonly accepted behaviors that were nevertheless violations of human rights, such as corporal punishment of children, violence against women (molesting women in the streets), or corruption. Students dramatized the issues with short plays and then engaged the audience in open discussions.

2015 “The Street Is Ours” Awareness raising through art Human rights are learned through engagement with art and dialogue with artists. “For us, spectators of art, we often think of art and the quality and variety of what is offered to us, and ask access to art—either as spectators or creators—and we investigate the legal framework that recognizes the exercise of the right that we as citizens enjoy in the participation of cultural life of our community.”

2016 “Eyes of the community” Civil surveillance and community monitoring Students engaged in activities around civil surveillance and community monitoring of human rights and corruption. The event coincided with the presidential and congressional elections in Peru and included constructive engagement with government authorities.
GLOBAL INITIATIVES FOR HUMAN RIGHTS EDUCATION

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

Universal Declaration of Human Rights (UDHR)

The UDHR, adopted by the General Assembly of the United Nations in 1948, is a cornerstone document setting out fundamental human rights and freedoms. It is the foundation for international human rights law.

UN Global Education First Initiative

The UN Global Education First Initiative was launched in 2012 to scale up education for all, with a focus on the full realization of human rights.


UN Declaration on Human Rights Education and Training

Adopted by the UN General Assembly in 2005, the Declaration calls for the promotion and support of human rights education and training, and provides a framework for action.

UN Sustainable Development Goals

The recently adopted SDGs include a human rights education target (Goal 4.7), which calls for the implementation of human rights education as a specific target of the Sustainable Development Goals.

UNESCO Recommendation on the Promotion and Implementation of Human Rights Education

In 2001, UNESCO released a recommendation emphasizing the importance of human rights education and ensuring its implementation at the national level.

Education for All


2015

By 2030, ensure that all learners acquire the knowledge and skills needed for sustainable development, including critical thinking, problem-solving, and life skills.

2012

The UN Global Education First Initiative aims to ensure that all children around the world have access to quality education by 2015.

1993


1948

The Universal Declaration of Human Rights was adopted by the General Assembly of the UN in 1948, setting out fundamental human rights for all.

1974

The UNESCO Recommendation on Human Rights Education and Training was adopted by the UNESCO General Conference in 1974.

2005

The UN Declaration on Human Rights Education and Training was adopted by the UN General Assembly in 2005.

1994

The UN Decade for Human Rights Education was declared in 1994 by the General Assembly.

1993

The World Conference on Human Rights in Vienna was held in 1993, marking a key event in the promotion of human rights education.

1974

The World Conference on Human Rights was held in 1974, laying the groundwork for the adoption of the UDHR.

1948

The UDHR was adopted in 1948, establishing the framework for international human rights law.

1991

The International Human Rights Year was proclaimed by the UN in 1991, focusing attention on human rights issues.

2001

The UNESCO Recommendation on the Promotion and Implementation of Human Rights Education was adopted.

2005

The UN Global Education First Initiative was launched in 2005, calling for universal access to quality education.

2012

The UN Sustainable Development Goals were adopted, including a target for human rights education.

1974

The UNESCO Recommendation on Human Rights Education and Training was adopted in 1974, setting out guidelines for human rights education.

1994

The UN Decade for Human Rights Education was declared in 1994, focusing on human rights education.

1948

The Universal Declaration of Human Rights was adopted in 1948, laying the foundation for modern human rights law.

1993

The World Conference on Human Rights was held in 1993, marking a significant step in human rights education.

1974

The World Conference on Human Rights was held in 1974, marking a significant step in human rights education.

1948

The Universal Declaration of Human Rights was adopted in 1948, laying the foundation for modern human rights law.
UN Member States have committed to implementing the provisions of international and regional laws, including those related to the promotion and implementation of human rights education and training.

Governments can fulfill these obligations by:

1. **Enacting national laws and policies**
   - Including national plans of action that guarantee the implementation of human rights education and training.

2. **Training civil servants about, through and for human rights**
   - Including the police, law enforcement officials, judges, prison officials, teachers, health care and social workers.

3. **Allocating adequate resources**
   - To provide human rights education and training.

4. **Working with civil society and other actors**
   - To ensure that human rights education is available and accessible to all.
THE ROLE OF OTHER NATIONAL ACTORS

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

Non-governmental organizations

Can lobby the government to ensure its commitments to the right to human rights education are met and assist in implementing human rights education programs.

Schools, universities and other educational institutions

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

Educational theorists and curriculum developers

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

National human rights institutions and ombudsman offices

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

Trade unions

Can promote the role of human rights education in professional training programs and encourage training.

Professional associations

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

Media, including news media, film and the arts

Can raise awareness of human rights and promote education using a human rights framework.

Private sector and corporations

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

Families and communities

Can re-envision daily life and work in human rights terms.

Trade unions

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

National human rights institutions and ombudsman offices

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

Media, including news media, film and the arts

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Private sector and corporations

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WHAT CAN WE DO?

TAKING ACTION

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

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

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

Where, after all, do human rights begin? In small places, close to home—so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere.

—Eleanor Roosevelt, diplomat, humanitarian and human rights activist

WHERE, AFTER ALL, DO HUMAN RIGHTS BEGIN? IN SMALL PLACES, CLOSE TO HOME—SO CLOSE AND SO SMALL THAT THEY CANNOT BE SEEN ON ANY MAPS OF THE WORLD. YET THEY ARE THE WORLD OF THE INDIVIDUAL PERSON; THE NEIGHBORHOOD HE LIVES IN; THE SCHOOL OR COLLEGE HE ATTENDS; THE FACTORY, FARM OR OFFICE WHERE HE WORKS. SUCH ARE THE PLACES WHERE EVERY MAN, WOMAN AND CHILD SEEKS EQUAL JUSTICE, EQUAL OPPORTUNITY, EQUAL DIGNITY WITHOUT DISCRIMINATION. UNLESS THESE RIGHTS HAVE MEANING THERE, THEY HAVE LITTLE MEANING ANYWHERE.
It is time to arm ourselves with human rights education that underscores we are indeed born equal in rights and in dignity, as we strive to fulfill a shared commitment to promote human rights for all.

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

WHO WE ARE

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

This exhibition is co-organized by:

Soka Gakkai International

SGI collaborates with other civil society organizations and intergovernmental agencies in the fields of human rights education, nuclear disarmament, gender equality, sustainable development and humanitarian relief.

For more info: www.sgi.org

NGO Working Group on Human Rights Education and Learning

It aims to ensure NGO participation in the processes of global policy making on human rights education in relation to UN institutions, principally the UN Human Rights Council, through networking, information sharing, coordination and advocating for human rights education.

For more info: ngowghrelgva.wordpress.com

HRE 2020

— a global civil society coalition aimed to support and strengthen the monitoring and implementation of international human rights education commitments, including through advocacy, capacity building and resource development.

For more info: www.hre2020.org

Platform for Human Rights Education and Training

It is comprised of the following UN member states: Brazil, Costa Rica, Italy, Morocco, Senegal, Slovenia, Switzerland and Thailand.

WHO WE ARE

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

This exhibition is co-organized by:

Soka Gakkai International

SGI collaborates with other civil society organizations and intergovernmental agencies in the fields of human rights education, nuclear disarmament, gender equality, sustainable development and humanitarian relief.

For more info: www.sgi.org

NGO Working Group on Human Rights Education and Learning

It aims to ensure NGO participation in the processes of global policy making on human rights education in relation to UN institutions, principally the UN Human Rights Council, through networking, information sharing, coordination and advocating for human rights education.

For more info: ngowghrelgva.wordpress.com

HRE 2020

— a global civil society coalition aimed to support and strengthen the monitoring and implementation of international human rights education commitments, including through advocacy, capacity building and resource development.

For more info: www.hre2020.org

Platform for Human Rights Education and Training

It is comprised of the following UN member states: Brazil, Costa Rica, Italy, Morocco, Senegal, Slovenia, Switzerland and Thailand.

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