



Bajaj, M; Cislighi, B; Mackie, G (2016) Advancing Transformative Human Rights Education. In: *The Universal Declaration of Human Rights in the 21st Century* Cambridge: OPB. Open Book Publishers.

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Advancing Transformative Human Rights Education

Appendix D to the Report of the
Global Citizenship Commission

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The authors thank the NYU Office of the President; the Global Citizenship Commission; the Minderoo Foundation; Fonna Forman (GCC and CGJ-UCSD); the Director of Research and Secretary to the Global Citizenship Commission, Andrew Hilland; the editorial team at Open Book Publishers; external reviewers Diane Gillespie, André Keet, Felisa Tibbitts; the human rights education NGOs People's Watch (India), Tostan (Africa), Corpovisionarios (Colombia); the participants in their programs; and all the human rights learners in the world.

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I. Introduction

Prakash in India narrated tearfully how at age 11 his parents sold him into bonded labor. He begged to return and his classmates pleaded with his parents. After more than a year in servitude, his parents brought him home and he re-enrolled in school. Human rights education has helped Prakash make sense of the conditions of his family, the practice of bonded labor, and the rights all children are entitled to.

Appealing to human rights, women in rural Senegal convinced their communities to change the age-old norm that forbade women to speak or act in public, and peacefully altered other practices through participation in village meetings and other public actions.

Once among the most dangerous cities in the world, Bogotá and Medellín in Colombia took transformative pedagogy to mass scale by working to construct social regulation to motivate compliance with citizens' moral and legal obligations in order to realize human rights. The cities thus reduced violence and fear, and increased citizens' freedom and well-being.

Young children in European primary schools played fun games together that taught challenging concepts such as human rights and their corresponding duties, constitutionalism, prioritizing values and interests, conflict without violence, perspective-taking, distributive justice, and public action.

These vignettes, extracted from the case reports described in this Appendix, illustrate the power and promise of transformative human rights education.

The UDHR and Human Rights Education for All

The preamble of the Universal Declaration on Human Rights (*UDHR*) states that “*every individual and every organ of society shall strive by teaching and education to promote respect for these rights and freedoms.*”

The UDHR and HRE since 1948

Since 1948, the ideals expressed in the UDHR and later instruments have advanced in acceptance and realization, and human rights education (*HRE*) has advanced alongside them. In the first few decades after the UDHR, HRE consisted mostly of legal training focused on the formal standards established by the UN and other International Government Organizations (*IGOs*), or else popular education carried out by Non-Governmental Organizations (*NGOs*) in the Global South. In the 1970s, UNESCO promoted HRE, and social movements adopted human rights discourse to support legal campaigns for the realization of human rights at the national and international levels. While national educational systems were expanding in scope and competence across the world, both newer and older democracies began to incorporate HRE into formal education, although mostly through teaching *about* human rights (their history, mechanisms, UN documents) rather than teaching *for* the practice of human rights and their realization by individual and collective action.

UNESCO’s third congress on HRE in Montreal in 1993 proposed a world plan of action on education for human rights and democracy, endorsed that same year by the World Conference on Human Rights in Vienna. The next year, with the support of HRE NGOs, the UN General Assembly proclaimed that the United Nations Decade for Human Rights Education would run from 1995 to 2004. The GA established a World Programme for HRE in 2005, and in 2011 adopted the United Nations Declaration on Human Rights Education and Training, which outlined the obligations of states and other duty-bearers to implement HRE universally. It mandated:

Educational training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all

human rights and fundamental freedoms... thus contributing to, inter alia, the prevention of human rights violations and abuses by providing people with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.

The leading international network of HRE actors is HRE2020—The Global Coalition for Human Rights Education formed by NGOs in 2014 to strengthen the HRE compliance of states by raising awareness and urging action, integrating HRE into UN mechanisms, and monitoring the implementation of HRE commitments. It calls for the year 2020 to be one of assessing the achievements of governments, international institutions, and civil society in providing access to quality human rights education.

Transformative Human Rights Education

HRE is heterogeneous, varying in goals, content, and delivery. Many educational reforms that followed from the UN's Decade for Human Rights Education involved little more than incorporating human rights language into the educational standards or textbooks of Member States. The integration of HRE into formal school curricula is often the most effective way to broadly execute HRE, but a simultaneous community-based approach to HRE can help ensure that school children and the many others (including civil servants, law enforcement officials, community members) educated in HRE do not encounter community resistance.

Transformative human rights education (THRED) is a community-based approach to HRE, intended for children, youth, and adults in formal or non-formal settings. It contains cognitive, affective, and action-oriented elements. A contextualized and relevant curriculum is paired with participatory pedagogical activities to bring human rights to life and to foster in learners an awareness of global citizenship and a respect for human rights. Transformative HRE exposes learners to gaps between rights and actual realities, and provokes group dialogue on the concrete actions necessary to close these gaps. Learners engage in critical reflection, social dialogue, and individual and collective action to

pursue the realization of human rights locally, nationally, and globally. Transformative HRE can have remarkable results for individuals and groups (Bajaj 2011; Cislighi 2013; Cislighi, Gillespie, and Mackie 2015; Flowers forthcoming; Tibbitts 2015, forthcoming).

Advancing Transformative Human Rights Education

Fostering a universal culture of human rights among all individuals and institutions through transformative HRE “from the bottom-up” is equally important to the adoption and enforcement of legal standards by governments “from the top-down.” NGOs and other civil society actors have been the most active promoters and implementers of HRE, motivating the incorporation of HRE into formal education.

Many states lack a national HRE plan for formal education; many of those with a plan do not implement it well; and many of those who implement HRE focus on basic human rights literacy rather than on advancing its transformative potential.

The Global Citizenship Commission (*GCC*) sees its work as part of a process of public education about human rights. It is important that this process be carried forward. As such, we support the efforts of the HRE Working Group at the UC San Diego Center on Global Justice to deepen the impact of the UDHR in the 21st Century through community-based transformative human rights education.

Preview

This Appendix proceeds in four steps. First, we review the legal and social history of human rights education, from 1948 to present. Definitions of HRE by United Nations agencies evolved over time in a more transformative direction. Tibbitts (2002) typologized three models of HRE—values and awareness (socialization), accountability (professional development), and the transformative (activism). We are not alone in urging that the transformative model gain further influence.

Second, we synthesize from multiple literatures six principles of transformative HRE that define its 1) goal, 2) pedagogy, 3) settings, 4) approach, 5) process, and 6) outcomes. Under each principle we list further characterizations that distinguish THRED from alternative approaches. Next, we examine four exemplars of THRED. They include an instance of formal THRED in middle schools in India conducted by the NGO People's Watch; non-formal THRED in rural Senegal carried out by the NGO Tostan; non-formal THRED in urban Colombia emanating from reformist municipal administrations; and formal THRED in Europe originating from the Council of Europe.

Finally, we propose recommendations for moving forward with HRE and THRED. We report the objectives and activities of the global civil society association of HRE NGOs, HRE2020, which seeks to improve states' compliance with their HRE obligations. We also review issues beyond state compliance in non-formal and informal HRE, human rights cities, media, business, and higher education. We close with ideas for further research. Supplements present a select bibliography of HRE, a list of HRE manuals, an annotated list of HRE organizations in international civil society, and a link to the HRE actors in the United Nations system.

II. History

Emergence

Human rights education designs learning processes to educate *about* basic rights, *through* methods instantiating human rights, and *for* the broadening of respect for the dignity of all people.

UDHR Article 26 on the right to education states that,

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

The ideas in this clause originated in proposals by the World Jewish Congress, whose representative observed that,

Education in Germany and other fascist countries had been carried out in compliance with the principle of the right of education for everyone; yet the doctrines on which that education had been founded had led to two world wars. If the Declaration failed to define the spirit in which future generations were to be educated, it would lose its value as a guide for humanity. It was necessary to stress the importance of the article devoted to the spirit of education, which was possibly greater than that of all the other articles of the Declaration. (Morsink 1999, 326)

International instruments arising in the wake of the UDHR continue to affirm not just the right to education, but also education that is directed towards an understanding and promotion of human rights. The United

Nations International Covenant on Economic, Social and Cultural Rights (ICESCR), which came into force in 1976, declares in Article 13 that State Parties,

agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace. (ICESCR, 1976)

The UN Convention on the Rights of the Child (CRC), building on over a century of children's rights activism to codify universal standards of child protection and provision of rights, was adopted by the General Assembly in 1989. In the years since, the CRC has become the most widely accepted piece of international law, signed and ratified by nearly every single Member State of the United Nations. In Article 29 of the CRC,

State Parties agree that the education of the child shall be directed to:

- a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
- b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
- c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
- d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
- e) The development of respect for the natural environment.

Although acclaimed in the UDHR, ICESCR, and CRC, human rights education as a global movement gained momentum only after the end of the Cold War. The 1993 United Nations World Conference on Human Rights in Vienna was a watershed moment for HRE. The Vienna Declaration (1993) adopted at the Conference considered “human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.” The Vienna Declaration and Program of Action had an extensive subsection on HRE and issued a call for a United Nations Decade for Human Rights Education (1995-2004) that brought policymakers, government officials, activists, and educators into more sustained deliberation and action. The final report of the UN High Commissioner for Human Rights on the UN Decade stated its key achievements, including:

- *Policy*: The decade “put human rights on the agenda” of governments, encouraging policy shifts towards the realization of HRE and providing a framework of international cooperation;
- *School system*: Responses included “the adoption of education laws and policies; development and revision of curricula; revision of textbooks to eliminate stereotypes and reflect human rights principles; development of educational materials; organization of extra-curricular activities such as youth camps, competitions, school excursions, exhibitions and celebration of human rights events, as well as the organization of pre-service and in-service teacher training.”
- *Higher education*: Courses, departments, centers and degrees related to human rights in universities were developed in a number of countries.
- *Professional training*: Human rights education was integrated in the training of “administration of justice officials (police, legal professionals and more rarely, prison staff).” To a lesser extent, HRE was conducted among local government officials, journalists, armed forces, and employers/employees. The report also mentioned certain media campaigns that related to human rights by using traditional forms of media and the internet.

“Even in kindergarten, children should learn—and experience—the fundamental human rights values of respect, equality and justice. From the earliest age, human rights education should be infused throughout the program of every school—in curricula and textbooks, policies, the training of teaching personnel, pedagogical methods and the overall learning environment...

Children can learn to recognize their own biases, and correct them. They can learn to redirect their own aggressive impulses and use non-violent means to resolve disputes. They can learn to be inspired by the courage of the pacifiers and by those who assist, not those who destroy. They can be guided by human rights education to make informed choices in life, to approach situations with critical and independent thought, and to empathize with other points of view.”

Keynote speech by Mr. Zeid Ra’ad Al Hussein, United Nations High Commissioner for Human Rights at the Conference on “Education for Peace,” Palais des Nations, Geneva, 14 January 2015. <http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=15482&LangID=E>

Shortcomings were also identified, among them the need (1) to address the realities of marginalized populations and the unequal effects of globalization that impede the realization of rights; (2) for better methods of program evaluation and impact assessment; and (3) to explore issues related to learning methodologies: “One challenging area that needs further development is the issue of appropriate methodologies for human rights education, and in particular how to develop human rights learning starting from the daily life of people.” This recognition indicates the need for pedagogical strategies that ensure that HRE is meaningful and transformative in content, methodology, and approach.

The work of the UN Decade for HRE became institutionalized in the World Programme for Human Rights Education, established in 2005 and housed within the Office of the High Commissioner for Human Rights (**OHCHR**). The World Programme calls attention to HRE within the OHCHR and liaises with governments on all efforts related to HRE. Every five years it emphasizes a different aspect of the development and promotion of HRE:

- 2005-2009: Human rights education in primary and secondary schools.

- 2010-2014: Human rights education for higher education and on human rights training programmes for teachers and educators, civil servants, law enforcement officials, and military personnel.
- 2015-2019: Strengthening the implementation of the first two phases and promoting human rights training for media professionals and journalists.

International policy endorsement and encouragement of human rights education provided an anchor and coordinating point for local movements applying human rights education.

Definitions

In 2011, the UN General Assembly adopted the UN Declaration on Human Rights Education and Training, further elevating the importance of HRE at the levels of international policy and state action.

- The General Assembly declared that, “Everyone has the right to know, seek and receive information about all human rights and fundamental freedoms and should have access to human rights education and training.”
- HRE is defined as “all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.”
- The acceptance of the transformative purpose of HRE is signaled by the formulation that HRE is about human rights, “through human rights which includes learning and teaching in a way that respects ... rights,” and “for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.”

- HRE is “a lifelong process that concerns all ages” and “concerns all parts of society, at all levels ... whether in a public, or private, formal, informal, or non-formal setting.”
- HRE “should be based on the principles of the UDHR and relevant policies and instruments, with a view to ... pursuing the effective realization of all human rights and promoting tolerance, non-discrimination and equality.”
- “States ... have the primary responsibility to promote and ensure human rights education and training,” although they “should create a safe and enabling environment for the engagement of civil society, the private sector and other relevant stakeholders.”

UN initiatives are largely targeted toward Member States and seek to promote adoption of national plans of action for integrating HRE into their formal educational systems. Some scholars have called for the establishment of an independent UN unit or directorship that could oversee human rights education specifically in order to elevate its status and bring greater monitoring to the components of the 2011 Declaration (Gerber 2013).

Moving away from state-centered models, civil society organizations have developed definitions and endorsed grassroots level efforts to build a culture of human rights. Among these definitions, Amnesty International’s is one of the most widely cited:

Human rights education is a deliberate, participatory practice aimed at empowering individuals, groups, and communities through fostering knowledge, skills, and attitudes consistent with internationally recognized principles ... Its goal is to build a culture of respect for and action in the defense and promotion of human rights for all. (Amnesty International, n.d.)¹

The Amnesty International definition emphasizes increasing the agency of individuals, groups, and communities to claim their own rights and to take responsibility for realizing the rights of others. Over time, the state-centered conceptions of HRE have gravitated towards those of civil society actors.

1 Amnesty International, Human Rights Education, available at <http://www.amnestymena.org/en/WhoWeAre/HumanRightsEducation.aspx?media=print>

Existing Domains and Models

While there are many approaches to human rights education, there is broad agreement about certain core components.² HRE scholars and practitioners agree that mere words in a policy document or textbook are incomplete unless teaching is connected to action (see, for instance, Bajaj, 2011, 2012; Tibbitts, 2002, forthcoming). HRE should include both *content* and *processes* related to teaching human rights (Flowers 2003; Meintjes 1997; Tibbitts 2002). These core areas of convergence pertain to HRE in all the domains for which it is intended: formal education, non-formal education, higher education, and the training of professionals, such as law enforcement officials, civil servants, military officers, social workers, etc.

Scholars and practitioners often include three components for a program or initiative to qualify as transformative HRE: (1) cognitive components and content related to human rights and the struggles to achieve them; (2) affective dimensions that foster motivation for the respect for rights and dignity; and (3) action-oriented strategies for learners to connect the classroom with the community (Flowers, 2005; Tibbitts 2005). Amnesty International's Human Rights Friendly Schools framework weaves together the intended outcomes of HRE by highlighting three prepositions linking education and human rights in a comprehensive manner: education *about* human rights (cognitive), education *through* human rights (participatory methods that create skills for active citizenship), and education *for* human rights (fostering learners' ability to speak out and act in the face of injustices).³

Human rights education can take a variety of forms. In formal schooling, human rights can be integrated into textbooks for subjects such as civics or social studies. Many Latin American countries (for instance, Argentina) have extensively revised civic education textbooks to include more human rights content and an orientation towards global citizenship in addition to national citizenship. In some places,

2 Some sections of this report draw from the previously published work of Monisha Bajaj, including the 2011 article "Human Rights Education: Ideology, Location, Approaches" and the 2012 book *Schooling for Social Change: The Rise and Impact of Human Rights Education in India*.

3 See Amnesty International, Human Rights Friendly Schools Project, <http://www.amnesty.org/en/human-rights-education/projects-initiatives/rfsp>

direct instruction in a 'human rights' class is mandated or offered as an elective in public or private schooling at the secondary level. More commonly, optional programs either during the school-day, or after-school through clubs or co-curricular programs, or through summer camps and other opportunities offer students exposure to human rights. Global networks to encourage human rights education and connect schools across borders have also facilitated the integration of HRE. One model is the Associated Schools Project of UNESCO which has operated for over six decades, with 10,000 schools in 180 countries, and promoted peace and human rights. A more recent model is Amnesty International's Human Rights Friendly Schools program, involving secondary schools in 21 countries. Through such networks, schools interact, engage in projects, and integrate cross-cutting themes related to human rights in the curriculum and in schools throughout the world.

In post-secondary and higher education, undergraduate and graduate programs in human rights are emerging and becoming institutionalized. Around the world there are hundreds of human rights centers, as well as specializations and full-fledged degree programs in human rights. In professional settings across the globe, human rights training—either optional or required, *ad hoc* or sustained—is offered for judges, police officers, military personnel, health workers, and teachers, among others.

Many community-based human rights education models use non-formal education to address forms of social exclusion and violence exist as well. At the grassroots level, HRE has often taken the form of popular education or community education to mobilize constituencies for expanding social movements (Kapoor 2004). Most of these community-based models can be found in rural areas of Latin America, Asia, and Africa (see the case of Tostan in Section 4). Such human rights education efforts are seen as both a political and a pedagogical strategy to facilitate democratization and active citizenship. Furthermore, the types of rights brought into focus (civil, political, social, economic, cultural, or a cross-section of equality rights for specific groups) depends on the context and the approach. Thus, human rights education varies in content, approach, scope, intensity, depth, and availability.

In law enforcement, human rights education seeks to raise learners' awareness of rights guarantees to ensure community protection, transparency, accountability, and the proportionate use of force (OSCE 2012).

HRE models provide productive schemas for theorizing the emergence, conceptualization, and implementation of HRE across the globe. Tibbitts (2002, forthcoming) described three models of HRE. Here is a simplified version of her account:

1. **Values and Awareness—Socialization:** formal schooling and social marketing; information on content of human rights documents; the audience is schools and the general public; the strategy is that mass support for human rights will bring pressure on authorities to protect human rights.
2. **Accountability—Professional Development:** the legal-political approach; training and networking; the audience is lawyers, human rights advocates, public officials; the strategy is legal enactment, enforcement, compliance; it has to do with the individual and state authority.
3. **Activism—Transformation:** the psychological-social approach; informal, non-formal, and popular education; women's development, minority rights, community development; the strategy is empowerment of the individual, community, society; emphasizes on healing, transformation, on the individual and the community.

Application of the first two models has advanced human rights in the world. Most HRE programs and initiatives fall under the *Values and Awareness* and the *Accountability* approaches. South African human rights scholar André Keet (2007), among others (analyzed by Cislaghi 2013), says that much of HRE is still "declarationist," focussing on political literacy or legal compliance but overlooking participatory social change. Satisfying the transformative ambitions expressed in the 2011 Declaration on Human Rights Education and Training and Tibbitts' third model would advance human rights further. In the sections that follow, we highlight examples of transformational practice in HRE.

Transformative Human Rights Education

What brings about the realization of human rights? A common account is that individuals become morally motivated to endorse and comply with human rights, and that states and interstate organizations accept the responsibility to enact and enforce laws that motivate compliance. Society, which stands between the individual and the state, is neglected by that account. Yet, the many “social organs” (UDHR 1948) can directly fulfill human responsibilities and realize human rights, as well as strongly motivate and support individuals and the state towards achieving the same ends. The 1948 Declaration itself appeals to all social institutions to take part in teaching and learning that results in the realization of human rights for all.

Around the world, traditional cultural and religious learning are precursors to HRE (Keet 2006). Societies in precolonial Africa, according to Mutua (2002, ch. 3), sometimes practiced and supported human rights. The well-being and dignity of the individual were respected, but this took place more in a setting of social interdependence than one of atomized individuals making demands on a distant state. Rights and responsibilities were learned in the daily practices of communities. As a result, the African Charter on Human and People’s Rights is unique in proclaiming both rights and their correlative duties. Activating individual agency and collective transformation at a societal level is the goal of transformative human rights education.

Scholars and practitioners have also increasingly advocated for “critical” (Keet 2007) and “transformative” (Bajaj 2011, 2012; Cislighi 2013; Mackie 2009; Tibbitts 2005) forms of human rights education that take into consideration the distinct social locations and forms of marginalization faced by different groups in order for educational strategies to be more holistic, relevant, and effective. Initiatives working towards transformative human rights education tend to fuse notions of consciousness-raising with the philosophical tradition of cosmopolitanism (Bajaj 2012, forthcoming; Meintjes 1997; Osler and Starkey 2010; Tibbitts 2002).

Paulo Freire’s (1970) notion of *conscientization* results from individuals—often those from disadvantaged groups—analyzing collectively conditions of inequality and then acting and reflecting to

inspire new action in a cyclical fashion in order to overcome situations of oppression and subordination. Youth and adult learners from more privileged backgrounds can also undergo individual and collective consciousness-raising through transformative human rights education by deepening and expanding civic engagement locally, nationally, and globally. As a result, transformative human rights education promotes reflection and action informed by the cosmopolitan ethics of empathy, solidarity, and global citizenship. There are many innovative and energetic HRE programs in the world (as discussed in section 3 of this Appendix). HRE for transformative action at the level of the whole community, rather than fragments of it, can have powerful results.

III. Principles of Transformative HRE (THRED)

Introduction

Implementation models of human rights education vary in the educational paradigm they embrace, in the curricular content they offer, and in the pedagogical strategies they recommend. Two main paradigms of education, in particular, illuminate the key differences between existing models of human rights education: the passive and the participatory paradigms.⁴ In the passive paradigm, teachers possess knowledge that they share with students, and students acquire that knowledge by listening and memorizing. Models of human rights education that focus on teaching human rights to pupils and then examining the thoroughness of their acquired knowledge often fall into this first paradigm. As we have discussed, such models are incomplete. Although teaching human rights might help students learn their rights and the mechanisms available to them to demand protection, it doesn't empower them with the capacity to collaborate for the promotion of those rights in their social setting. Knowing about human rights can be helpful, but people need to practice and value those rights to gain the capacity to act upon and transform the world together.

⁴ We acknowledge that other educational paradigms exist, but maintain that the majority of educational processes are oriented around either content/examination or an explicit focus on the inquiry process of education.

In the second—participatory—paradigm, the teachers and the students create knowledge together. They engage together in an investigatory dialogue in which the authority is neither in the curriculum nor the teacher, but emerges in the exploratory process itself. This model has its roots in Socrates’ maieutic (midwifing) approach to education: helping people to learn through dialogue, to think for themselves, to find their own solutions (Coburn 1968, Nussbaum 1997, Sfard 1998, Ellerman 2006). Recently, HRE scholars have engaged critically with participatory methods, suggesting that prior instructional strategies for engaging participants were too limited. The vision of the participatory paradigm is that HRE should empower participants’ agency through their genuine participation in all stages of the educational process, not just in class (Tibbitts 2016). Transformative human rights education (THRED) falls into this empowering paradigm—as inspired in particular by the work of Brazilian scholar Paulo Freire. We identified six key principles that are distinctive to THRED and that define its 1) goal, 2) pedagogy, 3) context, 4) approach, 5) process, and 6) outcomes.

Goal of THRED

First Principle: Transformative Human Rights Education endeavors to awaken people’s critical consciousness on human rights and to promote their collaborative realization.

THRED aims at facilitating critical reflection and dialogue for the identification of existing social problems. Passive education follows a “banking” approach; that is, teachers “deposit” knowledge in the students’ heads and then test them on their retention of information.⁵ Similar educational models regulate the way students see the world to assure that they then fit into the system (Mutua 1996, Spring 2000). The goal of THRED is instead to help participants identify the social problems that matter to them in their local reality so that they can collaborate to make it a better place for all. In that process, THRED stretches participants’ moral imagination and asks them to question

5 See Freire (1970, 1973, 1995) for more on the banking approach.

who should be considered equal, or human, and to whom rights extend. In order to awaken participants' consciousness, human rights are contextualized within participants' understandings and lived experiences. THRED aims to offer participants a space where they can freely and democratically debate human rights and use them to examine their reality by uncovering existing social problems, sharing personal experiences of how those problems have affected their lives, and discussing possible social and political solutions.

THRED aims at empowering people to advance human rights through both individual and social action. The critical dialogue that happens in the THRED classes motivates people to collaborate on advancing human rights in their own context. In addition, human rights education facilitates the reconsideration of people's individual actions, which in turn leads to changes in attitudes and behavior in people's private domain that don't necessarily exhibit as social action. To help participants act, both individually and together, for human rights, THRED equips them with knowledge and skills they can use to enact social change, while creating for them the opportunity to develop the beliefs and aspirations they need to become full social-change agents: self-esteem, agency, and self-efficacy, to cite an important few.

The goal of THRED thus is to help participants: 1) identify existing social problems; 2) develop motivation for bringing about positive social change to promote human rights; 3) acquire the skills and social technologies necessary for acting together in the face of injustices; and 4) develop both the belief that they are capable of making change happen and the capability for doing so. To best serve these purposes, THRED uses experiential, participatory pedagogy.

THRED Pedagogy

Second Principle: Transformative Human Rights Education engages participants and educators in collaborative learning about their social reality through entertaining, experiential, and participatory methods.

*THRED pedagogy is participant-centered.*⁶ THRED educators are, or work hard to become, deeply familiar with the lifeworlds—the past, present, and possible futures—of their specific group of participants, and they design their sessions in terms of the local context. They help participants investigate concrete social issues that matter specifically to them and that have an impact on the quality of their lives. Educators use participants’ first language and pool examples from participants’ shared cultural background (proverbs, stories, and songs, for instance) to ensure that all feel at ease in the learning process, and that they feel familiar enough with the class content to fully participate. Finally, in presenting human rights to participants, the educator asks them to pull examples from their own lives, identifying times when their human rights were protected or violated. Starting from participants’ lives and problems, and then helping them identify solutions they can implement, builds in them confidence that they possess adequate knowledge to become empowered learners.

THRED pedagogy introduces participants to human rights critically. By being confronted with human rights as a curriculum for critical enquiry, students are invited to discuss what they like and don’t like in those rights. They are asked to identify culturally familiar and unfamiliar features, exploring the meaning of these rights in their local context: What does the right to non-discrimination mean in this community? In what ways are people discriminated against here? How are people already protected from acts of discrimination and what can we do to better protect them?

THRED pedagogy is experiential and respectful. THRED educators present human rights as part of participants’ lives, as grounded in their own experiences. Ideally, educators invite participants to look at human rights by examining their own and other people’s lives, respecting and valuing the experiences of each and every participant. THRED educators endeavor to start from participants’ experiences, and they allow participants to engage in their own analyses and interpretation.

6 This section is based on the authors’ own recent research (see, for instance, Bajaj 2011; Cislighi 2013; Cislighi, Gillespie, and Mackie forthcoming) as well as on a review of relevant material. (This review included: Claude 2000, HRRC 2000, Flowers et al. 2007, People’s Watch 2008, OSCE 2009, Amnesty International 2011a, b, Equitas 2011, Benedek 2012, OSCE 2012).

THRED pedagogy builds social capacities: in particular, how to speak and act in public. Not all participants have experience with or the confidence needed for participating in class discussions. Power dynamics that narrow the decision-making sphere outside of the classroom might also be at play. For instance, uneducated or economically disadvantaged people might tend to leave the floor to the most educated or those with more social status. To encourage all participants to collaborate democratically, the educator creates opportunities for them to develop the skills they need to speak and act in public. These include group work, theatre, songs, poetry, role-plays, painting, and other activities that can help participants overcome the challenges of speaking in a group setting. Public speaking skills are important in order for participants to engage in class discussions, to motivate non-participating members of the society to join the movement for social change, and to contribute to deliberation and decision-making in the public political sphere where the human rights agenda can be advanced.

THRED pedagogy is implemented by a compassionate, trusting educator. Students, especially those who have never been to school, have a tendency to subordinate themselves to the teacher's apparent authority, believing she has the power to liberate them from their oppressive conditions (such as ignorance or poverty). The THRED educator refuses that authority, resists the temptation to power that comes with it, and frames the THRED classes as a journey that she and the participants go on together. The educator listens to all participants, values each contribution, ensures their participation, and pays attention to each and every one of them. She creates a space where everyone feels valued, safe, and equal. To sharpen her skills, the educator's supervisors have trained her in problem-posing education techniques that help facilitate critical reflection and design a curriculum that breaks the power dynamics found in the passive educational model.

THRED pedagogy is fun. THRED activities engage participants in ways that allow them to have a good time. Having fun not only encourages participants to come back, it also helps them overcome social barriers by recognizing their common humanity. In laughing, playing, singing, and dancing together, THRED helps participants experience common human feelings, going beyond the social categories that divide them.

Ensuring participants have fun is also an excellent strategy to catch and keep alive their attention and to motivate everyone for participation. Fun activities in THRED are also purposeful; after the activity, educators give participants the opportunity to reflect on feelings that arose during those specific activities and to engage in a discussion of how those activities are linked to the human rights knowledge they have come across.

THRED pedagogy is active, participative, respectful, meaningful, and fun. It is also particularly powerful due to its flexibility: it can be implemented in both formal and non-formal educational settings.

THRED in Multiple Educational Contexts

Third Principle: Transformative Human Rights Education encompasses different education settings.

Learning happens in formal, non-formal, and informal contexts. Classic categorizations of education include these three contexts where learning happens.⁷ The formal educational setting is by definition the school, which traditionally offers a credential-based, fairly rigid curriculum and where the knowledge of students in the same class is graded against the same scale. Non-formal settings vary greatly; they include all educational spaces that are less structured than academic ones. These could be run by non-governmental organizations or faith-based organizations, among others. Non-formal education is focused on participants and is flexible in its methodology, objectives, and content. Informal education includes all non-structured life experiences, such as discussions with peers or family, media broadcasts, and visits to museums.

7 See Fordham 1993, Sfard 1998, Colley, Hodkinson, and Malcom 2002, OECD 2012, Latchem 2014. Even though this tripartite structure is widely found in the literature, we acknowledge that there is no universal consensus on one single definition of the different types of education, and that lines between these types are often blurred. For instance, a different categorization defines formal education as curriculum-driven and informal as guided by conversation (Jefferis and Smith 1999). For the purpose of this paper, we will use the common tripartite structure as it is supported by a fair degree of consensus among many experts in the field.

THRED can happen in formal, non-formal and informal settings. Many HRE scholars and practitioners have been inspired by the participatory educational model in their work (see, for instance, the work by Marks 1983, Meintjes 1997; Claude 1999, 2000; Koenig 2001; Lohrenscheit 2002; Tibbits 2002; Suárez 2007; Print et al. 2008; Bajaj 2011). Some have been successful, within their contexts, in bringing the THRED approach to the school context (see the India case that follows in this Appendix, Bajaj 2012), demonstrating how this can bear positive results. While the existing literature mostly focuses on the formal settings, there is still much to learn about the potential of THRED in non-formal settings. Initial research suggests that in non-formal settings THRED has the potential to reach sectors of the population that do not have access to formal education; research also shows that their participation can be highly beneficial both to them and to others in their setting (see the case of Tostan in this Appendix).



Figure 1: Participatory Dimensions of Transformative Human Rights Education

THRED in non-formal education can reach out to nonliterate and adult participants, and engage whole communities. Notable non-formal education programs have showed their effectiveness in working with the most economically disadvantaged people on the planet. In places where access to formal education is limited or nonexistent, non-formal education creates a space where members of the poorest and most isolated communities can discuss existing social issues. Non-formal THRED does not have participation requirements based on specific credentials; it is open to all and engages people of different ages, genders, religions, races, social status, and economic conditions in a common exploratory dialogue. While participation in the formal setting is bound to students' credentials and characteristics, non-formal education creates a setting where different sectors of the population can meet and—by creating a shared understanding of human rights—renegotiate together their local social reality.

Bridging formal and non-formal can bring about THRED at scale. Participatory approaches to THRED can be used in all settings and at all scales: in schools, communities, youth organizations, or religious groups, even in a whole city. Promoting knowledge and practices that can help practitioners use THRED in both formal and non-formal settings would help bring about human rights-based social change at scale. In addition, informal education strategies (such as cultural events, media, communication for development) could help those who participate in THRED in formal and non-formal settings motivate others for social change. In all forms of THRED, the community-based component is essential as it can allow for collective strategies to address backlash or resistance to efforts for positive social change.

THRED Cosmopolitan Approach to Enculturating Human Rights

Fourth Principle: Transformative Human Rights Education helps people contextualize global ethics within local values and understandings of the world, fostering human solidarity through human rights.

Human rights are entangled in the universalist/culturally relativist debate. The debate on the universal or contextual applicability of human rights is as old as the UDHR itself.⁸ Universalists argue that the UDHR is the result of an international deliberation among representatives of many of the world's peoples, and that human rights are not bound to any specific cultural set of moral values. In contrast, relativists argue that the UDHR was drafted under western influence and that human rights embody western moral values that are not applicable in the non-western world.⁹ Human rights scholars and practitioners have offered many valuable insights into the tension between the universal nature of human rights and the relative nature of the moral values of each culture, a tension that could represent an obstacle to achieving better life standards for the world population. Myriad theories contesting cultural relativism have emerged. Some suggest that culture is a fluid ever-changing set of values and understandings and thus impossible to define (Appadurai 1986, Abu-Lughod 1991, Preis 1996, Zechenter 1997, Merry 2006); others note the central role of non-western contributors to the drafting of the UDHR (Burke 2010) as well as the presence of human rights values in non-western cultures for millennia (Sen 1999); still others argue that even if human rights are a western product, they can be applied elsewhere as already happens with other concepts, such as Christianity or Marxism (Donnelly 1984, Nussbaum 1999, Donnelly 2000, Nussbaum 2000, Donnelly 2003); and yet others argue that since the "west" is capable of great atrocities, there is nothing specifically western in human rights, and that they are universal human values that have been embodied in many cultures everywhere in human history (Kuschel and Kûng 1993, Keown 1995, Aziz 1999, Sen 1999, Arab Institute for Human Rights 2002, Murithi 2007, Nussbaum 2011).

THRED helps ground universal human rights within local cultural understandings. We suggest that THRED is the best practical approach—the praxis—through which people at the grassroots level

8 If not even older: the famous American Anthropological Association (1947) statement against universal moral principles was made public before the final draft of the UDHR.

9 See, for instance, the work by Beitz (2009), Dalacoura (1998), Donnelly (2003), Freeman (2002), Mutua (2007), Ramcharan (2000), Waltz (2001), and the reviews made by McFarland (2008) and (Burke 2010).

can come to decide whether and which human rights are relevant to their lives and compatible with their shared cultural set of moral values and understandings of the world. THRED empowers social actors to explore the relevance of the human rights framework for their own lives, grounding it within local social behaviors and understandings. Through THRED, human rights can be discussed and analyzed, affording people the opportunity to make possible connections between human rights and their local ways of life to contextualize the former within the latter. Blending between local and human rights values might happen, as well as collective renegotiation of local moral standards from the human rights perspective. For local human rights conditions to improve, local actors have to contextualize human rights values in familiar terms, possibly linking those rights with symbols or images that facilitate their critical exploration (Risse, Ropp, and Sikkink 1999; Gillespie and Melching 2010; Bajaj 2011; Cislighi, Gillespie, and Mackie forthcoming).

THRED engages people in a cosmopolitan ethic of global citizenship blended with local action. As the next section will contend, people's critical awareness of their equal human rights and related responsibilities motivates them to act to address existing social problems. In recognizing their responsibilities as active citizens, they become part of a movement for social change that goes beyond their locality and expands to the global. Knowing that all human beings share the same rights empowers participants with the feeling of being part of a movement for global social change happening at all levels: local, national, international. Particularly for marginalized communities who may feel that their status and disempowerment is fated or immutable, knowledge of the struggles of others can offer inspiration and connection that inspires action. Communication technologies can strengthen such connections as well.

THRED as an Empowering Process

Fifth Principle: Transformative Human Rights Education gives people access to possible new ways of being.

THRED offers new models of the self, others, and the world. THRED can help people living in culturally isolated settings develop expanded

views of the self, others, and the world. Cultural isolation can limit people's capacity to imagine a life for themselves and others that is different from what they experience daily. As cosmopolitan philosophers have argued, different human groups often benefit from conversations with one another (Appiah 2007). In a community where all women refrain from speaking in public, girls will most likely conform to that behavior; their horizon of possibility is restricted by the absence of knowledge about a wider variety of alternatives that they could use to model more participatory behaviors. THRED, thanks to both its content and pedagogy, engages participants in a discussion about possible alternatives, using human rights to stretch participants' cognitive horizon of possibilities. Possibilities that were once unthinkable—the fact that the poor and uneducated could have the ability and right to speak in public meetings, for instance—present themselves as viable models. New beliefs about what participants are capable of emerge as they rehearse in class and enact in their community new social roles and ways of being: these roles include those of advocates, leaders, decision-makers, teachers, or social change activists.

THRED widens people's aspirations. As new cognitive models become available to participants, their aspirations for following those models grow. The field of cultural anthropology offers an understanding of how isolated cultural hegemonies can be particularly detrimental to the poorest sectors of the population who live under them.¹⁰ Poor people are often deprived of the education they need to engage with social, political, and economic issues in terms of norms, doctrines, and ideologies.¹¹ While people who experience financial advantage enjoy a wider field of possible experiences and can more easily understand the links between a large range of means and ends, those who have less are less able to explore different alternatives to their reality. THRED offers a process for participants to explore those alternatives and unlock new future possibilities for themselves and others. Where before people saw in the future a repetition of the past, human rights education helps them

10 See, in particular, Appadurai (2004).

11 This is because they lack the material goods and the immediate opportunities to learn how to produce "justifications, narratives, metaphors, and pathways through which bundles of goods and services are actually tied to wider social scenes or context" (Appadurai 2004, 68).

dare to think of new ways to grow individually and collectively in a more open future—to visualize both a better life for all and the means to achieve it (Cislaghi 2013, Cislaghi, Gillespie, and Mackie forthcoming).

THRED Outcomes of Social Improvement

Sixth Principle: Transformative Human Rights Education leads to individual and collective action.

THRED creates internal motivations to act. As individuals critically analyze human rights, they discover how those rights resonate with existing shared values (say, for instance, working together, loving one’s children, or unity of the family). The deliberation about those shared values leads participants to envision collective aspirations for their own and for other people’s lives. Those shared collective aspirations motivate participants to engage with their social context in order to achieve them, encouraged by the fact that the social change required will not threaten the core system of shared values to which they have agreed in human rights education classes or community meetings.

THRED enhances believed self-efficacy and collective-efficacy. Self and collective efficacy are beliefs individuals have about their own capacity (self) or the capacity of their group (collective) to put in place the set of actions required to achieve a given goal.¹² Such beliefs are important preconditions to becoming full agents of change. As participants become motivated to achieve their new aspirations, the educators present them with challenges they can master, and help them recognize the efficacy of their actions. Participants discover their own and others’ capacities to make change happen and develop the belief that they can achieve further change in the community.

THRED motivates participants for individual change. As they explore existing shared values in class, participants also discuss possible inconsistencies between those values and their existing individual and

12 Self-efficacy theory was first developed by Bandura (1995).

collective practices. This reflective process sparks change in individuals' behaviors as they consider how they can better embody shared values in their daily actions. At the same time, they develop strategies to achieve human rights-based changes in the public sphere.

THRED widens participation in the public sphere, which enables the renegotiation of unequal social practices. The practical enactment of equal voices in the classroom helps participants learn how to participate in public decision-making. Unequal social practices that influence people's interdependent behavior might be slow to change naturally, especially when they play a central role in orienting people's social life in their community. Coordinated collective action is needed to spark or accelerate the social change process. However, only those who both see those practices as unequal and are capable of advocating for change in the public decision-making sphere can initiate collective action. After effective THRED, participants are empowered with a critical understanding of existing social problems in their settings, with the belief that they can make change happen, and with the ability to publicly advocate for that change. As they participate in public decision-making, they make visible the existing unequal social practices identified through class deliberation, and they advocate for their socio-political solution. Of course, people require the political space for such action, and strategizing about possible backlash or repression is an important practical component of THRED efforts.

Conclusion

Transformative human rights education begins as a participatory co-investigation of existing social issues using human rights as a critical framework. As participants carry out that investigation, they develop new understandings of themselves, others, and the world. They uncover shared values and aspirations, and coordinate possible actions to achieve those aspirations while protecting their values. As they discover new social roles for themselves and others, they first rehearse in class those roles and then enact them in their settings. Together, they

deliberate with others in their community about the political solutions to the social problems that exist at local, national, and global levels. *THRED helps people at the grassroots level act together to change their world and work towards the realization of human rights for all.*

IV. Exemplars of THRED

Introduction

The exemplars of human rights education discussed in this section demonstrate the design, implementation, and strategic impact of various efforts underway globally. The four case studies of good practice offer different regional foci as well as levels. The first exemplar offers a glimpse into the work of a large-scale effort in India, operating in 4,000 schools nation-wide to offer transformative human rights education to students in the 6th, 7th, and 8th grades mostly in government schools. The second case, Tostan, operates at the village level through non-formal education across West Africa. Introducing issues of democracy and human rights to men and women in community-based settings offers participants the chance to deliberate collectively on norms and practices. The third case examines efforts across the nation of Colombia through national and city-level policies as well as engaged and grounded practice to impact human rights norms and practices through non-formal education about human rights and citizenship. The fourth case examines the deep and sustained work of the Council of Europe across the continent on teacher training, youth development, and awareness-raising related to human rights. Through these four cases, the scope, depth, and diversity of human rights education are demonstrated with concrete examples of program approach as well as outcomes.

Case One: Formal THRED in India

Introduction

People's Watch is a human rights organization founded in 1995 in the southern Indian state of Tamil Nadu. The organization has pioneered human rights education in India nation-wide through its Institute for Human Rights Education (IHRE), a complement to its legal and advocacy work. Starting as an experiment in a handful of schools in 1997, the three-year human rights education program now operates in nearly 4,000 schools in more than 18 states of India. IHRE has developed textbooks, delivered trainings for teachers, created human rights clubs, and expanded their human rights work (initially they focused primarily on caste discrimination and police abuse) into a broad-based educational program.

Table 1. Content and Pedagogy of People's Watch Textbooks

Topics	Methods
<i>(In order of frequency, from highest)</i>	<i>(In order of frequency, from highest)</i>
1. Poverty/ underdevelopment/ class inequalities	1. Reflective/ participatory in-class exercise
2. Gender discrimination/ need for equal treatment	2. Illustrated dialogue or story
3. Child labor/ children's rights	3. Community interviews and/ or investigation and research
4. Caste discrimination/ untouchability/ need for equality	4. Small group work and discussion
5. Social movements/ examples of leaders and activists	5. Creative artistic expression (drawing, poetry, etc.)
6. Religious intolerance/ need for harmony and pluralism	6. Class presentation
7. Rights of indigenous/Adivasi communities	7. Inquiry questions & essay writing
8. Rights of the disabled and mentally ill	8. Role play, dramatization, song-writing
9. Democracy	9. Letter writing to officials
10. Environmental rights	10. School or community campaign

(Source: Bajaj 2012, 79)

Cooperation and collaboration with government officials have also been essential since most of the 4,000 schools People's Watch operates in are government-run. Textbooks are provided in multiple regional languages, and an estimated 500,000 Indian students have participated thus far in a three-year course in human rights in grades six, seven and eight. Year one introduces students to human rights; year two focuses on children's rights; and year three addresses issues of discrimination and inequality.

The People's Watch model aims to introduce students in primarily government schools and those from marginalized communities (the lowest castes, indigenous groups, girls, and others) to human rights concepts and principles. After being trained by IHRE, teachers in the schools offer two human rights classes per week for three years, in grades six, seven, and eight. Teachers either volunteer to be their school's representative for the program or are assigned by their headmasters. Both men and women are active human rights teachers in the HRE program. Participants in the IHRE teacher training remarked that it was much more interactive than the usual training programs, and focused on issues such as equality, eliminating corporal punishment as a form of discipline, and participatory educational techniques.

Officials from People's Watch maintain regular contact with teachers over the phone and through in-person visits; there are also refresher trainings and sponsored opportunities for human rights educators to get together throughout the school year. The textbooks and trainings developed by People's Watch include concepts related to general human rights guarantees; corporal punishment and other forms of violence; children's rights; and issues of discrimination based on caste, gender, religion, ability, skin color, and ethnicity, among others.

After the HRE lessons began, many students reported that teachers were more attentive to students' rights, particularly as related to the illegal but commonly applied practice of corporal punishment. Students also regularly discussed attempting to intervene in social injustices they found in their communities, such as gender or caste discrimination, child labor, or early marriage.

Excerpt from the 7th grade textbook focused on children's rights developed by the Institute of Human Rights Education **

Lesson 5—Rights of the Girl Child

These incidents have been described by students:

- Student 1: In my village when a girl is born, she is killed.
- Student 2: I have heard that in my village, when a girl is born, she is abandoned in the hospital or she is thrown into a dustbin.
- Student 3: In my family I am being educated but my sister is not. When I question my parents about this, they say why should girls be educated?
- Student 4: In my family, my grandmother says that my mother and I should eat only after all the men have eaten.
- Student 5: In my family my brother is free to play but my parents do not allow me to play.
- Student 6: Do you know why Seetha has discontinued school? They got her married to a 40 year old man.
- Student 7: Every day when I wake up in the morning, I am asked to wash the vessels, but my brother is allowed to study.

Have any of these incidents or ones like them happened to you or have you seen any such injustice in real life? If so, write it down.

Group Work: Share your thoughts in small groups on what has been shared out. ... In your group, choose one right and write to a local newspaper to protest the denial of your chosen right.

Feedback: Each group reads out its letter to the class. The teacher notes down those points which can lead on to discussion.

***The lesson also includes several drawings of violations, excerpts from local newspapers on the issues raised, and a box with information from the Indian Penal Code*

Analysis of the People's Watch textbooks, such as the one excerpted above, reveals that most of the lessons discuss primarily (1) national laws, international conventions, and treaties India is a party to; (2) inequalities based on gender, caste, religion, income level, ability, age, or place of birth; and (3) a large number of specific examples of individuals and/or

movements that have brought about social change through individual or collective action. Especially for marginalized students who witness and hear about such incidents in their daily lives, naming the practices of abuse—and providing a framework in which to interpret and condemn such practices—indeed proves meaningful for teachers and students alike. Early exposure to abuses for learners who are positioned at the margins of a given society facilitates a transformative action approach that starts from knowledge and awareness of human rights violations and focuses on the next steps of agency and solidarity.

Outcomes

Students engage in strategic action to promote human rights. Whether in their own schools or out in the community, learning about human rights has inspired students to take action to promote them. Students in the People’s Watch program used instruction in human rights to confront abuses, such as corruption, mismanagement of government schemes intended for their benefit, and discrimination by teachers that they saw in their schools. As a collective, students still faced the possibility of backlash, but by acting together and, wherever possible, leveraging the authority of their human rights teacher, students often had notable successes in addressing human rights violations. For example, a group of human rights education students related the following incident that occurred during their first year of learning about human rights in grade six:

In the school mid-day meal scheme, the food was not good—there were insects, flies, and stones in the food. Before reading HRE, we used to take those insects out and then eat since we are not getting any food from home. The teacher also didn’t care about the noon meal scheme, what’s going on, he did not bother about that. But after going to the training, after teaching this HRE to us, we learnt about the basic right to food, right to clothing, right to have clean water. What we did one day in sixth [grade], we got the food from the cook. We brought the food to her and said, “See this food, insects and stones are there, how can one eat this food? We won’t have this food; we also have rights. We should have clean food and water. But you are not providing clean or good food for us.” Then, what she told us was, “I am working for the past 27 years. No one has ever asked me any single question. You children are asking me like this?” We told her, “Yes, we have the right. See this [HRE] book.” We

also complained to the headmaster. She had to realize the mistake she was doing. Now we are getting noon meal from her and we are having good meals. (Bajaj 2012, 89)

Whether for fear of losing her job or a genuine belief in students' right to clean food, the cook changed her behavior. Students also used the HRE textbooks developed by People's Watch as a tool to show violators that their rights were legitimized by their inscription in a book that they had received from school.

Students also took their actions to the community. Many HRE students discussed meeting with neighbors or classmates' parents to stop early marriages that were being arranged, intervening in planned infanticides, speaking with employers and parents to convince child laborers to come back to school, among countless other forms of action. For example, a group of seventh grade students in a rural district of Karnataka state, inspired by the messages they received at a human rights summer camp run by People's Watch, identified several out-of-school youth in their community. The students together advocated for these children to be let back into school, spoke with the children's families to convince them of the importance of education, and even raised funds for backpacks and other school supplies:

After the camp, we went around the village and found many young boys working in hotels, restaurants, factories, and shops. For example, this boy here (*points to student*), he dropped out after fifth grade and was working in a brick factory for three years. At first, his parents did not want to send him [to school], but we raised money for his school supplies and also told the parents that this is illegal for a child under 14 years go to work. We told them, "We are going to tell the People's Watch state coordinator and the police if you don't send him." This other boy was working in a restaurant cleaning the tables and getting food for people. He would go every day from 7 in the morning until 8 o'clock at night, and would earn 500 rupees per month (roughly 8 USD). We convinced his parents to let him come back and now they are thankful because we collected enough money for books and pens for him. We have identified a few more child laborers that we are now targeting to bring back to school. (Bajaj 2012, 106)

As a product of their human rights education, students engaged in direct action as well as other types of advocacy, such as community education

and devising plays and street-theater performances on human rights issues like caste discrimination, dowries, and child labor.

Participatory HRE transforms hierarchies (gender, caste, age) in school contexts. Students in the People’s Watch HRE program undertook actions of solidarity in protest against practices of caste discrimination, especially in rural areas. Despite the illegality of caste discrimination, it continues to permeate Indian schools and society, especially in rural areas where residential and employment patterns make one’s caste identity more visible than in urban settings. In many accounts, students mentioned applying knowledge related to human rights and discussed in HRE textbooks to interrupt such practices. For students of higher caste status, such solidarity often challenged long-held traditional beliefs and the authority of elders.

Headmasters, teachers, and students themselves often replicated caste distinctions in schools, with Dalit (the lowest caste, formerly called “untouchable”-) students being barred from taking part in school activities or being made to clean the school while other children were in class. After beginning HRE, students reported changing attitudes to caste both inside and outside school. One male student in class eleven, Murugan, from a slightly higher subcaste than some of his peers, narrated the following:

Before, I wouldn’t go into lower caste people’s homes, and I wouldn’t allow them to enter into my home because my grandmother would scold me ... When we were taking the HRE class, there are some lessons related to caste discrimination. So during that class I realized that we should not discriminate [against] people on the basis of caste. So now we are all mixing, but my grandmother still scolds me if I’m playing with that [Dalit] boy or going to his home. But I don’t care about that because I am learning human rights education. I know that everyone has their rights. (Bajaj 2012, 108)

Murugan’s resolve and successful challenge to family traditions may have been related to the fact that as a son of the family, he had more authority than a young woman would, though the absence of a counterfactual scenario for each family makes ascertaining the gendered dimension of such action difficult.

Many students discussed going into other children's homes when they previously would not have, having them over, or generally playing and eating together. All these actions challenged traditional beliefs about caste, which hold that if someone from a lower caste—especially a Dalit—comes near, the higher-caste individual becomes “polluted” or “defiled” (HRW 2007). In one 12th grade classroom, a group of youths who had taken human rights education from grade six to eight declared collectively that they now believed in inter-caste marriage and would not allow their families to arrange their marriages as was the community's custom.

After learning about human rights, students often attempted to act upon their new learnings, upsetting elders who had not authorized such changes. The following incident related by a non-Dalit eighth grade student, Elangovan from Tamil Nadu, demonstrates how HRE can lead to acts of solidarity related to caste violence:

We were all eating our lunch and one of our classmates went to wash his plate in that water tap near the street. A woman from the village, who is from a higher subcaste, started yelling at him and beating him saying, “Why are you washing your plate here? You will pollute this tap!” So I went over and told her, “Why are you doing this? He has a right to wash in this tap. This is a common tap. He is a kid in this school and everyone is equal here. You can keep your caste outside, don't bring it inside here.” (Bajaj 2012, 109)

Several other students—especially in Tamil Nadu, but also in Karnataka, Gujarat, and some parts of Orissa—discussed taking action when their classmates were targeted for transgressing caste norms. Many students discussed witnessing community realities that belied their HRE lessons in equality. Human rights education offered students a framework for rethinking abusive practices carried out by community members (sometimes even their family members) and standing up for victims, known and unknown.

Boys and girls learn new gender norms at school and practice them at home. Parents have long preferred boy-children over girl-children because of marriage norms and economic opportunities that favor sons in India. Son preference results in an estimated 1.5 million cases of female infanticide and feticide each year. Further, 37 percent of women in India have experienced some form of physical violence at the hands

of spouses (NFHS 2006). Rape is also used as a tool for silencing women who defy gender roles.

Student responses to the People's Watch human rights education program range from active intervention in situations of abuse, to reporting violations, to spreading awareness of human rights. At the household and community level, students directly intervened or reported violations of women's and girls' rights in areas such as child marriage, domestic violence, and dowries. At the level of everyday home interaction, many male students discussed washing their own plates or partaking in other domestic chores after taking the HRE course in which gender inequalities were highlighted.

Unlike many gender empowerment programs that focus solely on girls, the People's Watch HRE curriculum involves both girls *and* boys. Boys appear to experience a sense of privileged agency in raising their voices and enabling change in the household. In the very common issue of boys being given more food than girls, the following example narrated by Binayak, an eighth-grade male student participating in a focus group in the state of Orissa, demonstrates how young men can alter household discrimination:

Women and girls are neglected usually and have to take food after all the men and boys have already eaten. In my community in all the households, this is happening. After I learned about human rights in this HRE course, I told my family and neighbors that "girls also have rights. We are all equal." At least within my family, we are now eating together at the same time and equally. I made that change in my house.

Binayak was able to act as a change agent to convince his family to consider new practices. His role as a male member of his family and his human rights learnings combined to result in a more favorable outcome for the women and girls in his home.

For girls, sometimes their low status in their communities meant that trying to renegotiate gender norms proved hard. Having other students or a teacher as allies and advocates proved to be one way to strategically address gender discrimination in school. Globally, and in India because of mistaken traditional beliefs, menstruation is a barrier to girls' access to school. Menstruating girls are often made to sit separately or not allowed to leave home; puberty is also a time when many poor girls, without access to proper sanitation at school, drop out

of school altogether in India. Utilizing HRE to reconsider social stigma related to gender roles and norms was one way that greater equality and access resulted from human rights education. Kanupriya, who was 15 at the time, tells her story:

The exams were happening at school when I had just started menstruating so I went to school. No one would sit or come near me. My teacher said to them, “You all are reading HRE, right? You should realize that this is discrimination. You are hurting her dignity.” So after she scolded the students like that, my classmates treated me better and I was able to complete my exams.

Using human rights information to question social and cultural practices was an important way of challenging and changing received knowledge around gender inequality.

After completing the human rights education program in grades six through eight, boys could often effect change regarding marriage practices that related to caste and gender beyond the classroom. One alumnus of the human rights education program noted that he refused to take dowries from his wife-to-be, and that he was also planning an inter-caste marriage—something no one in his family had ever done. Students’ willingness to transgress gender, and sometimes caste, norms as a result of their instruction in human rights suggests the potential efficacy of such educational programs for children.

Teachers promote the human rights of students and community members.

Teachers are often discussed in human rights education literature as messengers who simply transmit human rights instruction. People’s Watch, however, considers teachers to be important *agents* of human rights education who themselves go through processes of transformation and themselves take action on matters in their own lives as well as in those of students and community members. Many human rights abuses that take place in Indian government schools (which mostly serve poorer children)—including gender discrimination, caste discrimination, and corporal punishment—are often perpetuated by teachers or allowed to be inflicted upon students without any intervention. For example, respondents discussed multiple cases of teachers who verbally and physically abused students based on their caste backgrounds or poor academic performance, and mentioned several examples of sexual abuse. Given teachers’ relatively respected status in rural areas as part

of a minority of literate professionals, their potential transformation through human rights education into allies and advocates of human rights can result in effective interventions on behalf of victims, whether the victims are their students or not (Bajaj 2012)

When teachers learned more about their students, and as students shared more with teachers, perhaps with less fear of getting beaten, it allowed for close relationships to form. Many teachers came to see challenges in the community as a collective project for them to address. When interviewed, numerous teachers talked about taking some form of action to address problems they saw in their lives, their communities, or those of the children and their families. These examples ranged from trying to convince family members not to pull children out of school or to marry off girls at a young age, to reporting abuse they learned about in schools and homes. Mr. Gopal, a teacher from the state of Tamil Nadu, related the following incident, emblematic of several other instances in which teachers had reported an abuse:

In the first year of human rights education, my student, Kuruvamma, overheard from a neighbor that if their child was born a girl, they would kill it since they already had three female children. The child was born a girl and what they planned to do was make the baby lie down on the ground without putting any bed sheets and put the pedestal fan on high speed in front of her. The baby can't live—she would not be able to breathe and then she would automatically die. Kuruvamma told me and together we gave a complaint in the police station. The family got scared and didn't kill the baby. Now that girl is even studying in first grade. My student Kuruvamma is now in high school. (Bajaj 2012, 127)

In many communities where the HRE program was offered, female infanticide was a common practice, although it is illegal in India. It is estimated that three million girls have gone missing in India through sex-selective abortions (after a fetus is determined to be a girl) and infanticide, in poor and rich communities alike. Students and teachers reported encountering evidence of infanticide, including young students happening upon dead (female) babies or overhearing stories such as the one above with Mr. Gopal and his student Kuruvamma. Human rights education cannot influence the underlying socioeconomic realities that would compel a family to kill their newborn child; it can, however, allow individuals and communities the chance to question long-held practices that violate rights.

Conclusion

School-based efforts, arguably the most discussed form of HRE, offer a context and structure for engagement with human rights principles. As the case study of the People’s Watch HRE program reveals, such efforts must include innovative pedagogy and community-based components to be meaningful to participants. Students and teachers in the People’s Watch program—a unique combination of a non-governmental organization partnering with government-run schools—reported an increase in knowledge of rights and in corresponding attitudes and action to promote them across the states where the program operated. Textbooks that had participatory pedagogy—different from conventional government-printed textbooks in India—offered students a chance to learn about human rights through local examples of abuse and activism, as well as to practice their lessons through community interviews, role-plays, projects, campaigns, and the like. People’s Watch devised an innovative formula for transformative human rights education in schools:

information on laws + stories of local action + participatory pedagogies + HRE-trained and -committed teachers = **HRE for transformative engagement and action**

With the right to education increasingly being fulfilled worldwide, school-based human rights education offers students the opportunity for meaningful instruction in basic rights for greater agency and empowerment as they pursue their future goals.

Case Two: Non-formal THRED in Rural Senegal

Introduction

The NGO Tostan, headquartered in Senegal, conducts, by its own lights, a nondirective Community Empowerment Program (CEP) in African communities. The Tostan CEP is primarily a non-formal human-rights based education program that encourages its participating communities

to envision their future and engage in deliberations on values, especially concerning the understanding and realization of human rights. It is a stand-alone program, unattached to formal schooling, and used with largely illiterate learners in resource-poor rural settings. The CEP aims to develop the capacities of individuals and communities to reflect, think critically, plan, and alter or retain inherited practices.

It used to be that men and women would not be in the same place and children weren't allowed to go to meetings, but that has changed. Now, in meetings you will see men, women, and young men and women ... get together to have meetings, argue, talk, and make decisions together.

Young girls were held out of school and were told they had no reason for going ... Now we know that it is just as important for a woman to get an education as it is for a man ... When it comes to our health, a pregnant woman would go through the whole nine months without going to the doctor for a checkup, but now women make sure they go to the doctor regularly when they are pregnant. Now, parents in the village make sure when a baby is born they get their shots and ... get birth certificates ... There are changes happening all over the village.

—Participants in the Tostan Community Empowerment Program

Tostan began to offer a program of non-formal education to rural communities in 1991, although a team of Senegalese people, who would then become Tostan's pedagogical team, had already started working with the (future) Tostan's founder in the 1980s. Tostan's educational approach is non-formal in that its curriculum is structured, but the classes are offered outside the formal education system in remote African communities. Tostan also encourages and facilitates participants' informal sharing of knowledge and understandings with those in participants' social networks, including their peers and families; it blends non-formal and informal education. Around 1995, the NGO added new sessions on democracy and human rights, which had dramatic effects on social mobilization and community action. The first community that used this module was also the first—in 1997—to decide, on its own, to organize collective abandonment of female genital mutilation/cutting (FGM/C). This result is much remarked upon, in particular by those interested in studying social norms change, but

it is only one of many byproducts of the program and has never been its main purpose. In response to these events Tostan reorganized its curriculum so that it now commences with expanded democracy and human rights sessions.

The CEP is introduced into one out of about five villages in an area. In that village there are two classes of about 30 people each, one for adults and one for adolescents. Participants attend nearly 90 two-hour classes, about three a week except for periods of high labor demand, over 30 months. A trained external facilitator follows a set curriculum; the facilitator lives with the community. Rather than being paid to take part, the community must build a learning hut and house and feed the facilitators. The course is taught in the participants' language, and both curriculum and pedagogy draw on their cultural background, their daily experiences, and their existing abilities and competencies.

The curriculum is organized into modules, and the modules in turn contain a number of sessions (slightly more than 200 in total). The first module is called *Kobi*, a Mandinka word meaning "to prepare the field for planting." The content of the two-hour long *Kobi* sessions is shared orally since most participants beginning the program cannot read or write; *Kobi I* includes participants' visioning for the future, and the democracy and human rights sessions. The remainder of *Kobi I* is about problem-solving. *Kobi II* covers hygiene and health. The second module is called the *Aawde*, a Fulbe word meaning "to plant the seed." Devoted to economic empowerment, this phase is composed of literacy and mathematics lessons, and small-project management training. Tostan's curriculum is carefully sequenced to start with participants' hopes and aspirations, which are then framed in human rights terms, and finally buttressed by the skills needed to realize those aspirations.

In addition to the non-formal education classes, Tostan also provides training for a Community Management Committee (CMC), which forms when Tostan begins its classes in the given community. The CMC helps organize community projects that originate from the class; 17 members from all sectors of the community are chosen by community members themselves (Tostan requires at least nine of them to be women); most of these members also participate in the classes.

The Human Rights Sessions

The first three months of the course, consisting of 24 sessions, are thought to be most important by Tostan staff. Introductory sessions on people's visions for the future and their role in the community expand aspirations for the self and the community and begin to build people's agency and voice. Next there are five sessions on democracy, followed by 14 sessions on local values and human rights. Each participant is expected to attend the course and then repeat each session to an outside 'adopted learner' and to discuss class content with family and friends. As the program unfolds, the class brings many changes to the rest of the village and to neighboring villages.¹³

Session 11 inaugurates a 13-session series on human rights: the right to life; to be free of all forms of violence; to be protected against all forms of discrimination; to peace and security; to health; to education; to water, food, housing, and clothing; to a clean environment; to work; to a family and a nationality; to marriage; to free expression, opinion, and information; to free association; and to vote and to be elected. At or towards the beginning of each session, an image or images are presented to initiate discussion.

Almost every human rights session also includes *Shining Stars*, examples of what others have done to ensure respect for human rights. These are presented as possibilities, not as recommendations. A few examples are about individuals, more are about participants, class, Community Management Committee, or communities that take action. Sometimes a community's project is described in detail; sometimes many communities' actions are listed and briefly described.

Session 11, introducing the human rights sequence, reviews the discussion from Session 4, about how humans are different from animals and objects, and what the basic needs of human beings are, material and moral. People talk about whether those basic needs are met in this world, about how people feel when those needs are not met, about whether one can live with dignity if basic needs are unmet, about the importance of human dignity, and about whether the ideal

13 Additional detail on the CEP design may be accessed here: <http://www.tostan.org/community-empowerment-program>

community discussed in the government sessions is possible if some do not have their basic needs met. Seven of the international human rights instruments are introduced by an image and brief narrative, from the Universal Declaration of Human Rights, to the conventions on the rights of women and of children, to the African Charter. The facilitator says that the instruments were created for all human beings by international organizations, that they concern all people in the world: men, women, and children. The text of these sessions reminds one of Socratic dialogue or of an introductory academic course on political philosophy.

General discussion pattern in *Kobi I*

The discussion follows this general pattern (*Kobi I*):

1. "Discuss with the participants what they see in the drawing of the human right;
2. Read the human right associated with this drawing;
3. Discuss the importance of this human right, first for men, then for women, and then for children. (Often different human rights violations are more frequent for women than men, for children than women or men, etc.; thus it is important to discuss each group separately);
4. Have participants discuss what constitutes violations of this human right, giving concrete examples from their community;
5. Have participants determine who is responsible for ensuring the human right is respected;
6. Lead a discussion about whether this human right is respected or not in their family, community, country, and the world;
7. Discuss ways to address violations of this human right in their family, community, and nation, given the political, social and cultural realities;
8. Discuss the responsibilities related to this right;
9. Illustrate this human right through role play, drawings, discussions, poetry, song, games, sketches, puppetry, etc.;
10. Make sure that participants make plans to work on eliminating violations of the human right in their family and community."

(Source: Melching, Molly. 2009. *Kobi I*. Internal training manual. Dakar: Tostan.)

Session 12 is about the right to life. It begins with a drawing containing a woman, a man, a boy, a girl, animals, and plants: each has life. Why is the human right to life important? People are asked for examples of disregard for the right to life, with respect to family, community, country,

and the world. They are also asked what responsibilities come with this right. Then they are asked what their culture and religion teach about this human right. Although *Shining Stars* describes possible ways to apply knowledge to action, this first session on a specific human right urges participants to undertake a specific action: form groups of 5-10, each to survey the principal causes of death in a part of the community and ascertain what is being done or could be done to prevent death and injury. The next session starts with an overview of different types of mortality and the existing or possible measures to reduce death and injury.



Figure 2. An Example of the Images Used by Tostan Facilitators in Class
© 2004, Gerry Mackie

Tostan personnel identify Session 14, the right to be protected against all forms of discrimination, as one of the most powerful and motivating of the CEP sessions. The session begins with an image containing a variety of people: young, old, male, female, Muslim, Christian, disabled, European, African, Asian. Participants are asked what they see in the image and then they are asked what the figures have in common. The answer is that they are all humans. Participants are asked if all these kinds of people are needed to create a better society, and the answer is yes; they are asked what would happen if some people were excluded,

and the answer is that exclusion could hinder the progress of the community. Discrimination is described as a failure to treat individuals equally. The facilitator states that every person has the right to be protected from discrimination and injustice and asks to hear examples of injustice.

Cislaghi, Gillespie, and Mackie (forthcoming) filmed and studied a number of Tostan's HRE sessions carried out in three villages, including this one. In those villages, participants offered many examples of discrimination: favoring or caring only for some members of the family, for instance, or being rude to someone from another ethnic group. Noting that one rarely sees a woman who owns a field, a car, or a house, and that one never sees a woman speak in a meeting, the facilitators presented the international convention on eliminating all forms of discrimination against women. Women responded that the convention allows for them to discuss and exchange ideas reasonably, to be more effective in life, and to work outside the household, among other opportunities. To realize these rights, everyone must be involved: government officials, the elders, the imams, and the whole community.

Class participants mentioned and deplored favoritism between co-wives or between children, plainly a normatively regulated problem predating the Tostan program. In this session, they widened their prior nondiscrimination ideal to include new categories: extended family, ethnicity, religion, race, gender, disability, poverty, and employment (both hiring and treatment on the job). The facilitator supported turning to traditional authorities, but also added the idea that people can appeal to the whole village as well.

Discussion

Tostan human rights education differs from a certain popular image of human rights practice as aggrieved individuals learning to demand their rights from a powerful yet unresponsive state. The program designers learned through experimentation that emphasis on women's rights or on children's rights did not create the same motivating ambience of unity and caring as an emphasis on the realization of human rights *for all by all*. Discussions of human rights always take place in a context where the *responsibility* of all people at all levels to do their appropriate part

to support, protect, and promote the realization of those human rights is considered. Enhanced capabilities, roles, self-efficacy, autonomy, aspirations are understood at the individual, family, group, and community levels. Rights are more than a matter of knowledge, or of discussion; they are to be realized by actions undertaken by individuals and communities.

Outcomes

According to Cislighi, Gillespie, and Mackie (forthcoming), in the villages they studied respondents progressed through stages of changed awareness, attitude, intention, and finally action. Increased capacities, including increased personal and collective self-efficacy, were apparent in reports by the middle of the sessions on democracy and human rights and were quite strong in reports gathered a year and a half later.

Personal skills. In final interviews, respondents said that they knew how to read, write, do arithmetic, and use a calculator. They said they knew how to count money in the marketplace, use a telephone, make soap, and prioritize work and complete it in a timely manner.

Household changes. They spoke of cleaning the home daily, washing dishes, using improved cooking stoves, bathing regularly, building and using latrines, sweeping standing water from around the house, using mosquito bed nets, and going to the clinic for illness instead of relying on folk medicine. Support by family and friends for participants to attend class increased over time.

Child protection. Respondents said they obtained prenatal care, vaccination, birth certificates, and clean clothes and shoes for their children. They said that more children were enrolled in and attending school and that parents provided them with school supplies and stayed in touch with teacher and school.

Human rights for all. Respondents could recite a variety of human rights and give reasons in support of them. They could detail the content of rights and their practical applications. People agreed that human rights increase individual and collective capacities. Equality and freedom from discrimination, they said, are among the most important human rights

and imply equal voice for women and younger men. They also imply equal education for girls; school enrollment for girls had increased, according to respondents. They also said that equal education implies an end to forced or child marriage. (A number of respondents claimed that such marriages had ended, but field researchers said it was more accurate to say they had declined.)

Roles expand. They said they were aware of an increased capacity to learn and an increased capacity to get things done. These increased capacities allowed them to fulfill or aspire to a variety of expanded roles. Among those roles were learner, teacher, and, quite importantly, beneficent community organizer. CEP education allowed some participants to take up traditional economic roles new to them. People also aspired for themselves and their children to assume roles in the modern economy.

Gender roles relax. Some respondents said the CEP broke the barrier between men and women, enabling women to pursue any role, not just traditional ones. Many said that the quality of relationships between women and men, both in the village and in households, improved. Women talked about the importance of the right to work outside the household. Although gendered division of labor remained, men helped in new ways with the family and the community. Gender role references became what people chose to do rather than what they were socially obliged to do.

Women and young men enter the public sphere. Women were newly able to present themselves in public, and more men were able to do so. The public sphere thus expanded beyond elder males: women and younger men were invited to public meetings and had the right to participate. Women participants in CEP took on new leadership roles in the village, with responsibilities for youth, education, unity, or health, for example.

Better ability to deliberate, decide, and plan actions together. Participants said they were better able to work together to bring about valuable changes for the community. Stated motives for working together shifted from traditional virtues of honesty and forgiveness to

newly emphasized values of unity and caring. The respondents said they knew how to deliberate with one another, make decisions in groups, and carry them out. They organized and held more meetings on aspects of community development, and in one community they decided to fine those who came late to or missed a meeting.

More effective collective action. Communities formed credit groups that profited their members. In two villages a result of the CEP was that the community successfully worked to obtain a school from the government. The most conspicuous community change was public cleaning of the public space. Over time, cleanings were more regularly scheduled and attended. In one village, initially only women worked on public cleaning, but eventually it became the obligation of all, and those who missed a scheduled cleaning were required to pay a fine.

Outcomes spread to nearby villages. Respondents said they took new knowledge to nearby villages, and people there were very interested in learning more. They also said they had established active new relationships with people in nearby villages, who came to visit CEP villages and to take back home what they had learned.

Findings

Human rights become a motivating force when they are explored, understood, and applied through participants' own values, experiences, and aspirations. Once empty abstractions, they become filled with personally and culturally meaningful content. Participants become equipped with the knowledge, skills, motivations, and possible action plans needed to explain to others in the community what realization of human rights means in the local context. The move from meaningless to meaningful and actionable concepts plays a key role in engaging participants in a revision of social understandings and practices.

The right to be free of all forms of discrimination, that is, equality, is the human right most important to the participants and most central to change. For example, together with the right to education, it implies the equal education of girls; equal education and equal health imply

delayed age of marriage for girls; and these inferences are supported by equal voices for all in the community.

Social norms are constructed from one's expectations about a rule that other members of a group follow and approve of following. Adopting a beneficial new social norm requires changing those expectations among the greater part of the community. For people to discuss and decide on those changes requires a public sphere open to all, which in turn requires enhanced agency and voice among previously excluded members of the group.

Many harmful social beliefs and practices are deeply entrenched and hard to change with quick and fragmentary methods. An individual's mental model of an area of life is made up of many elements that support one another. Such a model is shared across members of a group, which further supports it. Social norms are also interdependent among members of a group, and must be changed or adopted by most members of the group. A program should therefore work through many elements of the shared mental models, and work with all sectors of the group.

The process of empowerment involves more than just changes in beliefs and practices. Changes in individuals' and communities' conceptions of themselves are crucial as well. In a traditional setting, people inhabit few roles and know little about new ones. Rehearsing and enacting new roles, such as learner, teacher, organizer of collective action, public speaker, and new economic roles, makes traditional roles less automatic and natural. People learn to think and act in new ways, see themselves doing so, and most importantly are seen by others to do so. The joint awareness of change boosts personal and collective self-efficacy.

As a result of the foregoing, *men and women become more relaxed about gender norms, and relations between them improve as a result of the process.* In addition, members of the group connect traditional gender norms to values of peace and security. The gender norms thus serve to stabilize expectations in the community, reduce conflict, and protect the peace. Participants learned how to create new ways of advancing the values of peace and security. They aspired, and worked, to realize all human rights for all in the community, including the right to peace and security. Knowing better how to act peacefully together and resolve

conflict with others, especially in marriage and family relationships, also diminishes the unease and threat of variations in roles.

The cultural model of child development changes when individual and community aspirations for a better future, and paths to the realization of those aspirations, are expanded. To be consistent with the new vision, the developmental potential of children requires more active protection of their human rights generally, and more specifically of the rights to education—including equal education for girls—health, and their future as citizens through birth registration.

Case Three: Non-formal THRED in Urban Colombia

Background

Colombia, challenged by a legacy of rural warfare, extreme inequality, rapid urbanization, and continuing human rights violations, has nevertheless made important progress in the institutionalization of human rights and of HRE. HRE originated among non-formal citizens' groups, entered the constitution and the laws, and became well developed in the formal education sector. Distinctive to Colombia, non-formal THRED was kindled in civil society by municipal authorities and has done much to advance human rights.

The country is geographically fragmented, comprised of Atlantic and Pacific coasts, savanna and rainforest to the west, and three parallel chains of the Andes mountains running from southwest to northeast. Transportation and communication were quite costly in the past, and by accidents of geography the state has been unable to maintain effective sovereignty throughout the entire territory.

There have been seven civil wars in Colombia's history. *La Violencia*, starting in 1948, was a brutal war between the paramilitaries of the Liberal Party and the Conservative Party (as well as of the weaker Communist Party) and claimed 300,000 lives. The civil war between the two parties was ended in 1958, but in much of rural Colombia order is still enforced by a patchwork of private paramilitaries, criminal gangs,

or left-wing guerillas. Since 1964, the Colombian “Conflict” among the government and those non-state forces has taken 220,000 lives (see Moser and McIlwaine 2004, 41-44).

Violence and human rights abuses in the countryside forced the internal displacements of about six million people (the second largest population of conflict-affected IDPs in the world, see Stefanie and Ibáñez 2007). Colombia is also one of the most unequal countries in the world, ranking about 10th among countries on the Gini index (53.5: Wikipedia 2016). Rural violence and internal economic migration rapidly increased urban populations. Bogotá grew from three million in the 1970s to a city of nine million today; Medellín went from one million to four million. In the 1990s Medellín was the city with the highest murder rate in the world, and Bogotá was also among the most dangerous. Yet both cities made rapid and remarkable turnarounds, greatly improving peace and security and the realization of other human rights, in part through non-formal THRED organized at the municipal scale.

La Violencia was settled in 1958 by a pact of alternation between the two elite parties but, without effective electoral accountability, they were unresponsive to emerging social movements and later the urban crisis of growing violence and despair. A variety of currents coursed through popular civil society in the 1960s and 1970s: the Cuban revolution animated guerilla movements, but others were attracted to the Freirean tradition of popular education or to the idea of NGOs organizing to demand legal compliance by the state with international human rights standards. These latter two currents run parallel at times and intersect in others. For example, the first human rights NGOs propagated themselves via Freirean education (Tate 2007, 90).

Preconditions of Transformation

The 1980s were a period of political decentralization and reform. In 1988 a popular movement led by students demanded the formation of a constituent assembly. The Liberals, Conservatives, and the demobilized M-19 rebels (reincorporated as a democratic political party) drafted a new Constitution of Colombia that was enacted in 1991 (Nielson and Shugart 1999). By all accounts, its features were necessary preconditions for the political and social events that followed. The constitution

contains five articles, including 85 provisions on fundamental rights; social, economic and cultural rights; the protection and application of rights; and citizen duties and obligations.

The constitution was intended to open up alternatives to the rigid political duopoly, to legitimize political participation and the inclusion of social movements hitherto treated with suspicion and even repression, and to replace the idea of *national security* with one of *citizen security*. There were reforms of Congress, and governments were mandated to award contracts by open and competitive procedures in order to undermine patronage. Municipalities were given more autonomy and municipal employment was made more professional. Previously, leaders of departments and municipalities were appointed from the center, but the law was changed in 1988, and in 1991 they began to be elected by popular vote.¹⁴

Responsibility for education shifted from the church to all organs of society. Article 67:

Education is a right of the person and a public service that that furthers a social purpose ... Education teaches Colombians respect for human rights, peace, and democracy ... The state, society, and family are responsible for education.

An implementing General Education Law in 1994 called for

Training in respect to the right to life and other rights, peace, democratic principles, coexistence, pluralism, justice, solidarity, and equity, and in the exercise of tolerance and freedom ... training [to] encourage the practice of respect for human rights.

The law mandated a curriculum that includes Ethics and Human Values Education.

In 2003 the Colombia Ministry of Education established national standards for the country's Citizenship Education Program. It works to promote, respect, and defend the rights laid out in the constitution by realizing citizens' competencies in "Peaceful Coexistence, Democratic Participation and Responsibility" and "Plurality, Identity, and Enrichment with Differences."

¹⁴ Larger structural causes and preconditions for the changes in Bogotá and Medellín are emphasized and specified by Maclean 2015 and Sanin et al. 2012, relied on here throughout.

In the 2000s, many HRE efforts were launched in formal schooling, non-formal education, and in the community. These diverse efforts all over the country were shared at national meetings and seminars on human rights education (2004 and 2007), and concretized through a formal national policy document in 2010: the National Plan on Human Rights Education [Plan Nacional de Educación en Derechos Humanos, PLANEDH]. PLANEDH is a national statement of purpose on human rights education that includes education in its broadest sense: formal schooling at all levels, non-formal education, professional and vocational training, and community-based education (Eduderechos 2016).

PLANEDH has been implemented in dozens of municipalities through the creation of working plans on incorporating human rights education into community-level activities and formal schooling. Education is decentralized in Colombia, and many municipalities have taken up human rights education and integrated it into civic and citizenship education. In Bogotá, for example, HRE is now a core value and aim of civic education; such topics and themes run through curricular content and pedagogical approaches.

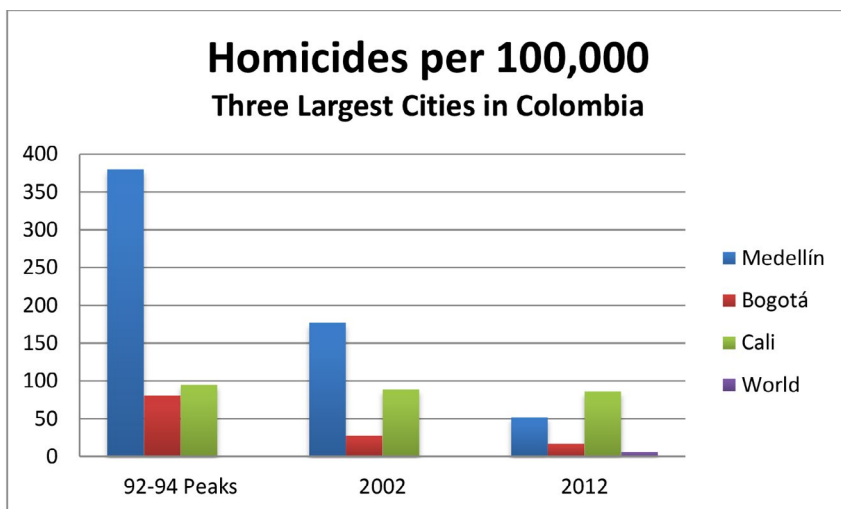


Figure 3. Murder Rates in Colombia over Time¹⁵

15 Sources: Compiled from <http://colombiareports.com/bogota-crime-statistics/> (for 2002, 2012); <http://www.banrep.gov.co/docum/ftp/borra674.pdf> (for 1992-1994); https://www.unodc.org/documents/gsh/pdfs/2014_GLOBAL_HOMICIDE_BOOK_web.pdf (for global).

A low rate of homicides in the territory is an easily available indicator of general human-rights protection. The graph above shows the high levels of murder in Colombia's three largest cities. Medellín was most severely distressed in the early 1990s, and Bogotá, although low in comparison, was far above the international average. Homicide declined dramatically during implementation of municipal innovations in Medellín and Bogotá, but declined much less in Cali where conditions differed.

Many different conditions, causes, and human actors affected the progress of human rights and HRE in Colombia over this period. What is unique to Colombia, however, and is our focus here, was organized non-formal HRE at the municipal level with transformative results.

Transformative HRED in Bogotá: The Citizenship Culture Program

Bogotá's Citizenship Culture Program was unique in taking transformative pedagogy to mass scale by intentionally provoking city-wide deliberations on critical themes and, going beyond Freirean traditions, working to construct or strengthen social regulation to motivate compliance with citizens' moral and legal obligations in order to realize human rights. Over its eight years of action, homicide, major crime, traffic fatalities and injuries, burn injuries, and water consumption were much reduced; tax revenue, public transport, parks, libraries, education, health, city services, as well as citizen participation and empowerment, legal obedience, civil security from criminal and political violence, and legitimate sovereignty were much increased (Mockus 2002, 2004). True, the program was not a formal training in a list of rights and duties. But it was an organized rather than spontaneous program of non-formal citizenship and human rights education that helped make human rights real in everyday life.

Given the crisis of urban violence and despair, citizens were ready for innovation and the 1991 constitution opened the system to new actors and agendas beyond the traditional duopoly. This began with the election of an atypical candidate from one of the traditional parties, Rodrigo Guerrero, a Harvard-trained epidemiologist and president of the city's largest university, as mayor of Cali, Colombia's third largest city, from 1992-1994. He instituted a data-driven integral violence

prevention program that reduced homicides by 44% over three years (Guerrero 2009, 2015). Cali's progress reversed for political reasons after the departure of Guerrero (Rosenberg 2014), but according to Guerrero (2015) himself the program was "applied and improved" by Bogotá starting in 1995 (Concha-Eastman 2005).

The first elected mayor of Bogotá from 1992-1994, who also came from one of the traditional parties, brought about some conventional reforms including tax modernization. In 1995-1996, citizens elected the first independent to public office, a complete political outsider and an unconventional personality: Antanas Mockus, mathematician, philosopher, and former rector of the National University of Colombia. He presented himself as civic, nonpartisan, and for the common good rather than for special interests. He campaigned directly among voters, and was extraordinarily skillful at getting the news media to cover his electioneering and governance activities.

Mockus (2004, a lengthy official report on his administration which informs much of this narrative) observed that there was a shortcut culture among some Colombians, which sometimes included means that were immoral or illegal, such as corruption or violence. His Citizenship Culture Program for reforming the city and its governance was avowedly and primarily pedagogical. Citizenship Culture is "the sum of habits, behaviors, actions and minimum common rules that generate a sense of belonging, facilitate harmony among citizens, and lead to respect for shared property and heritage and the recognition of citizens' rights and duties." Policy should rely first on moral regulation, then on social regulation, and only as a last resort on legal regulation. In response to a particular harm, legitimate and effective regulation requires that the applicable moral, social, and legal norms be in harmony rather than discord. For example, moral action should be supported by social and legal regulation, the law should be moral in content and application, and social regulation should encourage legal obedience.

From the point of view of moral regulation, the State can promote more self-regulation by the citizens; it can try to foster moral norms that are congruent with the common good. This way of intervening in individual behavior is characteristic of Latin America, and is traditionally known as [Freirean] "concientización" (awareness-building). But perhaps the greatest innovation in Bogotá regarding this idea has been that a government can not only act upon the laws, or upon people's conscience, but also that it can intervene in the field of cultural regulation; it can try

to change social norms. The most surprising part of our experience, and what has intrigued many social scientists who have studied Bogotá's experience, is that we have been able to plan and modify, from City Government, social norms at a large scale.¹⁶

Citizenship Culture began with one basic moral appeal, pluralistic and secular, appropriate to a country and city relentlessly threatened by arbitrary violence: *Life is sacred!* The right to life heads the list of rights in the Colombian constitution. "When a society learns to respect life, they will respect other rights also," Mockus (2014) explained. This maxim guided the program's bureaucratic plans, its publicity, its changing social norms, and the mass marches of its citizenry.

A series of apparently zany and disparate initiatives were in fact carefully considered implementations of a few simple principles, designed by social scientists and the results of which were monitored and evaluated. Bogotá applied Guerrero's epidemiology of violence to identify the worst risks and to measure program effects, for example, but also improved it with, and designed further programs based on, the principles of citizenship culture.. Traffic law compliance was low and deaths and injuries were a high risk for citizens. Mockus fired the corrupt traffic police and hired 400 mimes to enforce traffic laws in the center via artistic ridicule and praise—visible social sanctions to promote compliance more powerfully than rarely or corruptly enforced legal penalties. The spectacle was widely covered by the news media, prompted discussions throughout the city on reasons for complying with traffic laws, and started to change citizens' beliefs about whether others were obeying the law. The moral aspect was made salient by painting black stars at the sites of past traffic deaths. The legal aspect of the campaign was the highly controversial legal regulation of alcohol establishments and of drunk driving. An additional strategy of social regulation in Bogotá was the distribution of 350,000 thumbs-up and thumbs-down cards that people could use to signal approval and disapproval of others' behavior in the midst of traffic (Mockus 2004, Riaño 2011).

One may wonder how traffic law compliance is a human rights issue. It is revealed as one once we recall the right to life, and consider that respect or disrespect of one right can be infectious, spreading across

16 From the unpublished English translation by Corpovisionarios of Mockus 2004.

rights and society generally. Social indifference to the right of life in daily traffic is consistent with more general social and governmental indifference to other rights, such as the rights of life, liberty, and security of the person and of property. And it is consistent with more general disobedience by officials and citizens of the legal regulations that protect and fulfill human rights.¹⁷

Rather than being the philosopher at the head of the table, Mockus conducted a pedagogy of democratic deliberation; that is, he acted to elicit democratic citizenship. “We can teach each other to be better citizens,” he said. He was the facilitator and the news media was the city’s classroom. For example, tax collection was substantially increased by harmonizing remedies. The moral appeal was a highly visible public campaign demonstrating the connection between tax collection and “social justice” in the city: in order to achieve social justice in circumstances of inequality, society requires the material resources to provide education, healthcare for distressed populations, and equal provision of civil security, transportation, electricity, water, and sewers to all neighborhoods and households. The social appeal was a request that citizens voluntarily pay 10% of municipal taxes. The direct effect was that 63,000 individuals from all social classes made the voluntary contribution; the attendant moral and social mobilizations and the many citizen deliberations at all levels had the much larger indirect effect of a dramatic increase in tax compliance. A common finding in the tax morale literature is that citizens are likely to obey the tax laws if, and only if, they believe others obey as well.

Social indifference and legal disobedience were not distinct from the severe problems of criminal and political violence in the city. Multiple harmonized efforts—moral, social, legal—were undertaken to resist and subdue violence. Bogotá’s civil security policy was, according to Mockus, “that people take responsibility for their individual and collective protection by cooperating with other citizens and with the State” (Mockus 2004). The police force was much expanded and trained in citizenship-culture methods, seven thousand neighborhood security

17 Independently of our analysis, Moncada 2009 identified social indifference to crime and violence in Bogotá (and elsewhere in the world) as a major obstacle to effective policies of their reduction.

organizations were formed, and there were creative and effective programs of disarmament.¹⁸

Mockus' successor Peñalosa (1998-2000), formerly affiliated with one of the traditional parties, ran as an independent and promised to continue innovation for the common good. Using the proceeds of improved tax collections and of a utility privatization, his more technocratic administration speedily remade public transport and the public spaces of the city. A centralized rapid transit bus system with feeder routes replaced the previously chaotic system. Sidewalks, which during the time of violence had been abandoned to peddling and private parking, were reclaimed; pedestrian streets and bike paths were built; roads, libraries, parks, and schools were constructed in neglected neighborhoods; water and sewer services were extended to nearly every household in the city (Montezuma 2005).

The physical benefits of the improvements were intended, but they also made visible a new and valuable public order (consistent with the broken-window theory of social norm regulation: visible evidence of the violation of less important norms encourages the violation of more important norms, Keizer, Lindenberg, and Steg 2008). The humanization and ennobling of the city's tangible built spaces fertilized the growth of its intangible social and political spaces.

Mockus held office again from 2001-2003 and further cultivated Citizenship Culture (Riaño 2011 is the best overview of Citizenship Culture from 1995-2005 and is relied on at several points here). At the beginning of this period, guerillas attempted to destroy the city's water supply, and then carried out several attacks in the city that killed innocent civilians including children, terrorizing the citizenry. Building on increased legal obedience, a civil resistance initiative was undertaken that countered not the ideologies of the armed groups but rather their use of violence instead of peaceful argumentation and legal methods. It made moral and social appeals to citizens not to actively or passively support violent political actors, and channeled public indignation into peaceful marches in order to avert a spiral of violence. (The experience

18 Moncada 2009 analyzes Citizenship Culture's unusually successful democratization of the police as partly a result of lateral reform: rather than the state reforming a recalcitrant police force top-down, the state mobilized society which also laterally incentivized police with social rewards and punishments to reform.

of Bogotá and later Mockus' NGO Corpovisionarios with programs of violence reduction was the topic of a volume published by the InterAmerican Development Bank: Mockus, Murraín, and Villa 2012).

The Colombia Ministry of Education's published standards, introduced above, state that "Citizenship education is teamwork that must not just be delegated to school and family. It is also learned on the streets and through the media, in the relationships between state and civil society and in any humanitarian situation." A publication coauthored by one of the ministry's officials counts Bogotá's Citizenship Culture Program as an exemplary and important instance of non-formal citizenship and human rights education, and observes that "many of the lessons learnt have now become part of daily public life in Bogotá and other cities and towns have followed the example of Bogotá's citizens' behaviour" (Jaramillo and Mesa 2009).

Notice that Citizenship Culture is holistic in two ways with respect to human rights. First, in between the moral appeal to the individual and the legal coercion of the state, it mobilizes society and its capacities to regulate. Second, it swiftly takes on the major drivers of anomie and mayhem, in order to transition to a stable new equilibrium of peace, democracy, and human rights. This includes measures that are not immediately intuitive to human rights educators, such as the physical and spiritual renovation of public spaces, impressive in Bogotá and stunning in Medellín.

The Transformation of Medellín: Social Urbanism

Medellín, Colombia's second largest city, is also a leading industrial center in Latin America. As political and economic migrants poured into the city, filling informal settlements at its margins, its conservative elite remained aloof and indifferent even to the provision of security for the poor. Inequality is extreme. Fragmented sovereignty in the countryside also migrated into the rapidly growing city. In the absence of legitimate power, people resorted, or surrendered, to neighborhood provision of security by Marxist militias, rightist paramilitaries, criminal gangs, or notably to Pablo Escobar's cocaine cartel, which at its height had revenues of \$USD 60 million per day. What makes Medellín an excellent industrial location also made it an ideal headquarters for his

smuggling empire. A region, a city, and a single neighborhood could be governed by competing multiple forces, constantly breeding insecurity and violence. In the absence of a legitimate monopoly on violence by the state, homicides per 100,000 went from about 50 in 1984 to a peak of 381 in 1991.¹⁹

An accidental advantage of the Catholic elite's conservative exclusivity was that it considered Escobar and his cartel to be socially and morally undesirable. This was not the case in Cali, where the *narco* elite and the traditional elite merged their interests, long delaying reform in that city. The Medellín elite, however, could not exclude the city's growing violence and disorder from its neighborhoods. A campaign of bombings in the city center, most notoriously of two shopping malls on Mothers' Day, killing 19, including six children, and wounding 140, showed that no one was safe.

The chaos in Medellín was Colombia's biggest problem, and in 1990 its new president appointed and funded a presidential commission which brought together for the first time the heterogeneous set of actors motivated to establish political sovereignty in the territory: the modernizing business elite, the educated middle classes, including university scholars and technicians, and popular social movements and neighborhood groups (supported by the Colombian state, the military, and international organizations). The recognition of new actors and new agendas was legitimized by the spirit and letter of the 1991 constitution.

These strange bedfellows worked together through the 1990s on a series of international Seminars for Future Alternatives, and on an ambitious Strategic Plan for Medellín. The extraordinary violence and a depressed economy motivated unusual compromise. The elite acknowledged an unpaid debt to the poor in Medellín, and mediated and assured by the "reflexive middle class," they committed to repaying that debt, for reasons of personal survival, economic growth, and moral progress. Again mediated by the middle class, the popular movements committed to peace and democracy. These elements learned in practice to trust one another and became a civic movement—*Compromiso Ciudadano*—and later a political party which promised to thaw out the frozen policies of the past.

19 Our account of Medellín draws heavily on Maclean 2015, supplemented by Forman and Cruz 2015 and by Sanin et al. 2012.

Of special interest to us here is the fact that among the popular social movements in the coalition were community and neighborhood groups strongly influenced by Freirean popular education and pursuit of international human rights claims. These are multifaceted organizations, but one of their facets is transformative human rights education. *Corporación Región*, founded in 1989 by Alonso Salazar and other professionals, seeks social equity and radical democratization in the Freirean tradition. At the behest of the presidential commission and in parallel with the international seminars, it organized alternative community seminars which conducted dialogue about transition from armed struggle to a program of peace, democracy, and human rights. Another such group is *Corporación Convivamos*, which works in the neighborhoods of the northeastern part of the city and is also defined by participatory education and participatory politics.

Another response to the crisis was the formation of women's organizations independent of the traditional left, working for peace in the city, services for women, and education about and realization of women's rights. Finally, the *Instituto Popular de Capacitación* is an independent organization of educators, interested in policy and practice, in formal and non-formal education, and working for the radicalization of democracy, peace, human rights, and a better future. It was another central actor in the organization of the seminars on the future and the resulting civic movement. The elite was willing for reasons of economic development to greatly expand education, and the popular organizations were economically and politically empowered by their participation in the growing education sector and able to promote critical pedagogy within it.

The "Medellín Miracle" did not commence in 2003. Although the city was still controlled by traditional political officials, international, national, and *Compromiso* influences improved conditions in the 1990s, leading to the construction of an impressive Metro commuter rail. Sergio Fajardo emerged as the charismatic and talented leader of *Compromiso Ciudadano*. He came from an elite family, trained overseas in mathematics and economics, and was a professor at a university in Bogotá, where he had lived through the transformation of that city by the administrations of Mockus and Peñalosa. As in Bogotá, the political

situation in Medellín was favorable to an independent coalition making an appeal to the general interest.

Compromiso Ciudadano won election and took office at the beginning of 2004. It then implemented its own version of Citizenship Culture. The visual transformation of the city is spectacular. Medellín sits in a bowl, with the prosperous neighborhoods, the Metro, and other city services at its bottom. The poor settled on the higher slopes of the bowl, where they were fragmented, isolated, and deprived of legitimate order and much else. The city constructed MetroCable and covered outdoor escalators to link the poorest neighborhoods on the rim to the prosperous city center. The linkage is both of practical benefit to the poor and symbolic of inclusion. As well, and again consistent with the broken-window theory of social norm regulation, the city put the most resources in those poorest neighborhoods, constructing beautiful and stunning public buildings, library parks (green space with library/community center/crèche), schools, public art, and city services including micromanaged integration of demobilized individuals and at-risk youth. These measures were justified as part of the repayment of the debt owed by the business elite to the poor of the city.

As with Bogotá, the new hardware is less than half of the story, and the new software is more than half: a public discourse of peace, democracy, and human rights; a city department conducting programs of Citizenship Culture; a new Secretariat for Women; a huge expansion of education including at the tertiary level with scholarships for the poor; formal and informal mechanisms of inclusion and participation in neighborhood and municipal affairs; transformative HRE in formal education, non-formal education in the neighborhoods, and non-formal education in the public sphere by city leaders and the media.

Fajardo was mayor from 2004-2006, followed from 2007-2011 by Alonso Salazar, founder in 1989 of the transformative popular education NGO *Corporación Región*. The municipal government and an independent nonprofit (*Medellín Cómo Vamas*) track development indicators. Violence, poverty, and inequality have declined since 2003, the city's human development index has improved, as have portions of a detailed multidimensional quality of life index. Medellín's transformation is world-renowned.

We acknowledge that there are thoughtful critics of these changes, and we do not want to obscure the fact that many serious human rights violations and other development problems await correction (some examples: an important step in the pacification of Medellín in 2002 was a bloody and brutal military and paramilitary assault on leftist guerillas in Medellín's poorest neighborhood; nowadays, organized crime keeps peace in its own ranks, McDermott 2014). In this limited space, we report remarkable social transformations in the two leading cities of Colombia because they are unique and worthy of further study by those interested in transformative HRE.

Discussion

One way to take THRED to scale is to replicate face-to-face education across formal schools and non-formal community groups. Another way to take THRED to scale is to adapt the root principles of THRED to the quite different setting of mass media communication at an urban level. Inevitably in these circumstances, non-formal THRED will be one component of more comprehensive policies and programs. However, the larger transformation will also expand formal and non-formal THRED in the city.

Thinking of THRED at an urban level is admittedly unfamiliar. Mockus frequently cites Hannah Arendt's idea of the right to have rights (Mockus 2015). As a stateless refugee in the World War Two era, she suffered from and questioned the Enlightenment idea of rights only as something that states owe to their citizens (Arendt 2003). Experiences such as hers gave rise to the postwar human rights regime. For the stateless, the first right is the right to have rights. One is also deprived of the right to have rights in circumstances of absent or warring sovereignties within a state territory. Citizenship Culture seeks to realize that right to have rights in such circumstances. Mockus adds that there is also a duty to have duties. That is, all citizens and officials have duties to help build moral, social, and legal systems of regulation that realize human rights. Bringing that state of affairs about is as much a matter of mass pedagogy and public deliberations as it is of state administration and enforcement.

There are a number of local and networked movements around the world working for human rights in the city (Marks, Modrowski, and Lichen 2008; Oomen and Bäutigartel 2014). Following the Vienna Declaration of 1993, an NGO advocated the formation of human rights cities, based on citizen participation, critical pedagogy, and transformation of attitudes. Rosario in Argentina, Porto Alegre in Brazil, and other cities around the world responded to this call. Elsewhere, Gwangju in South Korea declared itself a human rights city and since 2011 has hosted an annual World Human Rights Cities Forum. In Europe, Barcelona (whose “social urbanism” influenced Medellín), Graz, and Nantes are particularly active. Heterogeneous “right to the city” movements have emerged on several continents. In Europe, it contributed to the 2000 European Charter for the Safeguarding of Human Rights, signed by 400 cities; and a World Charter is being advanced in global forums. In international civil society, the United Cities and Local Governments, headquartered in Barcelona, is an international network of 1,000 cities. Its Committee on Social Inclusion, Participatory Democracy, and Human Rights does research and advocacy on these themes. The intersection of transformative human rights education and the human rights city deserves further conceptualization and research.

Case Four: Formal THRED in Europe

Introduction

Human rights education in Europe is supported at the governmental level by the Council of Europe, and in civil society by the DARE Network (Democracy and Human Rights Education in Europe), by the DEEEP (<http://deEEP.org>: Developing Europeans’ Engagement for the Eradication of Global Poverty) of The Development Awareness Raising and Education Forum (DARE) of CONCORD (the European Confederation of Development and Relief NGOs), and by other actors.

The Council of Europe (CoE) was founded in 1949 to promote human rights, democracy, and the rule of law, and now has 47 Member States. It is an advisory body distinct from the smaller European Union. The

Council adopted the European Convention on Human Rights in 1953. Its Commissioner on Human Rights promotes them among Member States. Coordination of human rights policy and service is located in the Education and Youth sectors of the Directorate of Democratic Citizenship and Participation.

The Directorate of Youth and Sports of the CoE established the Human Rights Education Youth Programme in 2000. Among its many activities of creation, networking, and dissemination in its first decade was the publication in 2002 of the reference manual for youth value-based work and non-formal education, *Compass*. *Compass* is learner-centered; develops knowledge, skills, and values; is based on participatory and active learning activities; is action-oriented; and is suited for both non-formal and formal education. The latest 2012 edition of *Compass: Manual for Human Rights Education with Young People* is about 600 pages long and is available in about 30 languages. The document explains HRE; offers activities and methods for conducting HRE, especially 58 experiential activities; advises on how to take action on human rights; and provides background understandings of human rights and on 19 specific human rights themes from children to work.

Compasito

Compasito: A Manual for Human Rights Education for Children (2nd ed., 2009), is suitable for children aged 6 to 13. It is about 300 pages long and is available in about 15 languages. Its methods and contents originate in the non-formal, participatory, transformative tradition of HRE, but it is also suited for formal education. We report a few of its details to illustrate how a pedagogy and curriculum of THRED can be carried out in a formal setting. The manual is based on long pedagogical experiences and wide consultations, and is addressed to adult educators or anyone interested in how to conduct such education, and thus is an ideal entry point for understanding the content of THRED. Consistent with the tradition of popular education, it “looks at children as young citizens of the present and as rights-holders who are competent in many issues related to their life. It builds on children’s motivations, experiences and search for solutions” (9).

It does not focus on formal rights listed in conventions, but rather on values and social issues. It proceeds by non-formal educational methodology. HRE “seeks to foster feelings of confidence and social tolerance, the fundamental bases for the whole culture of human rights:

- to value self and others
- to recognize and respect human rights in everyday life
- to understand one’s own basic rights and be able to articulate them
- to appreciate and respect differences
- to acquire attitudes to address conflicts in non-violent ways that respect the rights of others
- to develop children’s confidence in their ability to take action and their skills to defend and promote human rights” (25)

“Going beyond factual content to include skills, attitudes, values and action requires an educational structure that is ‘horizontal’ rather than ‘hierarchical’. Its democratic structure engages each individual and empowers her or him to think and interpret independently. It encourages critical analysis of real-life situations and can lead to thoughtful and appropriate action to promote and protect human rights. In other words, to be effective, human rights education must provide children with a supportive framework where the rights of every individual child are respected. The methodologies described below are used in a great variety of learning environments, both formal and non-formal, with a limitless number of topics. However, they have in common certain features that make them especially appropriate for people of all ages to learn about human rights:

- Respect for children’s experience and recognition of a variety of points of view;
- Promotion of personal enrichment, self-esteem, and respect for the individual child;
- Empowerment of children to define what they want to know and to seek information for themselves;
- Active engagement of all children in their own learning with a minimum of passive listening;

- Encouragement of non-hierarchical, democratic, collaborative learning environments;
- Encouragement of reflection, analysis, and critical thinking;
- Engagement of subjective and emotional responses, as well as cognitive learning;
- Encouragement of behavioral and attitudinal change;
- Emphasis on skill building and practical application of learning;
- Recognition of the importance of humor, fun, and creative play for learning” (27).

“*Compasito* learning activities are designed to

- start from what children already know as a basis for exploring new ideas and perspectives;
- encourage children to participate actively in discussion and to learn from each other as much as possible;
- inspire and enable children to put their learning into simple but meaningful and appropriate action in support of justice, equality and human rights;
- reflect the core values of the Convention on the Rights of the Child (CRC) and encourage a culture of human rights among children” (38).

“Attitudes and values related to communication, critical thinking, advocacy, responsibility, tolerance and respect for others cannot be taught; they must be learned through experience. For this reason the activities in *Compasito* promote cooperation, participation and active learning. They aim at a holistic engagement of the child’s head, heart and hands. Only a child who understands that human rights evolve from basic human needs and feels empathy for other human beings will take personal responsibility to protect the human rights of others” (38).

Experiential learning is conceptualized as a 5-phase cycle beginning in the child’s real personal experience. Experiences are then Reported—one’s feelings, reactions, observations about what happened. Next, one gains the opportunity to Reflect in appropriate class activity upon the

experience. Such reflections are pooled by individuals and the group into Generalizations that identify a pattern and relate it to the real world. The Generalization is Applied so as to change people's ways of being and doing. The Application yields new Experiences, and the cycle continues.

Compasito is organized around 13 experiential themes: Citizenship, Democracy, Discrimination, Education and Leisure, Environment, Family and Alternative Care, Gender Equality, Health and Welfare, Media and Internet, Participation, Peace and Conflict, Poverty and Social Exclusion, and Violence. The activities are simple and fun, but at the same time many of them would be intellectually and morally challenging even to knowledgeable adult citizens.

In Activity #11, *Cookie Monster*, children are assigned to two teams, and there are 20 snacks to divide between them. At the beginning of a round the facilitator assigns, say, ten snacks for each team. The first team then proposes how to divide the snacks between the first team and the second team, and the second team accepts or rejects the proposal. If the second team rejects the first team's proposal, then the first team can offer a new proposal. If the second team rejects the first team's new proposal, then all the snacks go back to the facilitator. Next, the second team enacts the role of proposer with its ten snacks, and the process is repeated. Then the entire game is repeated for another two rounds, and the results of distributions are recorded on a chart. 16 questions are suggested for debriefing and evaluation discussion. The activity addresses the themes of Peace and Security, and Poverty and Social Exclusion. It has to do with the central intuitions of what philosophers call distributive justice.

In Activity #22, *Putting Rights on the Map*, children draw a map of their neighborhood or community, including their home, buildings of interest, and other features of importance to those who live there. Then, they analyze the map from a human-rights perspective, looking, for example, for rights of education, health, self-expression. In Activity #26, *Sailing to a New Land*, each group is given a packet of about 30 "wants and needs" cards: opportunities to share my opinion, a bedroom of my own, opportunities to practice my religion, a coke and a hamburger, fashionable clothes, an education, a watch, democratic elections and

rules. They are to imagine sailing to a new land, and these are the items they would take with them in order to survive. On the way there is a storm, and three cards must be jettisoned. The group talks and decides which are to go. Then there is a hurricane and three more must go, then collision with a whale and three more must go before their arrival.

In Activity #28, *Take a Step Forward*, the facilitator makes a role card for each child, for example: "You have a learning disability that makes you two classes behind in school. You are ten and taller than all the other kids, who are only eight. Both your parents work so they don't have much time to help you with homework"; or "You are the child of the American ambassador in your country. You go to the international school. You wear thick glasses and stammer a little. You are eleven." The learner chooses a name, draws a picture of herself, of her home, and walks around the class pretending to be that person. Learners imagine various features of the lives of their alter egos. The activity addresses the themes of General Human Rights, Discrimination, and Poverty and Social Exclusion. It enhances the learner's capacity for role differentiation and encourages moral perspective-taking.

Activity #2, *A Constitution for Our Group*, starts with children's understanding and experience of rules. They are asked to produce statements such as, "I don't have the right to hit people when I am angry, because ____." Then they are asked to transform that negative into a positive: "I have a right not to be hit..." or "I have a right to be treated fairly." The class breaks up into small groups of about four people, and each group devises three or four rules for the whole class to adopt, in the form, "Everyone has the right to [for example, participate]..." The whole class discusses the groups' proposals, consolidating and reformulating them as apt. When a set of rights is made final, children are asked to state who has the responsibility to see that everyone enjoys that right. The constitutional assignment of rights and responsibilities is recorded on a public chart. Further issues for consideration include the sufficiency of the rules, whether people will observe rules they have decided upon, who is responsible for making sure the rules are followed, and what happens if one is violated.

We provide glimpses of the pedagogy and curriculum of *Compasito* in order to show in representative detail how transformative HRE differs from merely declaratorist and legalistic HRE.

CoE Charter on Education for Democratic Citizenship and Human Rights Education

In 2010, the Council of Europe adopted a Charter on Education for Democratic Citizenship and Human Rights Education (EDC/HRE). EDC has to do with democratic rights and responsibilities and citizen participation; HRE with broader human rights and fundamental freedoms. They are distinct but inter-related and mutually supportive, according to the Charter. It recommends, among other things, that governments of Member States provide the opportunity for EDC/HRE to every person in their territories, through formal, non-formal, and informal means.

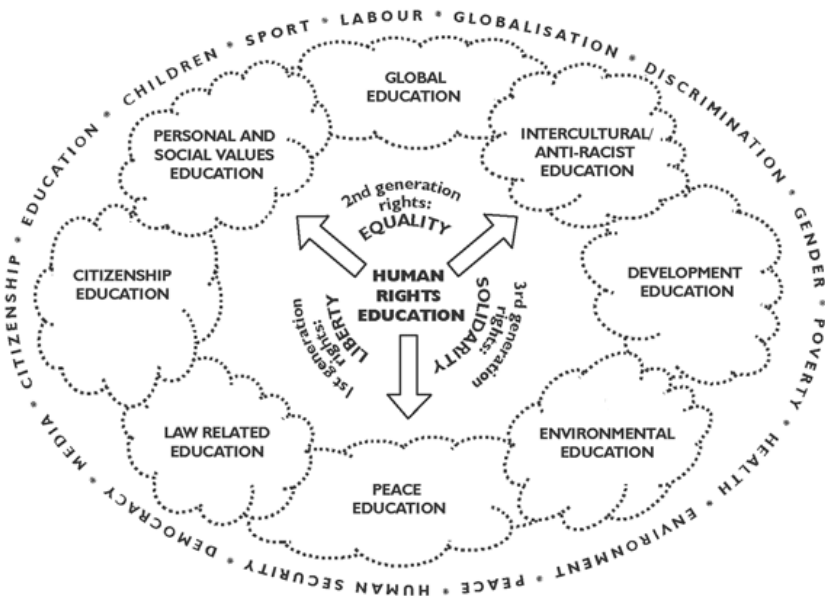


Figure 4. Cognates of Human Rights Education²⁰

From 2007 to 2010, the CoE Directorate of Democratic Citizenship and Participation published six “Living Democracy” manuals on EDC/HRE, with background material; lesson plans for primary, lower secondary,

20 From the Council of Europe’s (2007) publication, *Composito: Manual on Human Rights Education for Children*, 30.

and upper secondary levels; nine short projects; and further exercises and models. Additionally, the European Wergeland Centre (EWC) was established in 2009 by the Council of Europe and the government of Norway. The primary aim of the EWC is to support Member States in bridging policy, research, and practice in the field of education for democratic citizenship, human rights, and intercultural understanding.

CoE and Democratic Citizenship and Human Rights Education

The Council of Europe conducts a wide range of coordination, training, policy analysis, and promotion activities in support of HRE.

- The Education Department organizes
 - An international contact group that coordinates with OHCHR, UNESCO, the Office for Democratic Institutions and Human Rights of the OSCE, the European Commission, the EU Agency for Fundamental Rights, the Arab League ESCO, the OAS, and Council of Europe.
 - A Learning Democracy and Human Rights program that organizes intergovernmental activities among Member States.
 - It maintains a network of EDC/HRE coordinators in 50 states, usually located in the ministry of education.
 - Coordinators disseminate information in their own country and provide information from their country to the international network.
 - Trainings for education programmers, which are provided by
 - The Pestalozzi Programme for professional development of teachers and education actors.
 - Regional Summer Academies.
 - Joint EU/CoE Programmes.
- The Youth Department provides training for youth NGOs and teachers primarily with the *Compass* manual.
- Building a Europe for and with Children, a transversal CoE programme for the promotion of children's rights and protection from violence, depends in part on education to promote those goals in coordination with the other departments.

- The Directorate of Human Rights organizes trainings for judicial personnel, law enforcement officials, prison staff, staff of national human rights institutions, and people from NGOs.
- The CoE Commissioner for Human Rights promotes HRE.



Figure 5. Democracy and Human Rights Poster²¹

21 From the Council of Europe, Education for Democratic Citizenship and Human Rights Education (EDC/HRE), <http://www.coe.int/en/web/edc/charter-for-all>

Principles Applied to Cases

We have presented four different case studies exemplifying how human rights education can work in the field. We aimed to provide examples from different contexts and methodologies that have resulted in analogous transformative outcomes. In this section, we show how the six key theoretical principles of THRED presented in the report are illustrated in the four case studies.

1. Goal of THRED

First Principle: Transformative Human Rights Education endeavors to awaken people’s critical consciousness on human rights and to promote their collaborative realization.

In the People’s Watch program in India, THRED seeks to offer students, teachers, and community members a framework for understanding social injustices. For centuries, inequalities have been justified by beliefs around fate, the immutability of hierarchies (caste, religion, gender, etc.), and resignation to the results of one’s past lives (Bajaj 2012). Learning about human rights offered learners the chance to reframe how they saw themselves in relation to others, conceptualizing their own equal dignity in a highly stratified society.

Motivated by a vision of dignity for all, Tostan uses THRED in West Africa to “inspire and empower communities to achieve their vision for sustainable development” (Tostan mission). Facilitators are trained to help communities reflect critically on century-old practices and norms in ways that might tap community potential for greater wellbeing, and help people achieve their own goals through democratic collaboration. By doing so, the Tostan classes help people engage critically with their social context and agree both on a vision for their community and on the best socio-political strategies to achieve it together.

Responding to desperate levels of political and criminal violence, Citizenship Culture in Colombia worked to awaken citizens’ civic consciousness and reduce social indifference to violence. First they mobilized citizens in support of the right to life through public pedagogy in the mass media. Then, through various THRED programs, they facilitated the harmonization of moral, social, and legal norms;

these programs were effective in increasing people's voluntary compliance with the law. Citizens in Bogotá and Medellín collaborated harmoniously, inspired by new collective aspirations for a future together of peace, democracy, and human rights.

The *Compasito* manual, designed to convey knowledge about human rights, helps participants develop skills that are crucial for compassionate social collaboration: active listening and communication, critical thinking, cooperating in group work and addressing conflict positively, consensus building, participating democratically, expressing oneself with self-confidence, and problem solving. Through the THRED activities in *Compasito*, participants develop attitudes to assist them in their collaboration for social improvement: respect for self and others, responsibility for one's own actions; curiosity and an open mind, and others to be named under Principle 6 (25-26).

2. THRED Pedagogy

Second Principle: Transformative Human Rights Education engages participants and educators in collaborative learning about their social reality through entertaining, experiential, and participatory methods.

In India, the design of the textbooks and instruction drew heavily on participatory educational methods. Unlike most subjects that were taught through rote learning, human rights education used role-plays, debates, community interviews, interactive scenarios, and other engaging methods. Students repeatedly talked about how human rights concerned their lives and how it was their favorite subject because they could “see” themselves in it.

Tostan's instructional strategies also include participatory educational methods that resonate with participants' ways of celebrating and having fun: theater skits, games, role-playing, dances, and songs, just to cite a few examples. In the Tostan program, as in People's Watch, participants are invited to look at human rights in their local context and through their own experience: by drawing on their experiences, participants are invited into a collaborative learning dialogue in which they look critically at their reality.

Reformers in Bogotá and Medellín were ingenious in creating spectacular events that through the mass media or direct experience prompted multiple deliberations throughout the city about changing social reality. Extraordinarily high traffic deaths and injuries had become accepted as normal in Bogotá. Citizenship Culture in Bogotá fired the corrupt traffic police in the city center, and replaced them with 400 mimes who ridiculed traffic violators. Those with business in the center had direct experience of this, but more importantly media attention made it a topic of discussion in every neighborhood and most households. People talked about it because it was new and amusing.

Compasito is based on participatory methods and experiential learning. “Because participatory methodologies assume that everyone has the right to an opinion and respects individual differences, they have proven especially effective for human rights education... [it] requires an educational structure that is ‘horizontal’ rather than ‘hierarchical’” (27). “Attitudes and values related to communication, critical thinking, advocacy, responsibility, tolerance and respect for others cannot be taught; they must be learned through experience. For this reason the activities in *Compasito* promote cooperation, participation and active learning” (38). The 40 suggested learning activities (52) are designed to be fun, but at the same time they convey profound content.

3. THRED in Multiple Educational Contexts

Third Principle: Transformative Human Rights Education encompasses different education settings.

In the People’s Watch program, human rights education classes took place twice a week, for three years, in 4000 schools (grades 6-8). Additionally, human rights clubs were formed for students in grades 9-10, summer camps were held for students, and community rights discussions were held for parents. The variety of settings—formal and non-formal—allowed for greater dissemination and integration of human rights information.

The Tostan program bridges non-formal education and informal learning experiences. By engaging (mostly illiterate) participants in its flexible curriculum, Tostan works in the non-formal setting; but by asking participants to share their knowledge with others (and equipping

them with the skills they need to do so), the Tostan program also takes advantage of informal learning opportunities.

In Colombia, popular education and human rights activism in the neighborhoods created a context and constituency that supported the emergence of municipal movements that in turn implanted human rights deliberations in the state and the larger civil society. That change at the top morally and materially supported the expansion of formal HRE in the schools and the expansion of non-formal HRE that had originated in the neighborhoods.

The Council of Europe's *Compasito* was first designed for young children in non-formal education, but is used among older children, adults, and in formal education. The HRE activities of the Council of Europe and its Member States are at all levels, including the training of teachers and of government personnel who have coercive authority.

4. THRED Cosmopolitan Approach to Enculturating Human Rights

Fourth Principle: Transformative Human Rights Education helps people contextualize global ethics within local values and understandings of the world, fostering human solidarity through human rights.

Students in the People's Watch program learned about situations across the country and the world. There were national conferences held to bring together human rights education students and teachers, and many remarked that it was the first time they had left their village, much less their state. The creation of a larger human rights student identity allowed students to see other students' struggles as their own, and to collectively address common issues as well as critically analyze differences. At the national conference for human rights education held in 2010 in the Eastern Indian state of Orissa, many students formed bonds of connection with those different from them, and in solidarity with individuals and communities facing injustices elsewhere.

In the Tostan communities, facilitators collaborate with participants to contextualize international human rights within existing cultural understandings. At the beginning of the program, participants see human rights as meaningless abstract concepts. In class they embody

human rights within their own local life experiences; human rights become meaningful and concrete. Through discussion and action, they expand their view on who should enjoy those rights and what they could do to protect and promote them. At the end of the program, participants are equipped and willing to act at the local and national (and possibly international) levels as human rights activists.

During a time of fearful violence, Colombians adapted the techniques of popular education from Brazil and activism demanding compliance with international human-rights standards that originated in the southern cone of South America. The 1991 constitution incorporated human rights and established public education on human rights. The Bogotá and Medellín “miracles” are innovations that implement, revise, and expand on emerging international standards.

Europe’s *Compasito* is designed to “start from what children already know as a basis for exploring new ideas and perspectives” (38). “As far as possible, human rights learning should connect with and enlighten what children already know. For example, although they may not use words like justice, equality or discrimination, by the age of seven or eight most children have a strong sense of what is ‘fair’” (26). Learning exercises take children’s imaginations to problems of human rights in faraway lands such as child labor and slavery (115), and encourage them to map human rights in the local neighborhood (the school—right to education, the clinic—right to health, post office—rights to privacy and self-expression, and so on) (135).

5. THRED as an Empowering Process

Fifth Principle: Transformative Human Rights Education gives people access to possible new ways of being.

In India, students often discussed reimagining their roles in society and their futures after undergoing THRED. For example, one young woman named Fatima, who was saved by her grandmother from infanticide as a baby, used human rights information to critically understand the realities that surrounded her life: being saved from death, being abandoned by an alcoholic father and being sent to live with her illiterate, sweeper grandmother. She began to see her persistence in school as an act of resistance and resilience, fueled by human rights analyses that

made her more aware of the bigger picture. At last contact, Fatima was in college and continuing to write poetry inspired by human rights principles and her own lived experiences.

Participants in the Tostan program said they were surprised about the changes they had observed within themselves and in others. After the human rights classes, they had different opinions about what they and other could be and do. Possible social roles expanded for all, offering new models and understandings of possible ways of being. Women who had never felt confident speaking in public reported, at the end of the program, an increased capacity to voice their opinion in front of their entire communities, and were amazed by these changes in their abilities. They reported with enthusiasm that people from other villages remarked upon these positive changes. Men, for instance, said they were changing their opinion about women and were surprised to be learning from them.

In the Colombian cities, fatalist subjects became citizens active in an animated civil society, remaking their social reality. Legitimate sovereignty was much expanded. Stigmatizing conditions of the built environment, excluding displaced settlers and the poor, became honorable conditions by the provision of city services to all and, in Medellín, by disproportionately higher investments in the poorest neighborhoods.

Compasito is designed for children in Europe at an early stage of development. Its teaching of knowledge, skills, and attitudes seeks “to strengthen respect for human rights and fundamental freedoms, to value human dignity and develop individual self-respect and respect for others, to develop attitudes and behaviours that will lead to respect for the rights of others, to ensure genuine gender equality... to promote respect, understanding and appreciation of diversity... to empower people towards more active citizenship” (26). The first exercise is about conscious self-understanding, and many of the exercises are about taking the perspective of other kinds of people in one’s own society and beyond, of being a different gender, of being on different sides of a conflict, of different accounts by different children of the same experience, of assuming an assigned different identity, of imagining the consequences of living in a different kind of family, about counterfactual thinking, and about publicly defending one’s point of view.

6. THRED Outcomes of Social Improvement

Sixth Principle: Human Rights Education leads to individual and collective action.

In India, there were numerous instances of individual and collective action as a result of lessons in human rights. Students spoke up for youths who were out of school and engaged in child labor, intervened to stop early marriages, advocated to neighbors to stop planned infanticides of baby girls, and stood up for people being discriminated against based on religion, caste, gender, or disability. The action-oriented component of THRED was woven into the People's Watch program; the organization and scholars have documented the many cases of individual and social action that the education program inspired (Bajaj 2012; People's Watch 2008).

After the Tostan classes, members of the participating communities reported having taken action to improve their wellbeing both as individuals and as a group. Participants reported taking care of their own and other people's health, practicing birth spacing, using latrines, promoting all children's education, successfully lobbying the local government for action, actively protecting community members from all forms of violence, just to cite a few examples. As they were taking those actions, they realized their increased potential as agents of change in both their own and other people's lives.

In Colombia, the harmonization of norms approach bolstered individuals' moral motivations to advance peace, democracy, and human rights; constructed new social motivations in collectivities large and small; and connected legal regulation to moral and social motivations. Neighborhood NGOs, mass marches, political campaigns, an interested mass media, participatory consultations by government, and responsive governance all led to highly visible results that increased individual and collective self-efficacies.

Compasito in Europe aims to "to develop children's confidence in their ability to take action and their skills to defend and promote human rights" (26); attitudes taught include "empathy and solidarity with others and a commitment to support those whose human rights are denied; a sense of human dignity... a sense of justice and social responsibility to see that everyone is treated justly; the desire to contribute to the betterment

of the school or community; the confidence to promote human rights both locally and globally” (26). An early exercise is about establishing rules for collective action; others are about how to divide up collective benefits and burdens, and how to resolve conflict. One exercise involves children telling stories about times when they have been victim, abuser, bystander, or helper in human rights situations.

Conclusion

In sum, the four case studies offer varied approaches to transformative human rights education. Whether through a school-based program in collaboration with a non-governmental organization (India), adult and adolescent classes in villages (West Africa), municipal mobilizations to change social norms (Colombia), or through a manual and training efforts in an entire region (Europe), THRED based on the principles elaborated in this report is not only possible, but is already in progress in different corners of the globe. THRED is the bridge between abstract human rights universals and real lived experiences of rights. The aim of THRED is to close the gap between rights and actual realities. There are multiple and diverse ways this is taking place, and these efforts should be supported and expanded as the UDHR completes its seventh decade.

V. Moving Forward

Introduction

Human rights education has advanced along a winding and rocky road. Looking back there is much to celebrate and looking forward there is far more to do. Although HRE is sourced in international instruments expressing and imposing obligations primarily of states, after its first mention in the UDHR of 1948 it has been HRE NGOs in civil society who have drawn intergovernmental organizations and governments down the road of realization.

Actual HRE originated in civil society and was only put on the international policy agenda with the Vienna Declaration of 1993. The UN Decade for Human Rights from 1995 to 2004 further opened the way. In 2005, the UN Special Rapporteur on the right to education reported that,

The Decade got a lukewarm reception from States: by 31 July 2000, only 35 Governments had sent back completed questionnaires to the High Commissioner... In the non-governmental sphere, however, a multitude of initiatives, programmes and projects were devised and the principles of the Decade were enthusiastically promoted, with excellent results.

Although not well-supported by UN human rights mechanisms, according to one legal scholar (MacNaughton 2015), the UN Declaration of Human Rights Education and Training (2011) clearly reaffirmed state duties to assure the implementation of HRE. The next step, the scholar continues, is to work toward a more serious system of accountability for states.

Civil Society and State Obligations

HRE NGOs in 2014 formed HRE2020, a global civil society association that now has 14 members. Its goals are as follows (<http://www.hre2020.org/goals>):

1. To increase the awareness of human rights education commitments within civil society, governments, treaty bodies and other stakeholders.
2. To strengthen human rights education commitments and mainstream the monitoring and reporting of such commitments into international human rights mechanisms.
3. To build a civil society coalition which supports and strengthens the capacity of civil society to use international human rights mechanisms, instruments, standards and policies to hold governments accountable for their human rights education commitments.
4. To strengthen the capacity of governments and treaty bodies to understand and assess government commitments to implement human rights education.

2020, the year prior to the tenth anniversary of the UN Declaration on Human Rights Education and Training, is to be a year of global assessment of progress towards quality HRE.

In a side event at the 30th Session of the Human Rights Council on 25 September 2015, HRE2020 called for better government accountability and released a publication, the *Human Rights Education Indicator Framework*, as a tool to monitor the presence and quality of Human Rights Education and Training in national planning, the formal education sector, law enforcement and the military, and for civil servants, health workers, social workers, journalists, and other professionals.

National and regional civil society associations, such as Human Rights Educators Network USA (HRE USA) in the US and the DARE Network in Europe, are another vector of influence on state compliance. HRE USA, founded in 2012, represents teachers, teacher trainers, unions, and civil society organizations with an interest in HRE. According to Tibbitts (2014), HRE USA collaborated with the U.S. Human Rights Network to create a detailed report on the status of HRE, which it submitted as a

civil society contribution to the Universal Periodic Review of the status of human rights compliance in the US by the Human Rights Council. HRE USA identified problems, best practices, and recommendations on HRE in the areas of curriculum standards, teacher preparation, and school environment.

Intergovernmental organizations have been funding, researching, and implementing a variety of HRE programs. As seen in the history of HRE, these organizations include the OHCHR, UNESCO, UNICEF, OSCE, and the Council of Europe. Much remains to be done, however, in obtaining even nominal compliance with state obligations to conduct formal HRE. Substantive compliance, moving towards the transformative human rights education endorsed in the Declaration of Human Rights Education and Training, is an even greater challenge. As human rights became more institutionalized and legitimated, HRE emerged from the fusion of non-formal popular education with popular demands that states comply with human rights obligations, resulting in its entry into formal education systems. Yet non-formal HRE receives much less policy and research attention, and informal HRE almost none.

The advance of HRE should be the responsibility not only of HRE NGOs, IGOs, and states, but as the UDHR originally proclaimed, of “every individual and every organ of society.”

Beyond State Compliance

The challenge of state compliance cannot crowd out other efforts to develop HRE. Non-formal and informal HRE also deserve attention. As we have seen, human rights cities can facilitate, support, and conduct informal, non-formal, and formal HRE. New media can support all kinds of HRE with social change communication (*through* human rights methods), including for example educational entertainment. Experience suggests that shallow messaging is not transformative, and social change communication is ideally connected to sustained, participatory, critical, and organized THRED. According to the UN Human Rights Council’s *Guiding Principles on Business and Human Rights* (2011), states are obliged to protect, respect, and fulfill human rights, and businesses are required to respect human rights. Among other recommendations,

Principle 16—on the human-rights policy commitment of the firm—suggests the possibility of HRE inside the enterprise.

Higher education can do more as well. Schools of education can study and develop the pedagogy and curriculum of HRE. Lack of teacher training in HRE is a significant constraint on the growth of formal HRE. Schools of public policy and of engineering can contribute innovations in support of HRE. Transformative popular education and HRE was constructed from the bottom up, in Deweyan trial-and-error experimentation, and this will continue. The social sciences, however, can work on better understanding the social and psychological processes of transformative change in formal, non-formal, and informal HRE, and how better to assess its outcomes and impact.

The case studies we report and surveys of the field (e.g., Flowers, forthcoming) suggest to us some important research questions.

- *Harmonization of norms.* Respect, protection, and fulfillment of human rights are often conceived of as motivated by individual moral conscience or by coercive legal commands. Do Bogotá's Citizen Culture, Tostan, and other examples suggest that we should more sharply conceptualize and practically elicit social motives for transformation?
- *Social aspect of transformation.* HRE is often focused on specific sectors, for instance on primary school children or adolescent females. To the extent that transformation is socially regulated, what is the sufficient group of adoption? People's Watch, for example, obtains unprecedented results in changing attitudes towards harmful practices among middle school students; yet sometimes change is blocked by resistance of the larger community. Tostan does a whole community approach. The Colombian cities involve all sectors of the population.
- *Dignity of all, by all, for all; or "pedagogy of tenderness."*²² Although HRE is momentarily appropriate among separate sectors of the community, such as children, women, or the disabled, some contend that HRE is more effective if ultimately it positively includes all in the transformation, even former oppressors. Does this claim have empirical support?

22 Flowers forthcoming (citing Fernández).

- ***Social and psychological process of change.*** THRED seems to require considerable time—several years—to be effective in a group. Is this generalization correct? If it is, one hypothesis is that, just as one must work through the whole relevant group, in participating individuals one must work through the reexamination of the whole network of attitudes. Is this hypothesis supported?
- ***Bringing HRE to scale.*** A present focus is to obtain state compliance with formal HRE obligations. This is a matter of policy analysis and advocacy at several levels. The expansion of effective non-formal programs, and understanding and propagating their methods is another way of expanding scale. Finally, is going to scale at the urban level while retaining the participatory dimensions of HRE empowerment, as suggested by the Colombian examples, worthy of more intensive research?
- ***Vernacularization.*** Drawing on anthropologist Sally Engle Merry's (2006) notion of the translation by local groups of international human rights ideas into their own local vernacular (not just language, but style, metaphor, story, etc.), in what ways are transformative HRE efforts drawing on local practices and traditions in distinct locales to engage in discussions of global norms? How can HRE proceed from meaningless abstractions, to local concrete experiences, to meaningful and actionable abstractions?
- ***Knowledge to action.*** HRE can unthinkingly or hurriedly be carried out in the declarationist mode: the recitation of legalisms from the metropole rather than the growth of local values, understood in lived experience, resulting in individual and collective action. What are the best methods of moving from knowledge to action?
- ***Teacher training.*** What is the role of teachers/facilitators in transformative human rights education? What forms of training and selection work in distinct contexts? What additional curricular materials and pedagogical tools facilitate the teaching and learning processes of HRE?

- *Preconditions of transformative HRE.* What possibilities and tensions surround HRE efforts in distinct locations across the globe? How do programs engage with the larger social and political conditions surrounding implementation? How do those larger conditions influence HRE effort, content, and results?
- *Outcomes and impacts.* What long-term effects does transformative human rights education have for learners—be they in formal schools or non-formal settings? What are the long-term effects for educators/trainers?

The vision of the Global Citizenship Commission to examine the United Nations Universal Declaration of Human Rights seven decades after its signing necessitates a concrete understanding of how knowledge of rights can transform individuals and communities. Greater attention to transformative forms and possibilities for human rights education can amplify the UDHR's vision for the future.

At a moment when the harmonious survival of our species is endangered by an unbalanced use of the planet's resources and by destructive relationships among human beings, THRED offers a way to empower society for global and local actions of human solidarity. In these pages we have presented key theoretical aspects of THRED together with some practical examples from around the world that show its potential. There is little doubt that THRED offers a concrete chance to help us achieve the greater global understanding and justice we need to respond to the challenges that this century is presenting to us.

We look forward to a world of dignity for all.

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VII. Supplements

Supplement A: Select Bibliography

Scholarly Books on Human Rights Education

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Special Issues of Scholarly Journals on HRE (last 10 years)

- Special Issue of *Radical Teacher* (2015) on “Teaching Human Rights.” Edited by Susan O’Malley and Michael Bennett. *Open Access at:* <http://radicalteacher.library.pitt.edu/ojs/index.php/radicalteacher/issue/view/8/showToc>
- Special Issue of the *Journal of Human Rights Practice* (2013) on “Human Rights Education and Training.” Guest edited by Brian Phillips and Paul Gready. *Requires Journal Access, available at:* <http://jhrp.oxfordjournals.org/content/5/2.toc>
- Special Issue of *Peace Review: A Journal of Social Justice* (2012) on “Human Rights Education Praxis.” Guest edited by Emma Fuentes and Shabnam Koirala-Azad. *Requires Journal Access:* <http://www.tandfonline.com/toc/cper20/24/1>
- Special Issue of *Educational Research* (2011) on “Intercultural, Citizenship and Human Rights Education: The Challenges of Implementation for Policy, Practice and Research.” Guest edited by David Kerr and Avril Keating. *Requires Journal Access, available at:* <http://www.tandfonline.com/toc/rere20/53/2>
- Special Issue of *Education, Citizenship and Social Justice* (2011) on “Education, human rights and social justice in East Asia.” Guest edited by Audrey Osler and Yan Wing Leung. *Requires Journal Access:* <http://esj.sagepub.com/content/6/3.toc>
- Special Issue of the *Journal of Social Science Education* (2006) on International Perspectives of Human Rights Education (HRE). Guest edited by Felisa Tibbitts and Peter Fritzsche. *Open Access at:* <http://www.jsse.org/index.php/jsse/issue/view/110>

Special Issue of *Intercultural Education* (2005) on “Transformative Learning and Human Rights Education.” Guest edited by Felisa Tibbitts. Requires Journal Access: <http://www.tandfonline.com/toc/ceji20/16/2>

Notable Scholarly Articles on HRE, by Topic

Conceptual Frameworks and Models for HRE

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Content and Pedagogy of HRE

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Rise and Spread of HRE Policy/Reforms

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Supplement B: Human Rights Education Manuals

This is a list of human rights education manuals, organized in ascending year of latest edition under five categories: Introductory, General, Classics, Regional, and Specialty. The list is representative and not exhaustive. Omission does not imply adverse judgment.

Several HRE NGOs systematically offer online or face-to-face training of trainers on human rights education, to a variety of clients, in general and on particular topics. They are listed in Supplement C.

Introductory

Compasito: Manual on Human Rights Education for Children. 2nd edn, 2007. Budapest, Hungary: Council of Europe, Directorate of Youth and Sport; European Youth Centre Budapest. Edited and co-written by Nancy Flowers. 308 pp.

<http://www.eycb.coe.int/Compasito/>

ISBN: 978-92-871-6369-1

Facilitation Manual: A Guide to Using Participatory Methodologies for Human Rights Education. 2011. London, United Kingdom: Amnesty International 83 pp.

<https://www.amnesty.org/en/documents/ACT35/020/2011/en/>

General

Human Rights Training: A Manual on Human Rights Training Methodology. 2000. New York and Geneva: United Nations. 21 pp.

<http://www.ohchr.org/Documents/Publications/training6en.pdf>

ISSN: 1020-16888

ABC—Teaching Human Rights: Practical Activities for Primary and Secondary Schools. 2004. New York and Geneva: United Nations. Contributions by Ralph Pettman, Nancy Flowers, Margo Brown, and Felisa Tibbitts. 83 pp.

http://www.theewc.org/uploads/content/archive/ABC_teaching_human_rights.pdf

ISBN: 92-1-154149-2

A New Weave of Power, People and Politics: The Action Guide for Advocacy and Citizen Participation. 2007. By Lisa VeneKlasen and Valerie Miller. 360 pp.

<http://www.justassociates.org/en/resources/new-weave-power-people-politics-action-guide-advocacy-and-citizen-participation>

ISBN: 978 1 85339 644 1

From Poverty to Dignity. 2007. Heemstede, Netherlands: Dignity International. By Jerald Joseph and Aye Aye Win. 238 pp.

http://www.theadvocatesforhumanrights.org/download_dhr_training_manual

ISBN: 0-929293-69-X

Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice. 2009. Warsaw, Poland: OSCE Office for Democratic Institutions and Human Rights (ODIHR). 238 pp.

<http://www.osce.org/odihr/39006>

ISBN: 978-92-9234-765-9

Playing it Fair! Human Rights Education Toolkit for Children. 2009. Montreal Quebec: Equitas—International Centre for Human Rights Education. 44 pp., illustrated.

https://equitas.org/wp-content/uploads/2010/09/PIF_Pocket-Toolkit_FINAL_ENG.pdf

ISBN: 978-2-923696-20-1

Training of Trainers: Designing and Delivering Effective Human Rights Education Training Manual. 2009. Montreal, Quebec: Equitas—International Centre for Human Rights Education. 194 pp.

https://equitas.org/wp-content/uploads/2010/11/Equitas_Generic_TOT_2007.pdf

ISBN: 2-921377-79-7

Evaluating Human Rights Training Activities: A Handbook for Human Rights Educators. 2010. Montreal Quebec: Equitas—International Centre for Human Rights Education and the Office of the United Nations High Commissioner for Human Rights. 280 pp.

https://equitas.org/wp-content/uploads/2011/04/Equitas_EvaluationHandbook.pdf

ISBN: 978-2-923696-26-3

Living Democracy Manuals (Education for Democratic Citizenship and Human Rights in School Practice: Teaching Sequences, Concepts, Methods and Models). Education for Democratic Citizenship and Human Rights Education, Volumes I-VI, 2007-2010. Council of Europe. Edited by Rolf Gollob and Peter Krapf.

<http://www.coe.int/en/web/edc/living-democracy-manuals>

Compass: Manual for Human Rights Education with Young People. Revised edn, 2012. Budapest: Council of Europe. Written and edited by Patricia Brander and others. 624 pp.

<http://www.coe.int/en/web/compass>

ISBN: 978-92-871-7320-1

Understanding Human Rights: Manual on Human Rights Education. 3rd edn, 2012. Graz, Austria: European Training and Research Centre for Human Rights and Democracy (ETC). Edited by Wolfgang Benedek. 548 pp.

http://www.etc-graz.at/typo3/fileadmin/user_upload/ETC-Hauptseite/manual/versionen/english_3rd_edition/Manual_2012_FINAL.pdf

ISBN: 978-3-7083-0846-3

Discover Human Rights: A Human Rights Approach To Social Justice Training Manual. 2013. Minneapolis, MN: The Advocates for Human Rights. 230 pp.

http://www.theadvocatesforhumanrights.org/download_dhr_training_manual

ISBN: 0-929293-69-X

Classics

The Human Rights Education Handbook: Effective Practices for Learning, Action, and Change. 2000. Minneapolis, MN: Human Rights Resource Center, University of Minnesota. Online: seven parts. Edited by Nancy Flowers.

<http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/toc.html>

Popular Education for Human Rights: 24 Participatory Exercises for Facilitators and Teachers. 2000. Amsterdam/Cambridge, MA: Human Rights Education Associates (HREA). By Richard Pierre Claude.

http://brownschool.wustl.edu/sites/DevPractice/Human_Rights_Reports/Participatory_Methods_for_Teaching_Human_Rights.pdf

Schooling for Justice and Rights: Human Rights Education in India: A Model. 2008. Madurai, India: People's Watch. 166 pp.

http://www.peopleswatch.org/ihre/dm_documents/Schooling_for_justice_and_rights.pdf

Regional

SINIKO: Towards a Human Rights Culture in Africa. 1999. Amnesty International. 188 pp. Adapted from a 1996 volume written by Nancy Flowers and others.

<http://www.amnestymena.org/Documents/AFR 01/AFR 010031999en.pdf>

Middle school student HRE manuals for multiple Indian states and in multiple languages. Madurai, India: People's Watch—Institute for Human Rights Education.

<http://www.peopleswatch.org/ihre/modules.php>

Human Rights Lesson Plans For Southeast Asian Schools. 2003. Osaka, Japan: Asia-Pacific Human Rights Center; printed in Thailand. 202 pp.

<http://www.hurights.or.jp/archives/pdf/publications/sea-lessons/english.pdf>

ISBN: 974-9731-1-2

Human Rights Education in the Northeast Asian School Systems: Resource Material. 2013. Osaka, Japan: Asia-Pacific Human Rights Center. 312 pp.

http://www.hurights.or.jp/archives/other_publications/section1/pdf/Complete file for the publication.pdf

Sectoral

Guidelines on Human Rights Education for Law Enforcement Officials. 2012. Warsaw, Poland: OSCE Office for Democratic Institutions and Human Rights.

<http://www.osce.org/odihr>

ISBN: 978-92-9234-830-4

Guidelines on Human Rights Education for Secondary School Systems. 2012. Warsaw, Poland: OSCE Office for Democratic Institutions and Human Rights. 50 pp. Based on work by Felisa Tibbitts and others.

<http://www.osce.org/odihr>

ISBN: 978-92-9234-831-1

Guidelines on Human Rights Education for Health Workers. 2013. Warsaw, Poland: OSCE Office for Democratic Institutions and Human Rights.

<http://www.osce.org/odihr>

ISBN: 978-92-9234-870-0

Guidelines on Human Rights Education for Human Rights Activists. 2013. Warsaw, Poland: OSCE Office for Democratic Institutions and Human Rights.

<http://www.osce.org/odihr>

ISBN: 978-92-9234-872-4

Specialty

A Human Rights-Based Approach to Education for All: A Framework for the Realization of Children's Right to Education and Rights Within Education. 2007. New York, USA: UNESCO and UNICEF. 145 pp.

<http://unesdoc.unesco.org/images/0015/001548/154861E.pdf>

ISBN: 978-92-806-4188-2

Becoming a Human Rights Friendly School: A Guide for Schools Around the World. 2012. London: Amnesty International.

<https://www.amnesty.org/en/documents/pol32/001/2012/en/>

Human Rights Education Indicator Framework: Key Indicators to Monitor and Assess the Implementation of Human Rights Education and Training. 2015. Cambridge, USA: 2015. By Felisa Tibbitts and others.

[http://www.hre2020.org/sites/default/files/Human Rights Education Indicator Framework.pdf](http://www.hre2020.org/sites/default/files/Human%20Rights%20Education%20Indicator%20Framework.pdf)

Supplement C: HRE in International Civil Society

Following the entry for the umbrella organization HRE2020, organizations are listed in alphabetical order. The list is not exhaustive, and omission does not imply adverse judgment.

HRE2020

Global (contact Cambridge, MA, USA)

<http://www.hre2020.org>

“HRE 2020 is a civil society coalition to support and strengthen the implementation of international human rights education commitments. It seeks to ensure a systematic monitoring of governments implementation of human rights education provisions in international human rights instruments, including the UN Declaration on Human Rights Education and Training and the World Programme for Human Rights Education.

“HRE 2020 works with civil society and other stakeholders to promote quality human rights education. We call for greater accountability of human rights commitments because a comprehensive education in human rights provides knowledge, imparts skills and empowers individuals to promote, defend and apply human rights in daily life.

“The year 2020, one year before the 10th anniversary of the adoption of the UN Declaration on Human Rights Education and Training will be a key year to assess the achievement of governments, international institutions and civil society to provide access to quality human rights education.”

Advocates for Human Rights

Minnesota, USA

<http://www.theadvocatesforhumanrights.org>

“An independent, nonpartisan non-profit organization founded in 1983... The Advocates for Human Rights... creates and maintains lasting, comprehensive, and holistic change on a local, national, and global scale. Volunteers, partners, supporters, board members, and staff implement international human rights standards to promote civil society and reinforce the rule of law.

“For more than 30 years, our innovative programming has changed the lives of refugees and immigrants, women, ethnic

and religious minorities, children, and other marginalized communities. We investigate and expose human rights violations, represent immigrants and refugees seeking asylum, train and assist groups that protect human rights, engage the public, policy-makers, and children; and push for legal reform and advocates for sound policy.

Amnesty International

Global, HRE at London

<https://www.amnesty.org/en/human-rights-education/>

<http://www.amnesty4education.org/>

“When human rights come into class, onto the playground and into the hearts and minds of young people, attitudes and behaviours begin to change. As children, teachers and others present in school explore, promote, and live human rights and responsibilities, a collective conscience naturally develops. The values and principles of human rights start to direct the thoughts and actions of the school community...

“A Human Rights approach to education assures every adult and child their internationally recognised human rights. It is an approach that brings those rights into school education so that they become second nature to all those who experience it. Imagine a learning environment where human rights and responsibilities lie at the very heart of school life. Where everything said and done is unconsciously filtered through human rights. Where human rights values are not just spoken about but actually practiced. In such a school, real change is possible. From such a school, a rights respecting generation is bound to arise.”

DARE Network

Europe

<http://www.dare-network.eu>

“DARE stands for Democracy and Human Rights Education in Europe... DARE is a Europe-wide network of NGOs and other

organisations devoted to raise the profile of Education for Democratic Citizenship (EDC) and Human Rights Education (HRE), promote transcultural and transnational cooperation, and enhance the quality of education within these fields.

“DARE aims at achieving recognition, visibility and adequate resources for EDC and HRE as a core obligation for the formal and non-formal education systems throughout Europe.

“DARE has been established to address three shortcomings in the present arrangements for NGOs in Europe carrying out invaluable work in EDC and HRE:

- The prevalence of NGOs which tend to work without adequate resources and in isolation, and are therefore inhibited in their access to information, to potential European partners, and to effective lobbying.
- The tendency to treat separately the distinct but nonetheless closely interrelated fields of HRE and EDC.
- The distance between research and practice, academia and activists, political scientists and educators in EDC/HRE.”

Equitas

Canada

<https://equitas.org/en>

“For nearly half a century, Equitas—International Centre for Human Rights Education has been working for the advancement of equality, social justice and respect for human dignity in Canada and around the world. Through transformative human rights education programs, Equitas provides individuals the necessary tools to shape attitudes and positive behaviours, thus contributing to lasting social change. Its human rights education programs have measurable impacts and its methodology is recognized around the world for its quality and innovation...

- **mission**—Equitas works for the advancement of equality, social justice and respect for human rights in Canada and around the world through transformative human rights education programs. We equip local human rights defenders

and educators to build more inclusive communities and to contribute to social and economic development goals through democratic participation.

- **vision**—Our innovative programs equip organizations and the communities they serve to build a global culture of human rights.
- **values**—Innovation, integrity, focus and direction, partnership, trust and mutual respect”

European Wergeland Centre

Europe, Norway

<http://www.theewc.org>

“The European Wergeland Centre (EWC) is a resource centre for education professionals, researchers, civil society, policymakers, parents and students. It was established by the Council of Europe and Norway to support Member States to bridge policy and practice in the field of education for democratic citizenship, human rights and intercultural understanding.

“EWC serves all 47 member states of the Council of Europe, by offering capacity building programmes for practitioners, trainers, researchers, policymakers and the public at large. The Centre provides expertise through research and development activities, and serves as an online dissemination hub for educational resources. EWC activities and services, based on the shared values of the Council of Europe and Norway, are free of charge and available for all.”

Human Rights Education Associates (HREA)

Global (Cambridge, MA, USA)

<http://www.hrea.org>

“HREA is an international non-governmental and non-profit organization that supports human rights education; the training of human rights defenders and professional groups; and the development of educational materials and programming. HREA

is dedicated to quality education and training to promote understanding, attitudes and actions to protect human rights, and to foster the development of peaceable, free and just communities.

“HREA works with individuals, non-governmental organizations, inter-governmental organizations and governments interested in implementing human rights education programs.”

HRE-USA

USA

<http://www.hreusa.net>

“HRE USA exists to promote justice, tolerance, and respect by cultivating an extensive, vibrant base of support for human rights education within the United States. We are dedicated to integrating these standards into formal and non-formal educational settings. We accomplish our goal by developing resources and training for educators; by promoting national and regional policies that support human rights educations; and by participating in global networks and forums to share best practices...”

“Our mission is to facilitate mutual collaboration and support to maximize our members’ efforts to:

- integrate HRE into formal and non-formal educational settings, such as schools, universities, and organizations that work with youth
- advocate for the inclusion of HRE in national and state education policies, standards, curricula, and pedagogy
- provide pre-service and in-service teacher training programs and HRE resources;
- contribute to global research and scholarship on HRE
- empower educators and learners.”

HURIGHTS Osaka (Asia-Pacific Human Rights Information Center)

Osaka, Japan and Asia-Pacific

<http://www.hurights.or.jp/english/overview-human-rights-education-in-the-asia-pacific.html>

“HURIGHTS OSAKA aims to promote human rights in the Asia-Pacific through collection and dissemination of information on, about and for human rights. In partnership with institutions in the region and beyond, HURIGHTS OSAKA seeks fulfillment of human rights in the societies of Asia and the Pacific....

“Human rights education, or its equivalent, in Asia-Pacific has almost always been part of a distinct history. It is generally part of the history of struggle for justice. Different groups either composed of professionals who see the need to work for change, or members of grassroots communities or sectors who are themselves deprived of justice, do human rights education to attain their goal of creating a just and humane society.”

People’s Watch—Institute for Human Rights Education

Madurai, Tamil Nadu, India

<http://www.peopleswatch.org/ihre/index.php>

“The Institute of Human Rights Education (IHRE), headquartered in Madurai, Tamil Nadu is one of the pioneering institutions for human rights education in the country. It was set up with the vision of building human rights culture in our society through education. An experiment started in 1997 in a few schools of Tamil Nadu during the UN Decade for Human Rights Education (1995-2004) has expanded to a National Programme of significance...

“Objectives:

- To offer education and training to impart comprehensive knowledge of human rights and the laws and mechanisms that protect and promote them;

- To impart skills to promote, defend and apply human rights in daily life;
- To foster attitudes and behaviour to uphold human rights of all sections of society.
- To uphold human rights in education, ensuring the right of every child to quality and non-alienating education on the basis of equality and dignity, cultivating critical and creative capabilities in students, all of which are achieved through a child-friendly, participatory and democratic pedagogy.
- To convey basic human rights principles such as equality, non-discrimination and diversity, while affirming their interdependence, indivisibility and universality. ”

Tostan

Dakar, Senegal and Africa

<http://www.tostan.org>

“Vision: Dignity for All

“Mission: We empower African communities to bring about sustainable development and positive social transformation based on respect for human rights. We believe that through this mission we can ensure every person—woman, man, girl, and boy—is able to live a life of dignity...

“We are a positive, vibrant community of over 1,000 people working towards dignity for all. We are African-based and rely on the diverse skills and passion of our people to help run our programs across Africa, as well as in Europe and the United States.

“We are a grassroots organization led at a country level by national teams which include dedicated teams of facilitators and supervisors who work directly with our partner communities.”

Supplement D: HRE in the United Nations System

United Nations Declaration on Human Rights Education and Training

<http://www.ohchr.org/EN/Issues/Education/Training/Pages/UNDHREducationTraining.aspx>

Gateway HRE website at United Nations

<http://www.ohchr.org/EN/Issues/Education/Training/Pages/HREducationTrainingIndex.aspx>