

Teaching Human Rights in Global Perspectives: A Shared View and Experience from the School of Global Studies

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The present paper, deliberately written for the upcoming Global Studies Consortium in Moscow (in June 2013), includes selected class materials and shared thoughts on teaching practices and methodology of the course on 'Personality and Human Rights', chosen from among several others, taught at the School of Global Studies of Tama University. The author of this paper has been holding on a faculty position at this school since its commencement in April 2007. Due to the 'newness' of not only the school but also of the very nature of the program (what is Global Studies? – as being the central question of this consortium) in Japan and elsewhere, it is not an easy task to come up with definite theories and/or methodologies of Global Studies education – as no such theory or methodology has as yet been elaborated. And it is not the purpose of this paper, either. This paper is rather intended to bring to discussion some ideas of teaching practices, which are in general diverse and compound, of the academic discipline, designed for the Global Studies curriculum. As part of my teaching and learning philosophy, I believe that the core of any course or discipline, taught within Global Studies program, should combine two important elements: transdisciplinarity and participation. In the given context, the teaching materials, shared in this paper, are separately organized into the following sections: I – 'Some Ideas for Lessons', II – 'Some Ideas for Class Activities', III – 'Some Ideas for Assignments', IV – 'Sample Course Syllabus' and V – 'Study Questions'. It is by no means possible to put together all the materials I have developed for this 15-week taught course (delivered in 45 hours) in a single paper. Instead, I only present a few selected themes, which are followed by theme-related class activities and/or assignments.

Keywords: *human rights teaching, methodology, Global Studies curriculum, participatory learning, transdisciplinary education, human rights syllabus.*

A Brief Introduction to Global Studies Teaching and Learning

With the rapid expansion of globalization, the phenomenon that is now present in all aspects of our life, a 'global perspective' is becoming a required component of higher education, particularly in many of those schools, departments and programs that have launched a brand new field of the so-called 'Global Studies' in all parts of the world.

The School of Global Studies (SGS) at Tama University was established in April 2007 in the suburbs of greater Tokyo area. The SGS offers a 4-year major-based (divided into 'Global Business', 'Hospitality' and 'International Development') liberal arts program that aims at nurturing students into globally-oriented and socially-responsible citizens.

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In the 21st century, to be a successful man, it is necessary to have both broad knowledge about many things in different fields, and at the same time deep knowledge and skill in one area. Our three majors are part of an interdisciplinary [multidisciplinary, transdisciplinary] curriculum that helps students to think across disciplines, to move ‘between the scales of the local and global’, and to appreciate the many diverse cultures of the world. The Greek ideal of the ‘well-rounded man’, the one who is able to link information from different areas and disciplines and create new knowledge, is at heart of SGS education (Kulnazarova 2010).

This introductory message, contributed by the present author to the school's brochure mirrors the way and philosophy I undertake in my teaching-learning process and experience. ‘The well-rounded man’ concept of Ancient Greek philosophy and education, I believe, is one that has a direct connection, and is an ideal approach to a new type of education of the 21st century – transdisciplinary – that can, in turn, become very meaningful and pertinent for Global Studies.

At present, the concept of the well-rounded man has been transformed and adjusted to contemporary educational needs and interests in various ways. In the last century, a distinguished Romanian scientist Basarab Nicolescu introduced a newly defined ‘revolutionary’ approach to knowledge and education, called a ‘transdisciplinarity [which] concerns that which is at once between the disciplines, across the disciplines, and beyond any discipline. Its goal is the understanding of the present world, (...) which cannot be accomplished in the framework of disciplinary research’ (Nicolescu 1999). This new form of education – transdisciplinarity – is a life-long process along with its ‘four pillars’, as further expounded by Nicolescu – ‘learning to know’, ‘learning to do’, ‘learning to live together’, and ‘learning to be’. Drawn from Nicolescu's concept, the founding curriculum of Global Studies will seem to be best built on education about human commonality, cultural diversity and multiple perspectives all at once through the application of transdisciplinary learning.

In order to promote such education, it is very important and necessary to shift first from the traditional way of teaching (with its emphasis on teacher-centered classroom), which is yet remaining a big challenge in college education to a more interactive or participatory way of learning (where emphasis is on student-centered classroom). As a good starting point, it is essential, while designing a course syllabus, to keep lecturing load to a reasonable minimum, and incorporate into the syllabus more *participatory methods* for learning, such as role-plays, discussion meetings, group projects, simulation games, and so on. The students, I have been teaching at SGS, have expressed that ‘this way of learning is very stimulating, encouraging, hands-on-oriented, and engaging’. Another considerable aspect of such learning is that it includes *action dimension methodology* that provides students with opportunities to act on their own beliefs and understanding of certain situations and issues discussed. This ‘action dimension’ approach is particularly important for developing and promoting the curriculum, based on global active citizenship idea, which should also be central to Global Studies.

When it comes to teaching about human rights, and not only, it is worthwhile not to center the course's themes on violent actions and abuses. In the beginning, my students often misunderstand the objectives of this course, which are mainly seen by them as

ones emphasizing only human rights abuses, violations, and altogether ‘sad stories’. Alternatively, human rights must be taught and learnt from the position of *value system*. This approach will particularly help and lead the students to taking appropriate actions in real life situations, which is often neglected, as practical and essential skill-developing, in many curriculums of liberal arts. The value system dimension is closely linked to Nicolescu's four-pillar concept that also stresses the importance of ‘knowing’ and ‘doing’ things around us in a real life setting. Finally, as Reichert rightly acknowledges, ‘[l]earning about human rights can be compared to learning a language. Without understanding the application of human rights in the everyday world, [students] will only obtain an imperfect knowledge of human rights’ (Reichert 2006: xii).

Equally important teaching practice of human rights themes will be the so-called, *the diversity of opinions approach*, which is a different way to encourage students (through a participatory learning) to share, exchange and come at their own positions and opinions that are varied from the instructor's and other participants. In discussion and debate, I often involve this method (e.g., in a debate on ‘Cultural Relativism versus Universalism’, or ‘Universalism versus Asian Values’), which allows to facilitate a very dynamic and lively learning environment in every class.

Thus, the action dimension, the value system and the diversity of opinions teaching practices, involving students' active participation in learning process, will inevitably lead the learners to deeper understanding of the subject-matter and the present world – the heart of transdisciplinary education and, perhaps, should be of global studies. Finally, the multiple (e.g., global-local, general-particular) perspectives of course-related themes ought to be incorporated into any syllabus, designed for global studies. The students always are willingly proactive thinkers, learners and participants in a stimulating and engaging learning environment. The responsibility to promote such environment for mutually collaborative teaching and learning is with the instructor. As O'Brien, Mills and Cohen suggest: ‘Preparing your students for the purposeful and effective lifelong learning that these conditions require has strong implications for course content, structure, and the materials and strategies that you use to promote learning. Students will require more carefully thought-out information and well-honed tools’ (O'Brien, Mills and Cohen 2008: 3).

The following sections, divided into ‘Some Ideas for Lessons’, ‘Some Ideas for Classroom activities’, and ‘Some Ideas for Assignments’, are basically excerpts from the ‘Personality and Human Rights’ course's selected units/themes, such as *Historical & Philosophical Foundations of Human Rights/ History and Origins of Human Rights, the General Norms of Human Rights/ International Bill of Human Rights, and the Specific Norms of Human Rights/ Minorities, Genocide, Racial Discrimination, Women, Children, Refugees, Prisoners*.

Some Ideas for Lessons: Historical & Philosophical Foundations of Human Rights

Theme: History and Origins of Human Rights, Part 1

Description: Part 1 – mini-lecture by instructor; tools: PPT, handouts.

Main points: Human rights roots lie in the traditions of many diverse cultures; therefore, it should not be regarded as only of Western origin and tradition (see Fig. 1).

Human rights are a **POSITIVE VALUE SYSTEM** to which everyone must be entitled. The roots of such system are in human (group) associations, through which people acquire their rights and responsibilities from birth (see Fig. 2).

Human Rights, as an academic discipline and legal system, took the catalyst of World War II to boost the modern concept of universal human rights onto the international stage and into the global conscience.

Fig. 1. HR roots in world (non-western) cultures

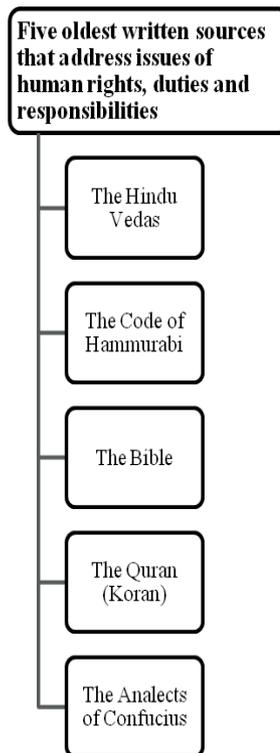
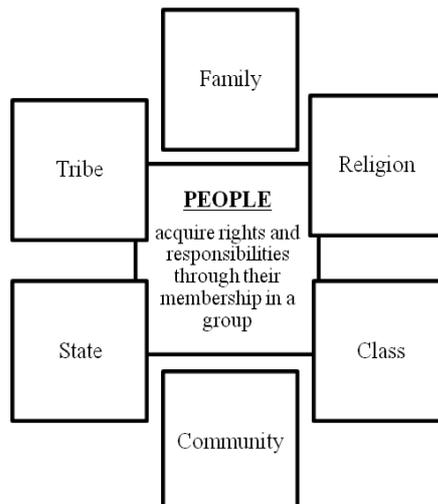


Fig. 2. Roots of human rights as linked to group associations



*Some Ideas for Class Activities: Historical & Philosophical Foundations
of Human Rights*

Theme: History and Origins of Human Rights, Part 2

Description: Part 2 – Class activity leading to the theme; tools: box items, PC (internet).

In addition to cultural traditions and political systems, the contributions of world's most prominent thinkers and activists from Ancient times to modern days, is given a special emphasis under this theme through a class activity (see Box 1).

Box 1: Class Activity: ‘The Role of Individuals in Human Rights Advancement’

A. Purpose:

Through this class activity, the students will understand better the role of personality in human rights advancement and develop a strong assertion that the **INDIVIDUALS** also make a big difference to our societies.

B. Task and procedure:

1. Select one of the individuals in the box items below and do independent research on the chosen personality.
2. Analyze the importance of the individual's contributions to the human rights development by responding to the following questions:
 - What specific human right(s) does the individual support or favor?
 - What is the importance of the individual's contributions to contemporary human rights law?
 - What response did the individual's idea bring out at that period of time?
 - Was there public support for the individual and his ideas?

Plato (427–347 BC)

Plato believed in universal truth and virtue. This idea was later developed into the concept of universalism. His contributions are relevant to human rights in that they are universal, and as such are above the laws of individual states.

Confucius (around 551–479 BC)

Confucius was a philosopher, who lived in Ancient China and taught about government and social values. His teachings are mainly grouped around the themes of family relations, benevolence, love, and respect. His famous sayings include: “Do not do to others what you would not like yourself” and “Do unto others what you wish to do unto yourself”.

John Locke (1632–1704)

According to John Locke, the state should protect individuals from the actions of other that would impinge on their freedoms. Citizens should be empowered to revolt if they felt that the state was abusing its power.

Jean-Jacques Rousseau (1712–1778)

Rousseau came up with the social contract theory that stated that all individuals in a society had entered into a contract to form a civilized society in exchange for the government giving them equality.

<p>Karl Marx (1820–1895) Karl Marx, the founder of communism, saw human rights in that as they were unconnected to the reality of the exploitation of the working class. Marx defined liberalism as something to be gained through government, and not as a freedom from interference. Equality was more important than liberty, especially in the ownership of private property. The right to revolution was regarded as the most fundamental right people possessed.</p>	<p>John Rawls (1921–2002) Rawls presents human rights as one with the greatest degree of individual liberty and equality. The state should distribute everything including benefits equally, unless an unequal distribution would benefit the poorer classes. The origins of human rights are seen by Rawls as something that have been constructed by reasonable people living together in a society. Such view ultimately favors the so-called concept of cultural relativism.</p>
<p>Nelson Mandela (1918 ~) For Mandela, human rights are of a broader idea than just of its limitation to civil and political rights. Instead, he addresses the issues of poverty, deprivation and inequality as part of international standards of human rights. According to Mandela, ‘the best and most effective means of ensuring human rights and to promote the eradication of racism and sexism is to enable the full and unqualified participation of all races, sexes and classes in all aspects of society...’ For him, democracy and human rights are inseparable.</p>	<p>Dalai Lama (1935 ~) The Dalai Lama views compassion, universal humanitarianism, and universal responsibility as the way to build better world and promote peace. He believes that human problems can be solved through the transformation of human attitudes, thus, he calls for a new approach to global problems. He particularly calls for that ‘today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding and belief that we really are part of one big human family, we cannot hope to overcome the dangers to our very existence – let alone bring about peace and happiness’.</p>
<p>Learning outcome: In this class, and particularly through this class activity, the students will learn that human rights are both abstract and practical. First, because human rights hold up the inspiring vision of a free, just and peaceful world and set minimum standards for how both individuals and institutions should treat people (e.g., <i>Confucius Teachings</i>, or <i>The Universal Declaration of Human Rights</i>). Second, because by learning and knowing about human rights, people get empowered to take actions to demand and defend their rights and the rights of other people.</p>	

Some Ideas for Lessons: General Norms of Human Rights

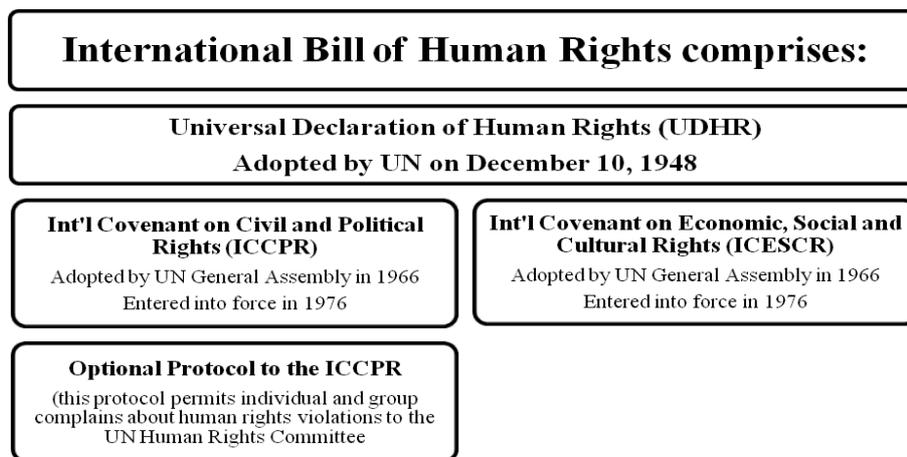
Theme: International Bill of Human Rights, Part 1

Description: Part 1 – Brief introduction by instructor; tools: legal texts, charts, PPT, handouts.

Main points: The Universal Declaration of Human Rights (UDHR) is a part of international bill of human rights (see Fig. 3) that covers the entire set of standard and welfare rights. It was conceived during the Second World War to avoid humanitarian crises, such as the Holocaust, and create a safer and peaceful world. The text of the UDHR was drafted by a large committee of international experts led by Eleanor Roosevelt.

The UDHR was passed by the UN General Assembly on 10th December 1948, which is now celebrated as the International Human Rights Day every year. It aims to establish ‘a common standard of achievement for all peoples and all nations’ to be promoted by ‘teaching and education’ (UDHR, preamble). The UDHR is a legally non-binding treaty. The subsequent treaties, such as the International Covenants of Human Rights of 1966 that form part of the International Bill of Human Rights are, by contrast, legally-binding treaties.

Fig. 3. International Bill of Human Rights



The Universal Declaration of Human Rights (UDHR), although is legally non-binding in nature, is regarded as the most fundamental human rights instrument as it was the first universal legal norm of such kind, adopted by the world governments. The UDHR sets out a list of over two dozen specific human rights that countries should respect and protect. These specific rights are divided into six or more categories, as given in Fig. 4 and Table 1:

Fig. 4. The UDHR: Categories of Rights

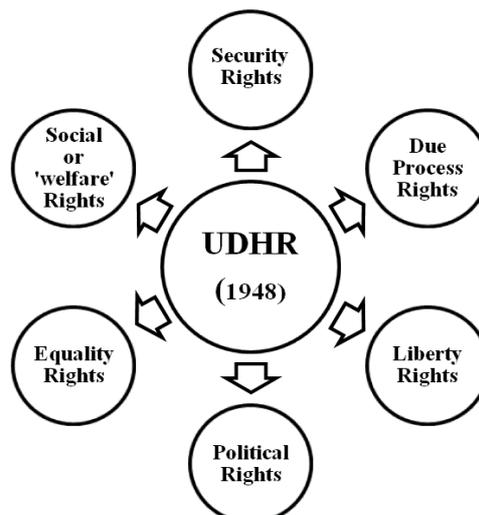


Table 1. The six categories of rights and their descriptions

Political rights	Protect the liberty to participate in politics through actions such as communicating, assembling, protesting, voting and serving in public office
Liberty rights	Protect freedoms in areas such as belief, expression, association, assembly, and movement
Equality rights	Guarantee equal citizenship, equality before the law, and nondiscrimination
Due process rights	Protect against abuses of the legal system such as imprisonment without trial, secret trials, and excessive punishments
Social or ‘welfare’ rights	Require provision of education to all children and protections against severe poverty and starvation
Security rights	Protect people against crimes such as murder, massacre, torture and rape

Some Ideas for Class Activities: International Bill of Human Rights

Theme: International Bill of Human Rights, Part 2
(Class activity leading to the theme)

Box 2: Class Activity: ‘Understanding human rights through a treaty-making’

A. Purpose:

It is a group activity, where 5–6 students will be put together in one group to complete this assignment. The purpose of this activity is to help students learn about the core elements of treaty-making process not only in theory (Part 1 of this theme), but also in practice. In addition to acquiring a new skill of a treaty-making, the students will also become more familiar with decision-making techniques and a shared responsibility.

B. Task and procedure:

In your assigned group, draft a new charter of human rights on a piece of large chart paper (e.g. imagine that a new government is established and it is in an urgent search for human rights charter).

Write on the paper those human rights that the members of each group believe all people need to live in dignity, peace and justice.

Provide and explain with a logical argumentation those foundations that will make your human rights do well in this new country. For example, the possible or necessary foundations may include a healthy economy, fair laws, education for all, and any other item that contributes to human rights growth.

Give a name to your new legal document. Explain your choice.

After completing your writing/drafting of the document, each group should present its human rights charter and defend the reasons for items included together with the charter's foundations.

Each group should match the Charter items with the specific articles of the UDHR and other instruments of the International Bill of Human Rights. Compare and contrast.

Note: A shortened version of the UDHR provisions will be given to each student in class.

Learning outcome:

Through this class activity, the students will be able to defend practically their own opinions stronger by learning about general strategies for such defensive presentation, and thus develop deeper perspectives of human rights. This activity will also help to understand better the subsequent treaties of human rights, as we move to specific norms of human rights. Handouts 1 & 2 will be circulated before the activity.

*Some Ideas for Lessons: Specific Norms of Human Rights***Theme: Specific Norms of Human Rights / Minorities, Genocide, Racial Discrimination, Women, Children, Refugees, Prisoners**

Document #1: Minorities	
Study Questions:	1) What is a minority? Who defines a minority? 2) What are the beneficiaries of minority rights?
<p>A minority is a population group with ethnic, religious and linguistic characteristics differing from the rest of the population, which is non-dominant, numerically smaller than the rest of the population and has the wish to hold on to its separate identity.</p> <p>Int'l human rights law has developed a firm set of rules and mechanisms that protect minorities. A system of minority protection is based on two basic principles: (1) the prohibition of discrimination, and (2) measures designed to protect and promote the separate identity of the minority groups.</p> <p><i>Issue:</i> '... International law addresses three related problems that bedevil political and legal discourse in the field. The first is the problem of how to reconcile the demand for the provision of special rights for members of minority groups with respect to the rights of others, that is, with the principles of nondiscrimination and equality under the law. The second is how to reconcile special arrangements for minority groups with respect to the individual human rights of members of the minority. The third is how to reconcile such arrangements with respect to the rights of minorities within the minority.'</p> <p><i>Article 27 of the International Covenant on Civil and Political Rights</i> (this article is the most basic international law provision on minority rights)</p> <p style="padding-left: 40px;">In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.</p> <p><i>Other human rights law provisions that guarantee minorities' rights:</i> The Universal Declaration of Human Rights (UDHR): Articles 1, 2, 7, & 23; The International Covenant on Economic, Social and Cultural Rights (ICESCR): Articles 2, 7, & 13; The International Covenant on Political and Civil Rights (ICCPR): Articles 2, 14, 24, 26, & 27; The Convention on the Prevention and Punishment of the Crime of Genocide: Articles 1 & 2; The Convention on the Elimination of All Forms of Racial Discrimination (ICEDR): Articles 2, 5, & 6; The Convention on the Rights of the Child (ICRC): Articles 2, 17, 28, 29 & 30; The Convention Against Discrimination in Education: Articles 3 & 5; The ILO Indigenous and Tribal Peoples Convention (#169): Articles 2, 3, 6, & 7.</p>	
<p>Additional sources:</p> <ol style="list-style-type: none"> 1. UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious or Linguistic Minorities (1992). 2. UN Draft Declaration on the Rights of Indigenous Peoples (1994). 	

Document #2: Genocide	
Study Questions:	<p>What are the two elements of crime according to the <i>Convention on the Prevention and Punishment of Genocide</i>, which allow qualifying the crime as genocide?</p> <p>What criminal acts form genocide?</p>
<p>The international legal definition of the crime of genocide is found in Article 2 and Article 3 of the 1948 <i>Convention on the Prevention and Punishment of Genocide</i>.</p> <p><i>Article 2</i> describes two elements of the crime of genocide as such:</p> <ol style="list-style-type: none"> 1) the <i>mental element</i>, meaning the ‘intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such’ and, 2) the <i>physical element</i> which includes five acts described in sections a, b, c, d and e. A crime must include <i>both elements</i> to be called ‘genocide’. <p><i>Article 3</i> describes five punishable forms of the crime of genocide: genocide; conspiracy, incitement, attempt and complicity.</p> <p><i>Excerpt from the Convention on the Prevention and Punishment of Genocide</i></p> <p><i>Article 2:</i> In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:</p> <ol style="list-style-type: none"> a) Killing members of the group; b) Causing serious bodily or mental harm to members of the group; c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; d) Imposing measures intended to prevent births within the group; e) Forcibly transferring children of the group to another group. <p><i>Article 3:</i> The following acts shall be punishable:</p> <ol style="list-style-type: none"> a) Genocide; b) Conspiracy to commit genocide; c) Direct and public incitement to commit genocide; d) Attempt to commit genocide; e) Complicity in genocide. <p>The law protects four groups – national, ethnical, racial or religious groups.</p> <ol style="list-style-type: none"> 1. A national group means a set of individuals whose identity is defined by a common country of nationality or national origin. 2. An ethnical group is a set of individuals whose identity is defined by common cultural traditions, language or heritage. 3. A racial group means a set of individuals whose identity is defined by physical characteristics. 4. A religious group is a set of individuals whose identity is defined by common religious creeds, beliefs, doctrines, practices, or rituals. 	
<p>Source:</p> <ol style="list-style-type: none"> 1. Convention on the Prevention and Punishment of Genocide (Adopted by Resolution 260 (III) A of the U.N. General Assembly on 9 December 1948. Entry into force: 12 January 1951.) 	

Document #3: Racial Discrimination	
Study Questions:	<ol style="list-style-type: none"> 1. What does the word racism mean to you? What behaviors and attitudes does a racist person display? 2. What are the signs of racism? Discuss them after reading the enclosed article by R. Kumar. 3. What is a hate crime? Define and contrast it with racial prejudice.
<p>Racism is regarded as the most destructive form of the violation of human dignity and rights. In 1978, the UN, through its branch known as the UN Educational, Scientific and Cultural Organization (UNESCO), addressed the problems associated with racism:</p> <p style="padding-left: 40px;">All human groups, whatever their composition or ethnic origin, contribute according to their own genius to the progress of the civilizations and cultures. However, racism, racial discrimination, colonialism, and apartheid continue to afflict the world in ever-changing forms, a result of government and administrative practices contrary to the principles of human rights. Injustice and contempt for human beings leads to exclusion, humiliation, and exploitation, or to the forced assimilation, of the members of disadvantaged groups (UN 1978: Preamble).</p> <p>Specific provisions to fight racism include recognition of the following:</p> <p style="padding-left: 40px;">All human beings belong to a single species and are descended from a common stock. They are born equal in dignity and rights and all form an integral part of humanity (UN 1978, Article 1, para. 1).</p> <p style="padding-left: 40px;">All individuals and groups have the right to be different, to consider themselves as different, and to be regarded as such. However, the diversity of lifestyles and the right to be different may not, in any circumstances, serve as a pretext for racial prejudice; they may not justify any discriminatory practice, nor provide a ground for the policy of apartheid, which is the extreme form of racism (Article 1, para. 2).</p> <p>The purpose of these provisions is to make the point that no race or group may elevate itself over another.</p> <p>Japan has not signed and ratified the ICERD yet. But, Japan made an accession to the ICERD on 15 December 1995.</p>	
<p>Sources:</p> <ol style="list-style-type: none"> 1. International Convention on the Elimination of All Forms of Racial Discrimination (Adopted by General Assembly Resolution 2106 (XX) of 21 December 1965). 2. International Convention on the Suppression and Punishment of the Crime of Apartheid (Adopted & opened for signature, ratification by General Assembly resolution 3068 (XXVIII) of 30.11.1973. Entry into force: 18 July 1976, in accordance with article XV). 3. Declaration on Race and Racial Prejudice (Adopted and proclaimed by the General Conference of the United Nations Educational, Scientific and Cultural Organization at its twentieth session, on 27 November 1978). 	

Document #4: Women	
Study Questions:	<ol style="list-style-type: none"> 1. Discuss the meaning of the sentence ‘Women's rights are human rights’. What do you feel this statement means? 2. List at least five different situations in which you feel the status or circumstances of women differ from that of men within your society. Do these situations necessarily mean that women are discriminated against? 3. What is gender discrimination? How does the CEDAW define it?
<p>In societies around the world, female status generally is viewed as inferior and subordinate to male status (Bunch 1991). Societies have modeled their gender-role expectations on these assumptions of the ‘natural order’ of humankind. Historic social structures reflect a subordination of females to males. This subordination occurs within</p> <ul style="list-style-type: none"> – the organization and conduct of warfare; – the hierarchical ordering of influential religious institutions; – attribution of political power; – authority of the judiciary and; – influences that shape the content of the law (Bunch 1991). <p>The most prominent human rights document concerning the human rights of women is the <i>Int'l Convention on the Elimination of All Forms of Discrimination Against Women</i> (CEDAW). This convention became effective in September 1981.</p> <p>Provisions of CEDAW</p> <p><i>Article 1, para xx :</i></p> <p style="padding-left: 40px;">Any distinction, exclusion, or restriction made on the basis of sex that has the effect or purpose of impairing or nullifying the recognition, enjoyment, or exercise by women irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field.</p> <p>The primary purpose of CEDAW is to guarantee that women's human rights are equally treated as those of men. The principal concept of human rights aims to avoid favoring one group over another.</p>	
<p>Sources:</p> <ol style="list-style-type: none"> 1. Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) (Adopted by General Assembly Resolution 34/180 of 18 December 1979). Japan has signed the CEDAW on 17 July 1980, and ratified it on 25 June 1985. 2. Optional protocol to the Convention on the Elimination of Discrimination against Women (Adopted by General Assembly Resolution 54/4 of 15 October 1999). Japan has not signed it. 3. Declaration on the Elimination of Violence against Women (Adopted by General Assembly Resolution 48/104 of 20 December 1993). 4. Beijing Declaration (Report of the Fourth World Conference on Women, held in Beijing 4–15 September 1995, United Nations, New York 1995). 	

Document #5: Children	
Study Questions:	<ol style="list-style-type: none"> 1. What are your feelings about children having rights? 2. What do you know about the UN Convention on the Rights of the Child?
<p>Children, like women, occupy a special role within human rights protections. Children need special protection because of their fragile state of development. Children are readily susceptible to abuse and neglect and often do not have means to defend themselves against these wrongs. Recognizing that children need special protection, the UN adopted the Convention on the Rights of the Child (CRC) in 1989. This convention specifies basic rights that every child should enjoy.</p> <p style="text-align: center;"><i>Who Is a Child?</i></p> <p>Under the convention, a child ‘means every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier’ (Article 1). This definition of <i>child</i> allows states to define a child as having reached adulthood before the age of 18 years if, in particular instance, the law allows this earlier age of adulthood (Reichert 2006).</p> <p style="text-align: center;"><i>The rights of the child that are guaranteed by the CRC</i></p> <ul style="list-style-type: none"> ▪ States may not discriminate against a child on the basis of ‘race, color, sex, language, religion, political or other opinion, national, ethnic, or social origin, property, disability, birth, or other social status’ (Article 2, para.1); ▪ In all actions concerning children, the best interests of the child shall be a primary consideration (Article 3, para. 1); ▪ Parents and guardians have primary responsibility for the upbringing of their children but are expected to carry out those responsibilities in a manner consistent with the evolving capacities of the child (Article 5); ▪ A child has the right to a name, nationality, and, as far as possible, to know and be cared for by his or her parents (Article 7, para. 1); ▪ A child has the right to maintain contact with both parents unless that contact is contrary to the child's best interest (Article 10, para. 2); ▪ A child capable of forming his or her own views has the right to express those views with due weight given to the age and maturity of the child (Article 12, para. 1); ▪ A child has the right to ‘freedom of expression’, including the freedom to ‘seek, receive, and impart information and ideas of all kinds’ (Article 13, para. 1). ▪ A child has the right to be free from arbitrary or unlawful interference with his or her privacy, family home, or correspondence (Article 16); ▪ Neither capital punishment nor life imprisonment without possibility of release shall be imposed for an offense committed by persons younger than 18 years of age (Article 37[a]). <p>Sources:</p> <ol style="list-style-type: none"> 1. Convention on the Rights of the Child (Adopted by General Assembly Resolution 44/25 of 20 November 1989) 2. Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict (Adopted by General Assembly Resolution A/RES/54/263 of 25 May 2000) 3. Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography (Adopted by General Assembly Resolution A/RES/54/263 of 25 May 2000). 	

Document #6: Refugees	
Study Questions:	<ol style="list-style-type: none"> 1. Who is a refugee? 2. What are the human rights of refugees?
<p>Most of the world governments have now signed the 1951 UN Convention relating to the Status of Refugees (known as the Refugee Convention). This Convention includes an internationally agreed definition of who is a refugee.</p> <p style="padding-left: 40px;">A refugee is a person who is outside his/her country of origin and genuinely risks serious human rights abuses because of who he/she is or what he/she believes. He/she cannot or will not return because his/her government cannot or will not protect him/her.</p> <p>The Human Rights of Refugees include the following indivisible, interdependent and interrelated human rights:</p> <ul style="list-style-type: none"> ▪ The human right to seek and enjoy asylum from persecution. ▪ The human right not to be forcibly returned to the country he or she is fleeing if such a return would pose a threat to the life, security, or freedom of the refugee. ▪ The human right to freedom of movement, freedom to choose his or her residence, freedom to leave any country, including his or her own, and to return to his or her country. ▪ The human right to freedom from discrimination based on race, color, gender, language, religion, nationality, ethnicity, or any other status. ▪ The human right to equal protection of the law, equal access to the courts, and freedom from arbitrary or prolonged detention. ▪ The human right to a nationality. ▪ The human right to life. ▪ The human right to protection from torture or ill-treatment. ▪ The human right to freedom from genocide and ‘ethnic cleansing’. ▪ The human right to an adequate standard of living, including adequate food, shelter and clothing. ▪ The human right to work and to basic labor protections. ▪ The human right to the highest possible standard of health and to access to health care. ▪ The human right to live in a healthy and safe environment. ▪ The human right to participation in decision-making which affects a refugee's life, family, and community. <p>The basic provisions of human rights law that guarantee the Human Rights of Refugees:</p> <p style="padding-left: 40px;">The UDHR: Articles 9, 13, 14, 15; The Refugee Convention: Articles 3, 4, 21, 22, 23, 24, 26, 33, 34; The Torture Convention: Article 3; The Geneva Convention Relative to the protection of Civilian persons in Time of War: Article 44; The Convention relating to the Status of Stateless Persons: Articles 4, 16, 17, 21, 22, 23, 24, 26, 31; The Convention on the Reduction of Statelessness: Articles 1, 4, 8, 9; The ICCPR: Articles 2, 12, 13, 14, 26; The ICESCR: Articles 11, 12, 13; The ICERD: Articles 2, 5, 6; The CEDAW: Article 9; The ICRC: Articles 7, 22.</p>	
<p><i>Source:</i> Convention relating to the Status of Refugees (Adopted on 28 July 1951).</p>	

Document #7: Prisoners	
Study Questions:	<ol style="list-style-type: none"> 1. Who is a prisoner? 2. What are the human rights of prisoners?
<p>Prisoners are people like everyone else and they are entitled to enjoy their human rights. Prisoners can make complaints to Human Rights and Equal Opportunities Commission (HREOC) about human rights breaches and discrimination that happens in jail.</p> <p>One right of special importance to prisoners is the <i>right to be treated with humanity, dignity and respect while in detention</i>. This human right is set out in the International Covenant on Civil and Political Rights (articles 7 and 10), the Convention on the Rights of the Child (article 37) and the Convention Against Torture.</p> <p>The principal international human rights documents clearly protect the human rights of prisoners. The ICCPR and the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (the Torture Convention) both prohibit torture and cruel, inhuman, or degrading treatment or punishment, without exception or derogation. Article 10 of the ICCPR, in addition, mandates that '[a]ll persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person'. It also requires that 'the reform and social re-adaptation of prisoners' be an 'essential aim' of imprisonment.</p> <p>The most comprehensive guidelines are the United Nations Standard Minimum Rules for the Treatment of Prisoners (known as the Standard Minimum Rules), adopted by the U.N. Economic and Social Council in 1957. It should be noted that although the Standard Minimum Rules are not a treaty, they constitute an authoritative guide to binding treaty standards.</p> <p>Other documents relevant to an evaluation of prison conditions include the Body of Principles for the Protection of All Persons Under Any Form of Detention or Imprisonment, the Basic Principles for the Treatment of Prisoners, and, with regard to juvenile prisoners, the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (known as the 'Beijing Rules'). Like the SMRs, these instruments are binding on governments to the extent that the norms set out in them explicate the broader standards contained in human rights treaties.</p>	
<p>Sources:</p> <ol style="list-style-type: none"> 1. Geneva Convention relative to the Treatment of Prisoners of War (Adopted on 12 August 1949). 2. Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (Adopted by General Assembly Resolution 39/46 of 10 December 1984) 3. Second Optional Protocol to the International Covenant on Civil and Political Rights, Aiming at the Abolition of the Death Penalty (Adopted by General Assembly Resolution 44/128 of 15 December 1989). 4. Basic Principles for the Treatment of Prisoners (Adopted & proclaimed by General Assembly Resolution 45/111 of 14 December 1990). 5. United Nations Rules for the Protection of Juveniles Deprived of Their Liberty (Adopted by General Assembly Resolution 45/113 of 14 December 1990). 6. Body of Principles for the Protection of all Persons under Any Form of Detention or Imprisonment (Adopted by General Assembly Resolution 43/173 of 9 December 1988). 	

*Some Ideas for Assignments: Excerpts from weekly assignments***Assignment #1: Short Presentation (Due date: xxxxx)**

- A. Choose one of the writings of pre-modern and contemporary thinkers from the list below.
- B. Do research on the selected historical figure (biography: when and where did he/she live, what did he/she write about).
- C. Give a short presentation (10–15 min.) in class with an emphasis on issues concerning human rights, discussed/advocated by the chosen author.

Patrick Hayden: The Philosophy of Human Rights (Course reserve shelve, SGS library)

1. Plato and his *'The Republic'*, pp. 13–23.
2. Aristotle and his *'Politics'*, pp. 24–33.
3. Cicero and his *'On the Laws'*, pp. 34–42.
4. St. Thomas Aquinas and his *'Summa Theologica'*, pp. 43–47.
5. Hugo Grotius and his *'The Right of War and Peace'*, pp. 49–54.
6. Thomas Hobbes and his *'Leviathan'*, pp. 58–70.
7. John Locke and his *'The Second Treatise of Government'*, pp. 71–79.
8. Jean-Jacques Rousseau and his *'The Social Contract'*, pp. 80–87.
9. Edmund Burke and his *'Reflections on the Revolution in France'*, pp. 88–94.
10. Thomas Paine and his *'The Rights of Man'*, pp. 95–100.
11. Mary Wollstonecraft and her *'A Vindication of the Rights of Woman'*, pp. 101–108.
12. Immanuel Kant and his *'The Principles of Political Right'*, pp. 109–117.
13. Jeremy Bentham and his *'Anarchical Fallacies: A Critical Examination of the Declaration of Rights'*, pp. 118–125.
14. Karl Marx and his *'On the Jewish Question'*, pp. 126–135.
15. John Stuart Mill and his *'Utilitarianism'*, pp. 136–147.

Assignment #2: Human Rights through Cartoon Analysis (Due date: xxxxx)

1. Create your own cartoons (at least two), focusing on current human rights issues (learnt from media), one in global, and the other in local context.
2. Present your cartoons in class and explain your perspectives.

Assignment #3: Argument Paper (Due date: xxxxx)

1. Universalism versus Cultural Relativism: Each student should write a brief (12 pages) argument paper on the question whether human rights are universal or culturally relative?
2. Class Discussion based on the students' argument papers. *Handout with detailed writing, argument and presentation guidelines will be provided beforehand.*

Assignment #4: Case Studies (Due date: xxxxx)

1. Read carefully each case, handed out in the class
2. Present the case to others in class and discuss.

**Assignment #5: Analyzing Human Rights Through a Film:
'In the Name of the Father'**

Purpose:	To develop skills in analyzing a legal fact situation (depicted in a feature film) through a human rights prism.
'In the Name of the Father'	Based on the Autobiography 'Proved Innocent' by Gerry Conlon
Movie Director	Jim Sheridan

Cast	Daniel Day Lewis (Gerry Conlon), Emma Thomson (Gareth Pierce), Pete Postlethwaite (Giuseppe Conlon), Corin Redgrave (Robert Dixon)
Main site	Belfast and British prison 1974, late 1980s
Main characters	Gerry Conlon, Giuseppe Conlon, Gareth Pierce, Robert Dixon, Paul Hill
Summary	Gerry Conlon is a young man living in Belfast in the early 1970s. Getting into trouble with the IRA, he heads for a new life in London. Soon after arriving, the IRA blow up a pub in Guildford and Gerry, his friend Paul Hill, and several others are accused of the bombing, found guilty and imprisoned. The film charts Gerry's interrogation and subsequent efforts to clear his name with the help of lawyer, Gareth Pearce. The film also explores the relationship in prison between Gerry and his father Giuseppe. Pearce succeeds in proving Conlon's innocence and bringing into question the integrity of the police and the British system of justice.

Task and procedure:

Part I – Making a Human Rights Analysis (1 page)

1. After watching the movie, describe what rights were denied, demanded, or respected.

Possible rights might include the following:

- Right to be equal before the law
- Right to be free from torture
- Right to free speech
- Right to be free of cruel and unusual punishment
- Right to liberty and security of person
- Right to a fair trial
- Right to due process
- Human dignity

In addition to describing rights denied, demanded or respected in *The Name of the Father*, please emphasize on what human rights issues are relevant to the case, depicted in the movie? Cite specific provisions within the Human Rights instruments, including the UDHR, ICCPR, ICSECR, the Torture Convention, etc. (e.g., Handout ‘Specific Norms of Human Rights’/Document #7)

Part II – Writing an Essay on Human Rights (2–3 pages)

After compiling data for your project, draw your conclusions in a written essay about one of the following:

1. What interventions are appropriate in this given legal fact situation? How do they connect to relevant human rights issues?
2. If you were a lawyer assigned to this case, how would you assess the situation? Refer to human rights provisions to explain your assessment.
3. Citizenship focus: (a) The role of media in effecting public opinion;
(b) The criminal and civil justice systems' operational mechanisms;
(c) The significance of individual freedoms, such as free speech, free press, freedom to express and share opinion, and so on.

Sample Syllabus

Course Title: Personality and Human Rights

Instructor: Kulnazarova, Aigul

Division	General	Semester	Fall
Grade	1+	Credits	4
Office	208	E-mail	Instructor's e-mail

■ Course Goals

Course objectives include:

1. To give clear understanding of the scope, nature and development of Human Rights Law;
2. To familiarize students with international human rights instruments – essentially based on the right to know our rights;
3. To acquaint students with the modalities for the implementation of Human Rights at national and international levels and to understand the shortcomings, deficiencies and the problems faced in implementation;
4. To elaborate the actual field difficulties faced in the implementation and enjoyment of human rights;
5. To analyze the future shape and direction of human rights policy in Japan and other countries.

■ Course Description

This course will examine the relationship between the concepts of human rights and personal identity. It will study the historical and theoretical development of the concept of human rights, which provide a framework for the significant consideration of human rights as a pivotal concept in the 21st century. As a legal discipline, the course will introduce the students to the established and developed legal rules, procedures, and enforcement mechanisms pertaining to the protection of international human rights law.

■ Textbooks

Textbook on Human Rights by Rhona Smith, 4th ed.

Blackstone's International Human Rights Documents, by Sandy Gandhi, 7th ed.

■ Course Readings

List of weekly readings will be given in the class

■ Method of Evaluation

Attendance: 10 %

Participation: 20 % (Role play: 10 %, Presentation: 10 %)

Field Trip, Report and Presentation (Minority and Indigenous Peoples' Rights): 20 %

Midterm Assessment by Movie Analysis, Report and Presentation ('Prisoners' Rights'): 20 %

Final Term Project: 'Human Rights Speech': 30 %

■ Additional Information

The teaching methodology of this course will combine both practical and theoretical approaches. In order to develop skills and attitudes, as well as knowledge in students about human rights, the use of participatory (interactive) methodology will be involved. This methodology is particularly appropriate when dealing with human rights issues, where there are many different points of view on an issue, rather than one 'correct' answer. Teaching methods

will include lectures, seminars, group discussion, brainstorming, questioning, independent projects, and UN or NGO field trip and briefing.

■ Weekly course schedule

The weekly schedule by themes, class activities and assignments is usually modified every year and circulated in the class in hard copy to each student registered for the course, and is also available on the T-next online school system prior to the beginning of the semester.

References

- Barkley, E. F., Cross, K. P., and Major, C. H. 2005.** *Collaborative Learning Techniques: A Handbook for College Faculty*. San Francisco: Jossey-Bass.
- Barr, R. B., and Tagg, J. 1995.** From Teaching to Learning: A New Paradigm for Undergraduate Education. *Change* 27(6): 12–25.
- Bunch, C. 1991.** Women's Rights as Human Rights. In Bunch, C., and Carrillo, R. (eds.), *Gender Violence: A Development and Human Rights Issue* (pp. 3–18). Dublin: Attic Press.
- Ghandhi, S. 2010. (Ed.).** *Blackstone's International Human Rights Documents*, 7th ed. Oxford: Oxford University Press.
- Kulnazarova, A. 2010.** *Tama University School of Global Studies*. Tokai Press.
- Nicolescu, B. 1999.** *Transdisciplinary Evolution of Learning*. URL: <http://perso.club-internet.fr/nicol/ciret>
- O'Brien, J. G., Millis, B. J., and Cohen, M. W. 2008.** *The Course Syllabus: A Learning-Centered Approach*, 2nd ed. San Francisco, CA: John Wiley & Sons.
- Reichert, E. 2006.** *Understanding Human Rights: An Exercise Book*. SAGE Publications.
- Shiman, D. A. 1999.** *Teaching Human Rights*. CTIR Publications.