

# *Learning about Rights*

A set of modules on  
**Rights & Humanitarian Standards  
in Emergencies**

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## Abstract

**Learning about Rights** contains a set of five learning modules around rights and humanitarian standards in emergencies. Conceived as a supporting tool for the design and implementation of learning programmes, it provides a basic introduction to the concepts, principles and legal instruments of the wider human rights system applicable in situations of emergency. It also offers a set of general guidance notes and basic materials to design specific initiatives. The modules seek to provide prospective users with a body of general knowledge and skills to strengthen their understanding and capacity around rights-based theory and practice. In addition, it encourages reflection on values, attitudes and behaviour as regards human rights. The modules are primarily based on extensive research, fieldwork and the implementation of several learning programmes. We invite you to join us and undertake this learning journey in search for a common project: the human rights project.

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## Preface

### A work in progress

*Learning about Rights* is the main title of this set of modules. In essence, it constitutes a further stage of a long learning journey. It is both a closing chapter and the commencement of a new phase. It encapsulates the experiences, discoveries and encounters of three years of academic and professional work. But, at the same time, it constitutes the starting point of new ventures, the foundation of coming projects. In this respect, it remains a work in progress.

Throughout the modules you will find a collection of miscellaneous materials: learning topics, imaginary tales, case studies, guidance notes, historical notes, suggested exercises, personal views and opinions, etc.

As I will argue later, the modules are designed as a whole. Although conceived as single units, they are built closely inter-linked. In any case, there are some significant gaps of content regarding specific topics (e.g. is there a right to humanitarian assistance?) or areas of study (e.g. humanitarian accountability). But as I have already said, this is just a work in progress.

In some respects, this has been my learning journey so far. I hope that *Learning about Rights* helps you continue your own one.

## **Learning about Rights**

Rights and Humanitarian Standards in Emergencies

An Overview

## Learning about Rights

### *Rights and Humanitarian Standards in Emergencies*

#### An Overview

On February 26<sup>th</sup>, around nine o'clock at night, a new convoy of deportees from Italy arrived in Auschwitz. They were 650. Ninety-six men and twenty-nine women entered the respective camps of Monowitz-Buna and Birkenau. The rest, mostly children, elderly man and most of the women, went to the gas chamber. Among the survivors of that "journey towards nothingness" was Primo Levi. His book, *If this is a man*,<sup>1</sup> bears crucial witness to one of the most tragic episodes of modern human history: the Holocaust.

As he recalled later, *"then for the first time we became aware that our language lacks words to express this offence": the demolition of a person.*

*It is not possible to sink lower than this; no human condition is more miserable than this, nor could it conceivably be so. Nothing belongs to us any more; they have taken away our clothes, our shoes, even our hair; if we speak, they will not listen to us, and if they listen, they will not understand. They will even take away our name [...]*<sup>2</sup>

Deprived of everyone they loved, of everything they possessed (their house, their habits, their clothes...), they were *"reduced to suffering and needs, forgetful of dignity and restraint"*. Their life or death would be *"lightly decided with no sense of human affinity, in the most fortunate of cases, on the basis of a pure judgement of utility"*.

*[...] already my own body is no longer mine: my belly is swollen, my limbs emaciated, my face is thick in the morning, hollow in the evening. We hardly recognize each other.*<sup>3</sup>

Though expressed in negative terms, Levi's words have the virtue of revealing, with remarkable clarity, the meaning of human dignity. Human dignity represents the essential value of every person, built upon his or her capacity and freedom to belong to a particular community, to have a unique identity, to possess one's own body, to write one's own life. Human dignity embodies a shared sense of human affinity, the social recognition of every individual's humanity.

The modern notion of human rights is based upon such a universal value: human dignity.



\* \* \* \* \*

No age, culture or society has the monopoly of cruelty, terror and human repression. Yet over the last few years we have witnessed a series of atrocities, disasters and systematic attacks on human dignity which have led many of us to question the very basis of our so-called 'civilised' societies. The recent events of September 11<sup>th</sup> and the subsequent developments seem to confirm that such patterns of inhumanity are far from being eradicated.

At the same time, the last decade has seen the gradual consolidation of human rights as the prevailing discourse in post Cold-War international relations. Within this process of revitalisation of the idea of rights, more and more development and humanitarian agencies are expressing a formal commitment towards the promotion and realisation of human rights.<sup>4</sup>

Under the pressure of the increasingly complex and challenging environment in which humanitarian agencies operate, such a fundamental shift towards 'rights-based' approaches presents a number of critical implications. As we will argue in module two, the mandate and operational scope of organizations working in emergencies is constantly expanding. New areas of policy and practice (e.g. peace-building, advocacy, human rights monitoring) have been assumed. A diversity of professional disciplines and traditions are converging (e.g. human rights and humanitarianism). As a result, humanitarian practitioners often find themselves negotiating and working alongside a wide array of actors (e.g. the military).

Under such extraordinary demands, agencies and practitioners are increasingly aware of the need to acquire more knowledge and information as well as new skills and attitudes in order to become more effective. In response to the considerable gap of knowledge and understanding of human rights and humanitarian law among their staff, numerous organizations have actively engaged in a more comprehensive process of organizational learning around those crucial issues. Seminars, conferences, papers, workshops, training courses and learning materials around rights and humanitarian standards are in vogue.<sup>5</sup>

Well into the second half of the United Nations Decade for Human Rights Education (December 1994 – December 2004) a key question remains in place:

can human rights bring any added value to development and emergency work? In other words, can human rights provide realistic solutions to the plight of millions of people around the world?

## The Modules

*Learning about Rights* contains a set of learning modules on rights and humanitarian standards in situations of emergency. In a sense, it is an unusual piece of work. The label 'learning modules' may lead the reader to think that it provides a detailed and comprehensive package for training or education. Yet, in them, you will not find meticulous guidelines for facilitators or trainers, detailed exercises or precise methodological instructions to follow.

Of necessity these modules have a more humble aim. Basically they intend to lay the foundations of future specific learning projects. Rather than as ready-to-use product, they should be seen as a supporting tool; as the platform upon which you can build, tailor or invent your own seminars, workshops, lectures and exercises. The modules are meant to be flexible, open works. I encourage the reader/user to re-write the topics, to change the script of the 'journey', to add experiences and opinions, to disagree... This paper is to be used, handled and rumped, to be underlined, to experiment, to cover with annotations, to cut, copy and paste. But it is, above all, a paper to talk, and keep talking, about rights.

As regard its content, *Learning about Rights* is conceived as a basic introduction to the concepts, principles and legal instruments of human rights and humanitarian practice. In broader terms, the modules seek:

- a) to provide prospective readers, facilitators, trainers and other learners with a general body of relevant **knowledge**;
- b) to help them strengthen their analytical **skills** as regards rights and humanitarian standards in situations of emergency; and
- c) to promote reflection around their own values, principles and **attitudes** in relation to such rights and standards.

Ultimately, they try to encourage practitioners to take **action**, to engage actively in a common project: the respect, promotion and protection of human rights.

*Learning about Rights* presents five basic modules:

**Module one** – Rights, Law & Society: Basic Concepts.

**Module two** – Rights-Based Humanitarianism: Assorted Principles for a Common Project.

**Module three** – Law & Rights in Emergencies

**Module four** – Women & Human Rights in Emergencies

**Module five** - Rights-Based Emergency Work: Analysis and Practice

Each module follows a basic structure:

- a) a *brief introduction* outlines the content of the module, suggests a number of learning objectives and offers you some general guidance notes of both practical and methodological nature;
- b) *key learning topics* are presented in various ways: conventional academic narrative, points for discussion, case studies, tables and diagrams, and the script of a role-play exercise;
- c) short *guidance notes* appear incorporated throughout the module to help you understand the purpose of each section and establish links between different sections and modules. They also include suggestions concerning the design and implementation of specific exercises and activities;
- d) *concluding remarks*;
- e) modules one, three and five include *appendices* with additional guidance notes and suggested materials for specific exercises;
- f) notes on bibliography.

The modules are preceded by this introductory chapter, which includes some general notes on the background, nature, structure and method of *Learning about Rights*, an appendix and a list of selected bibliography.

The learning modules are initially designed as a whole. Their content and objectives are closely inter-related; they complement and reinforce one another. As you will notice soon, I like imagining that the modules are the different stages of a learning 'journey'. Appendix A includes the agenda of the learning programme held by ActionAid in Freetown (Sierra Leone) last April. The modules, still in a process of initial definition, were used following a particular logic: moving from theory to practice; from values and principles to legal instruments; from abstract analysis to field-based analysis



Yet the modules may be used separately, as thematic units presented either individually (in lectures, seminars, single practical exercises, etc.) or as part of wider programmes. Some sections of module one, for instance, have been used as a component of a recent training workshop on The Sphere Project.<sup>6</sup> I have also utilised module three in different ActionAid and RedR training workshops.

### Who are the modules for?

I believe that *Learning about Rights* may be useful as a set of reading materials for those of you who want to get familiar with the basic conceptual, ethical and legal frameworks in which current rights-based emergency work takes place. It also may help you identify key issues and current debates concerning rights-based theory and practice.

Yet, as I have already noted, the modules are designed as a supporting tool for those of you who are in one way or another engaged in training/learning initiatives on this topic. Today, most practitioners in this field are likely to participate in seminars, workshops, conferences and lectures. Often they will be the ones giving a presentation, facilitating a session, or even running a workshop.

Those of you who are already professional trainers or facilitators will probably be able to exploit their potential to a greater extent, by further developing, adapting and enriching the modules. Nevertheless, I encourage everyone with an interest in the topic to give them a try. Some may feel discouraged due to an understandable lack of confidence on legal matters. The fact is that, apart from module three, the rest of the sessions do not require specialised legal knowledge and practice. In any case, you will always find someone with such an expertise or confidence to give you a hand: the participants, for instance.

## The modules in context

### *What principles and methodology inform Learning about Rights?*

#### *A) The need for a multi-disciplinary approach*

From a legal angle, teaching human rights and humanitarian standards is mainly about: a) *teaching specific principles and rules* and b) *training legal thinking*. In this respect, a central aim of legal studies is to learn a particular method of reasoning which enables us to apply the law to specific realities. But as

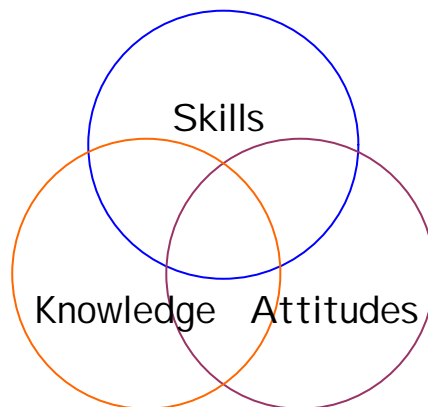
Weeramantry argues, it is also necessary to work in a different front. Human rights and humanitarian standards must be studied in relation to the wider context in which they are defined and applied. Such requirement forces us to adopt a multi-disciplinary approach, which will include a variety of inter-related perspectives: historical, philosophical, religious, legal, social, political, cultural, and economic.<sup>7</sup>

In the ambit of emergency practice, Slim recommends, the education of today's practitioners should cover a number of key areas in order to become effective. These include political analysis and international relations and *"a basic grasp of humanitarian law, human rights law, procedures, principles"*.<sup>8</sup>

Throughout the modules, you will find different expressions of such a multi-disciplinary approach. Human rights and humanitarianism are presented in relation to specific historical processes and events, religious, moral and legal systems, philosophical theories, political doctrines, social movements and economic developments. Human rights, I will argue, cannot be considered in isolation.

### B) General Learning Objectives

The Office of the United Nations High Commissioner for Human Rights (OHCHR) has an extensive experience in training practitioners from different professional backgrounds in human rights issues. OHCHR's training methodological approach addresses three fundamental learning areas<sup>9</sup>:



Effective training, it is argued, should be aimed at strengthening knowledge, skills and attitudes. In consequence, three basic learning objectives are identified:

- *"To receive information and knowledge of what human rights and humanitarian standards are and what they mean for the work of the trainees in their professions"*<sup>10</sup> (e.g. principles informing human rights and humanitarian law, existing human rights provisions, definition and features of



human rights and responsibilities, institutions, legal consequences of violating human rights, etc.)

- *"To acquire or reinforce skills"*.<sup>11</sup> They are essential for the effective fulfilment of functions and responsibilities of the practitioner. Refined through practice, such skills should help the practitioner: a) to improve their analysis of the environment in which s(he) operates; b) to understand that the realisation of human rights contribute to improve people's lives; and c) to take action to promote and protect the rights of individuals and communities.
- *"To become sensitized"*, so that negative attitudes are transformed and positive attitudes and behaviour are reinforced.

*Learning about Rights* adopts these three general learning objectives, each module placing the emphasis on particular objectives. For instance, module two primarily focus on principles, attitudes and values; while module three provides more knowledge and information of a legal nature, and module five allows the participants to strengthen their analytical skills in a practical setting.

### C) *Extracting the essence*

The study of legal provisions and principles can be arid and often discouraging. As the BRCS/DEC Project recommends, learning programmes around human rights and humanitarian standards must place an *"emphasis on understanding rather than mastering the law"*, and *"extracting the essence of it for NGO staff"*.<sup>12</sup>

*"Less is sometimes better"*.<sup>13</sup> It may be more appropriate to present a few basic concepts and messages than to *"fly over the detailed rules that students will necessarily forget very quickly"*.<sup>14</sup>

The modules cover a vast and complex field of study and practice. Aware of such circumstance, we have tried to avoid complex technical arguments and long lists of legal instruments. Instead, the sections seek to highlight key learning topics, raise debates and dilemmas and introduce basic concepts of law. When designing your own learning programme, remember to select those key points which are more relevant to the participants. *"Less seems to be beautiful"*.

### D) *Linking theory and practice*

It is widely accepted that practice must play a key role in any learning process. It is practice what gives the theoretical concepts meaning and relevance. Yet we must also relate practice to concepts and



theory so the former acquires a meaning and a sense of direction.<sup>15</sup> It is practice what should ultimately shape those principles and rules. Finally, practice may contribute to change traditionally negative attitudes towards legal matters, by showing that law may provide realistic solutions for real problems.<sup>16</sup>

Since the initial phase in the design of these modules, we have tried to put a greater emphasis on the practical dimension of rights and humanitarian standards. Thus the pilot programmes held in Sierra Leone and Uganda earlier this year were designed to strike a balance between theory and practice. Overcoming some practical difficulties, a field-based exercise of analysis was finally incorporated as part of the agenda. By doing so, the participants had the opportunity to relate abstract concepts, ideas, principles and legal rules to the particular situation in a real setting, - e.g. amputee camp in Freetown (Sierra Leone); and different camps of Internally Displace Persons in Katakwi (Uganda).

Module five retains such a practical vocation, by including a number of guidelines and materials to help you organise your own field visits. Alternatively, you can design a 'virtual-reality' field visit. Just put together some visual materials (e.g. slides, photographs, transparencies, a videotape...), and write a basic script (including the description of places, events and some testimonies of 'virtually-real' people). In ActionAid we have already experimented this possibility with great success!

### E) *Learner-centred learning programmes*

It is increasingly recommended that the design and implementation of any learning programme must respect the basic principles of *audience specificity* and *relevance*.<sup>17</sup> This implies that courses, workshops or any other programmes should be tailored bearing in mind the needs of the participants (previously determined through a consultative needs assessment), and their specific roles and responsibilities in their organizations (different categories of professionals will often require a different focus and approach – e.g. policy - programming).

The programmes should also incorporate a number of linkages between the learning topics and processes and the wider organizational policy within which the participants perform their functions.<sup>18</sup> *Learning about Rights* allows a high degree of flexibility in the design and implementation of possible. The modules are conceived as supporting tools and reference materials rather than as straitjackets.

### F) *Inclusive, participatory methodologies*

Once the participants have been identified, and a needs assessment conducted, you may ask yourself: *What will the participants bring to the course?*<sup>9</sup> Ideally, at least some of the participants should play an active part in the process of planning and implementing the programme. They may provide you with



relevant cases studies and good ideas for specific exercises. When running programmes abroad, they will be a valuable source of information and knowledge as regards the socio-political, economic and cultural context in which you will be working. Moreover, you will often find participants willing to help you facilitate and present some of the sessions.

Concerning the actual implementation of the programme, the current trend in training methodologies is to shift from a paradigm by which the expert delivered a lecture *towards a more inclusive and participatory approach*. Although desirable, this shift may pose some serious difficulties, especially in the field of legal education, a field in which, traditionally, the relationship between expert and non-expert has been markedly asymmetrical.

This is why throughout the modules we have tried to create spaces for greater interaction and symmetry between facilitators and trainers, on the one hand, and participants, on the other. In module one, the participants are the ones making the laws and defining the rights and obligations of our imaginary village: 'Obwobwo'. In module three, we will invite the participants to think legally and become "legal experts" advocating for the protection and promotion of human rights using legal instruments. And in module five, they are the ones assessing and analysing a particular situation of emergencies from a rights-based perspective.

This kind of engagement should ensure their active participation and interest throughout the programme. Additionally, their reflections, judgement and decisions will definitely enrich the learning experience of all. In this respect, I gladly embrace Groome's view of educators as *troubadours*, "*awakening people to take a look and have a listen as active participants in life, to recognise, to become consciously aware, mindful of, to really notice what is going on in world – within and without*".<sup>20</sup>

### G) Menu of methodologies

Taking into consideration the length, density and multi-disciplinary approach of the programme, it is highly advisable to include a wide variety of methodologies and techniques, preferably, as we argued above, of a participatory nature.

In line with it, the modules combine a variety of methodological tools:

- short presentations to introduce specific topics;
- working groups in which critical reflection and discussion of practical issues are a central element;
- brainstorming;
- role plays;
- use of case studies based upon the participants' experiences in the field;



- handling the legal texts and applying their norms and principles to practical situations;
- fieldwork.

#### H) *Learning as a tool for action*

We have already suggested that 'practice' should be a central component of our learning programmes. People seek to acquire new knowledge and skills so that they can become more effective at what they do.<sup>21</sup>

Consequently, human rights education, if it is to make a real difference 'out there', must appear connected to a commitment for action.<sup>22</sup> Human rights and humanitarian standards, and the legal instruments which sustain them, become the "*basis for comprehensive action and mobilisation*"<sup>23</sup> against social injustice, discrimination and violations of human dignity.

As Koenig indicates, learning human rights and about human rights emerges as a powerful political tool:

- *"to empower people*
- *for mobilisation and action to claim and secure rights*
- *to combat specific human rights violations*
- *to develop a critical analysis about the system that allows these and other violations to continue and grow".*<sup>24</sup>

This work is ultimately orientated towards action: the realisation of a common project based on the respect, promotion and protection of human rights. My recent experience working with ActionAid has reinforced my conviction that learning around one's fundamental rights remains an inexhaustible source of inspiration for action (see Mandela 2000:110).<sup>25</sup>

### Challenges and Opportunities<sup>26</sup>

It is important to be aware of a number of challenges and opportunities which are likely to arise when designing and implementing learning programmes on rights and humanitarian standards.

- *The demanding nature of the learning programme* Despite all our efforts to "extract the essence", and select a few basic learning points and messages to be conveyed, participants will be required to 'digest' a great deal of new information, while learning to interpret a certain amount legal language. Learning programmes are usually short and intense. Ideally, a five-day event should allow us to cover the basis of the whole programme, including the field visit. In



Appendix A, you will find the agenda of a four-day learning programme held by ActionAid last April. Although very intense, most of the sections were addressed in reasonable depth.

- *Workshop overload.* Rights-based learning is not the only priority in our agencies. Practitioners are increasingly under the pressure of meetings, organizational policies and procedures, and workshops of all sorts, which are probably as important as yours. We should bear this in mind when designing and implementing our programmes. Engaging with the participants before the actual running of the programme may be highly useful in order to ensure they are fully committed to the learning experience.
- *Planning.* Closely related to the previous point, we find the need for in-depth planning of the learning programmes, including notification to the host agency well in advance, effective co-ordination of the planning team, and the completion of a participants-needs assessment, prior to the programme.
- *Field visits.* The field visits may pose serious ethical dilemmas (e.g. raising unwanted expectations among the host communities/villages). It is therefore necessary to involve both local staff and host communities in the process of organising such fieldwork. In addition, it is advisable to provide, in advance, the participants with relevant background information about the field visit. Such field visits, however, often generate momentum for engagement and collaboration between different key actors. They also may help raise the profile of particular emergencies as well as promoting public awareness around rights issues. Both ActionAid's learning programmes held in Freetown (Sierra Leone) and Soroti (Uganda) were widely covered by local and national media.
- *Further recommendations concerning the implementation learning programmes.* a) handouts containing a glossary of key terms, a summary of key learning points and some bibliographic references should be distributed among the participants during the programme; b) it is desirable to have several facilitators and resource persons. The participants should be encouraged to lead sessions and play a more active role in the running of the programme; c) it is necessary to ensure that presentations, discussions and exercises are properly documented and distributed among the participants; d) It is important to ensure that the programme reports are comprehensive but succinct and readable.

## The way forward

<p><i>What will we choose?</i>          [...]           <i>A world without hope, without wholeness</i>   <i>Without moorings, without light</i>   <i>Without possibility for mental fight,</i>   <i>A world breeding mass murderers</i>   <i>Energy vampires, serial killers</i>           [...]           <i>With murder, rape, genocide as normality?</i>   <i>Or will we allow ourselves merely to drift</i>   <i>Into an era drained of significance, without shame,</i>   <i>Without wonder or excitement</i>           [...]</p>	<p><i>'Flat, stale, weary and unprofitable'</i>   <i>In which we drift along</i>   <i>Too bored and too passive to care</i>   <i>About what strange realities rear</i>   <i>Their heads in our days and nights,</i>   <i>Till we awake too late to the death of our rights</i>   <i>Too late to do anything</i>   <i>Too late for thinking</i>   <i>About what we allowed</i>   <i>To take over our lives...<sup>27</sup></i></p> <p style="text-align: right;">* * *</p>
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Over the last decades, a wide array of human rights NGOs have been paving the way for a new social and political reality.<sup>28</sup> More recently, an increasing number of development and humanitarian agencies have begun to show a formal commitment to the human rights project. As Koenig argues, NGOs may play a key role, - as advocates, lobbyists and educators -, in this process of 'metamorphosis', by introducing *"the understanding of human rights into all sectors of society as a holistic, comprehensive way of life"*.<sup>29</sup>

The challenge is to translate a series of academic exercises into meaningful and effective action: the creation of a culture of respect and protection of human rights based on a commitment to values and principles of human rights and humanitarianism.

The enthusiasm and commitment of those involved in such a project may be impressive. Yet the challenges and contradictions that practitioners face in their day-to-day work often appear insurmountable. It is therefore vital that rights-based agencies and practitioners increase their own understanding, knowledge and capacity around the theory and practice of human rights and humanitarian standards. By doing so they will be in a better position to help the people they work with to strengthen their knowledge, skills and attitudes, and so become actively engaged in a common human rights project.

Rights-based work and thinking is plentiful. Reports, case studies, workshops and training materials on rights issues are proliferating in the field of development and emergency practice. *Learning about Rights* represents another step towards a better understanding of the implications of adopting a rights-based perspective in practice. These modules are called to play a catalyst role in this learning process,



opening space for reflection, debate and exchange of views and experiences among practitioners. The modules, therefore, should not be seen as a 'final product', but as a starting point: a flexible tool, adaptable to different contexts and situations. The modules will need to evolve, to grow, as our understanding and experience on rights and humanitarian issues do.

Such a learning process should contribute to the renewal of our human rights and humanitarian traditions.<sup>30</sup> As Robertson argues, concepts [and principles] must evolve to a meaning which reflects modern usage and expresses the demands of justice as regards the realities of our current world.

\* \* \*

### What will we choose?

As Okri alerts us, we run the risk of being 'awakened' just to witness the death of our rights. *Learning about Rights* invites you to join us in a journey in which we will explore the conceptual, ethical and legal foundations of the wider human rights edifice. We will reflect and discuss around key topics, share our views and experiences, and ultimately engage in a process of practical learning. Throughout the modules we will have the opportunity to strengthen our knowledge and skills, while reviewing our attitudes and values.

I still believe that we can learn that human rights remain a powerful tool for action against injustice and oppression.

\* \* \*

## Appendix A

**Rights & Humanitarian Standards in Emergencies**  
*A learning programme for ActionAid Western Africa Staff*  
 Freetown, 9-12 April 2001

	MONDAY 9 April 2001	TUESDAY 10 April 2001	WEDNESDAY 11 April 2001	THURSDAY 12 April 2001
9.30-10.45 from Tuesday onwards the starting time will be 9.15	<p>Introductions            Agenda, Objectives, Expectations, Ground Rules &amp; Practicalities</p> <p><b>ROLE PLAY:</b> <i>Rights, Law &amp; Society</i>            - Setting the scene</p>	<p>RECAP.</p> <p><b>Law in Emergencies – Q &amp; A (QUIZ)</b>  <i>Legal Framework applicable: human rights, humanitarian and refugee law</i>            Presentations &amp; Group work:            Handling the legal instruments</p>	<p>RECAP.</p> <p><b>FIELD VISIT</b></p>	<p>RECAP.</p> <p><b>Rights &amp; NGOs in emergencies:</b>  <i>Identity, roles &amp; responsibilities</i>            AA &amp; the Rights-Based Approach in Emergencies: challenges &amp; opportunities. Presentation</p>
10.45-11.00	TEA BREAK	TEA BREAK		TEA BREAK
11.00-13.15	<p><b>ROLE PLAY:</b> <i>Rights-, Law &amp; Society</i>            – Stories from 'Jusland'</p> <p>Jusland in the GLOBAL CONTEXT –            A series of historical sketches            Group work and feed-back</p>	<p>Feedback and plenary discussion</p> <p>WHO'S WHO within the human rights system: Rights &amp; responsibilities. State &amp; non-State actors</p> <p><b>Implementation and enforcement mechanisms:</b> An overview</p>	<p><b>FIELD VISIT</b></p>	<p><b>Promoting &amp; Protecting Human Rights through Emergency work:</b>            exploring NGO's role in the areas of prevention, advocacy, mediation, witnessing, reporting, etc.            GROUP WORK</p>
13.15-14.00	LUNCH	LUNCH	LUNCH	LUNCH
14.00-15.15	<p><b>Human Rights &amp; the Humanitarian Tradition: History &amp; Principles – 'a matter of identity'</b> – Brief Introduction by Luis Morago</p> <p>GROUP WORK: Identifying historical landmarks and core principles of human rights and humanitarianism</p>	<p><i>International &amp; national criminal mechanisms.</i> Particular emphasis on the Sierra Leone case.</p> <p>TALK &amp; Discussion led by Professor Pemabi and Mrs. Carlton-Hanciles</p>	<p>GROUP WORK: <i>Testing the rights-based glasses</i> - analytical exercise based upon field visit</p>	<p><b>The debate about accountability</b>            A session on Codes &amp; Minimum Standards in Emergencies            Mike Young &amp; Anja H. Schneider (Merlin)</p>
15.15-15.30	TEA BREAK	TEA BREAK	TEA BREAK	TEA BREAK
15.30-17.15	<p>Mike Young's study on <b>humanitarian principles in practice.</b> Dilemmas &amp; Opportunities.            Presentation and discussion</p>	<p><b>Gender, Rights &amp; Emergencies</b>            Identifying, and reflecting on, key gender concerns in emergencies (programming/policy). Mrs. Smythe            Re-visiting the legal framework.</p>	<p>Group work (cont.), Presentations &amp; Plenary discussion: <i>In search for a rights-based analytical framework</i> in emergencies</p>	<p><b>CONCLUSIONS &amp; LESSONS LEARNT</b></p>

## Notes - Bibliography

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- <sup>1</sup> Levi, P. (1987), *If this is a Man and The Truce*, published as a combined volume by Abacus, London
- <sup>2</sup> Ibid., pages 32-33
- <sup>3</sup> Ibid., page 43
- <sup>4</sup> The context in which such a shift towards rights-based approaches is taking place is addressed in modules two and five respectively.
- <sup>5</sup> See Menu of Learning Resources around Human Rights, Humanitarian Law and the Code of Conduct: BRCS Project for Strengthening DEC Members' Knowledge and Capacity in International Humanitarian Law and the Code of Conduct, [www.redcross.org.uk](http://www.redcross.org.uk)
- <sup>6</sup> The Sphere Project, inter-agency workshop, Tegucigalpa (Honduras), September 4-7 2001.
- <sup>7</sup> Weeramantry, C.G. (1997), *Justice Without Frontiers: Furthering Human Rights*, The Hague, Kluwer Law International
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