University of Minnesota Human Rights Center

Upper Midwest Human Rights Fellowship Program

Orientation Handbook 2007

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Upper Midwest Email Listserv
hrcfellows@umn.edu

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N-120 Mondale Hall
229 19th Avenue South
Minneapolis, MN 55455

612/626-0041 (tel.)
612/626-7592 (fax)
humanrts@umn.edu

Human Rights Library:
http://www.umn.edu/humanrts

Upper Midwest Fellowship:
http:/www1.umn.edu/humanrts/center/uppermidwest

Fellowship Program Coordinator:
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612/626-2226

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612/625-5027

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2007 Fellows Contact Information

Last	First	Organization	Address	E-mail	Phone
Abebe	Birhanemeskel	Pan African Legal Aid (PALA)	5740 East River Road #303 Fridley, MN 55432	birhanemeskel@gmail.com	917-957-8815
Achuthan	Mahima	Amnesty International	520 20th Ave S Minneapolis, MN 55455	achut002@umn.edu	510-219-2311
Boie	Jaquilyn	Hope International	10015 Russell Ave N #6 Brooklyn Park, MN 55444	wadd0037@umn.edu	612-262-9896
Brutlag	Daniel	Arakan Oil Watch	P.O. Box 417 Collegeville, MN 56321	djbrutlag@csbsju.edu	763-245-9637 763-550-1365
Chhunn	Vuth	Cambodia Center for Human Rights	2508 Delaware St SE #461D Minneapolis, MN 55414	chhu0012@umn.edu	507-289-0189 507-271-1623
Deng	Yi	Immigrant Law Center of Minnesota, Pangea Theater	425 13th Ave SE #1001 Minneapolis, MN 55414	dengx029@umn.edu	612-229-2421
Gill	Sonia	Law Society of Zimbabwe	129 N 2nd St #405 Minneapolis, MN 55401	gillx109@umn.edu	917-334-1545
Gonzalez	Sylvia	Emiliano Zapata	1301 6th St SE, Minneapolis, MN 55414	gonz0147@umn.edu	262-914-2081
Grafstrom	Amanda	ICT-Sierra Leone	715 N. 40th St #303H Grand Forks, ND 58203	amanda.grafstrom@students.law.und.edu	218-686-8638
Gurgel	Nicole	zAmya Theater	3351 Columbus Ave. South Minneapolis, MN 55404	nicole.gurgel@gmail.com	651-895-9206
Hadley	Kara	National/Global Association for Thrift and Humanitarian Aid	1526 16th Ave SE #3 St. Cloud, MN 56304	haka0406@stcloudstate.edu	701-367-9218
Hedin	Emily	El Comite de Derechos Humanos de Villa El Salvador	1600 Grand Ave St. Paul, MN 55105	ehedin@macalester.edu	612-978-3001 952-939-0527
Heuer	Andre	CVT Healing Center	5609 Vincent Ave S Minneapolis, MN 55410	andreh@usfamily.net	612-227-9500 612-920-5914
King	Mitchell	International Leadership Institute	4246 Portland Ave Minneapolis, MN 55407	mitchell.king@wmitchell.edu	612-384-6929
Lotter	Eve	American Refugee Committee	1100 Douglas Ave Minneapolis, MN 55403	eve.lotter@gmail.com	612-220-9565
Macy	Alyssa	International Indian Treaty Council	4970 N 38th St Milwaukee, WI 53209	alyssamacy@gmail.com	414-526-2633
McDermott	Kelly	International Leadership Institute	741 Holly Ave #15 St. Paul, MN 55104	kelly.mcdermott@wmitchell.edu	651-341-8232
Nault	Jessica	Immigrant Law Center of Minnesota	6450 Ware Rd Lino Lakes, MN 55014	jessica.nault@wmitchell.edu	651-329-0184 651-483-3877
Nyanwleh	Seyon	MN Advocates for HR	7525 Janell Ave N Brooklyn Park, MN 55428	nyan0007@umn.edu jskwateh1972@yahoo.com	612-730-1373 763-561-8599
Osmancevic	Stela	International Organization for Migrants	1015 44-1/2 Ave NE Columbia Heights, MN 55421	stellao82@yahoo.com	763-782-0287

2007 Fellows Contact Information

Last	First	Organization	Address	E-mail	Phone
Otremba	Michael	Foundation for International Medical Relief of Children	13-1/2 5th St. #9 Minneapolis, MN 55413	otre0010@umn.edu	612-205-9441
Rojas	Pamela	Human Rights Center	9816 Hamlet Lane Cottage Grove, MN 55016	pamrojas@msn.com	651-366-0568 651-769-8933
Suarez	Jose	Fundacion Cimas del Ecuador	3622 Major Ave N Robbinsdale, MN 55422	suar0026@umn.edu	612-991-8642
Towle	Joseph	Centro de Derechos Humanos Fray Bartolome de Las Casas	2519 Hennepin Ave S #2 Minneapolis, MN 55405	towle027@umn.edu	612-508-4131
Villasenor	Eissa	Zimbabwean Lawyers for Human Rights	157 Williams Ave SE Minneapolis, MN 55414	vill0146@umn.edu	626-824-3951 626-824-3951
Wagner	Mark	International Criminal Tribunal for Rwanda	711 W. 28th St #1 Minneapolis, MN 55408	wagn0159@umn.edu	612-968-5739
Wright	Alycia	National Service of Gacaca Courts	1849 Washington Ave S #320A Minneapolis, MN 55454	wrigh449@umn.edu	602-909-9125

American Embassies and Consulates

Bosnia & Herzegovina
Alipašina 43, 71000 SARAJEVO
tel: +387 33 445-700
fax: +387 33 659-722
e-mail: bhopa@state.gov
For urgent inquiries, please CALL the U.S. Embassy at 387 33 445-700
Ambassador: Douglas L. McElhaney
http://sarajevo.usembassy.gov/

Cambodia
#1, Street 96, Sangkat Wat Phnom
Phnom Penh, Cambodia.
Tel: (855-23) 728-000
Fax: (855-23) 728-600
IVG: 739-0000
http://phnompenh.usembassy.gov/

Ecuador
American Citizen Services:
- Via Email: acsguayaquil@state.gov

Visa inquiries to this e-mail address will not be answered.
- Via Telephone: Tuesday through Friday from 2:00 p.m. to 4:00 p.m. at (04) 2323-570 ext. 227 or 228

Please do not use these extensions for visa inquiries.
- In person: Tuesday thru Friday from 8:00 a.m. to noon at the U.S. Consulate in Guayaquil, 2nd Floor

For American Citizen Emergencies call (04) 2321-152 (24 hours)
For business other than American Citizens Services, Immigrant Visas, or Non-Immigrant Visas, call (04) 232-3570 Monday through Friday from 8:00 a.m. to 5:00 p.m.
http://guayaquil.usconsulate.gov/

Kenya
U.S. Embassy
United Nations Avenue Nairobi
P. O. Box 606 Village Market
00621 Nairobi, Kenya
Tel: 254-20-3636-000
http://kenya.usembassy.gov/
Consular Services
Tel: 254-20-3753-700

Liberia
U.S. Embassy
111 UN Drive
Mamba Point
P. O. Box 98
Monrovia, Liberia
Switchboard:
+231-77-054-826 (cell)
+231-77-210-948 (cell)
+231-77-103-70 (fax)
http://monrovia.usembassy.gov/
Ambassador: Donald E. Booth

Mexico
Embajada de Estados Unidos
Paseo de la Reforma 305
Col. Cuauhtemoc
06500 Mexico, D.
Tel: From Mexico (01-55) 5080-2000
From U.S. 011-52-55-5080-2000
Ambassador: Antonio O. Garza, Jr.

Peru
Avenida La Encalada cdra. 17 s/n
Surco, Lima 33, Peru
Telephone: (51-1)434-3000
Fax: (51-1)618-2397
http://lima.usembassy.gov/contact.html
Ambassador: J. Curtis Struble

Rwanda
Consular Section
E-mail: ConsularKigali@state.gov
Boulevard de la Révolution
Tel: (250) 505601, 505602, 505603
Extension: 3241
Fax: (250) 572128
P.O. Box 28 Kigali
RWANDA
Information Resource Center (IRC)
Boulevard de la Révolution
Tel**:** (250) 505601, 505602, 505603
Extension: 3213
Fax**:** (250) 507143
P.O. Box 28 Kigali
RWANDA
E-mail: irckigali@state.gov
Ambassador: Michael R. Arietti
http://kigali.usembassy.gov/

Sierra Leone
U.S. Embassy
Leicester
Freetown, Sierra Leone
Tel: +232 22 515 000 or +232 76 515 000
Fax: +232 2 515 355
To call Embassy Freetown from the U.S.: 0011 232 22 515 000 or 011 232 76 515 000
Ambassador: Thomas N. Hull
http://freetown.usembassy.gov/

Tanzania
686 Old Bagamoyo Road
Msasani P.O. Box 9123,
Phone: 255-22-266-8001
Fax: 255-22-266-8238 or 8373

Centers for Disease Control & Prevention (CDC)
National Institute for Medical Research
HQ Complex,
Luthuli Road Ilala District,
P.O. Box 9123,
Dar es Salaam
Tel: 255-22-212-1448 or 1412
Fax: 255-22-212-1462
Ambassador: Michael L. Retzer
http://tanzania.usembassy.gov/

Thailand
Embassy Operator:
Tel: [66](2) 205-4000
In Bangkok:
American Citizen Services (ACS)
Address: 95 Wireless Road, Bangkok 10330, Thailand
Tel: [66](2) 205-4049
E-mail: acsbkk@state.gov
Home Page:
http://bangkok.usembassy.gov/embassy/acs.htm

In Chiang Mai:
Address: 387 Witchayanond Road, Chiang Mai 50300, Thailand
Tel: [66](53) 252-629 ext. 2104 or 2138
Fax: [66](53) 252-633
E-mail: acschn@state.gov
Home Page:
http://bangkok.usembassy.gov/consulcm/services/acs.htm

Republic of Uganda
U.S. Embassy
Plot 1577 Ggaba Road,
P.O. Box 7007,
Kampala, Uganda
Tel: 041 25 97 91 /2/3/5
Fax: 041 259 794
Ambassador: Steven A. Browning
http://kampala.usembassy.gov/

Ukraine
Consular Section:
Consul General: Landon Taylor
Phone: (+38-044) 490-4445, 490-4422
Fax: (+38-044) 490-4040
6 Mykoly Pymonenka St.
Kyiv 01901 Ukraine
kyivacs@state.gov
http://kiev.usembassy.gov/

Zimbabwe
American Citizen Services
172 Herbert Chitepo Avenue Harare, Zimbabwe
Tel: 263-4-250593/4. After hours: 250593, 250595
Fax: 263- 4-722618 or 796488
Email: consularharare@state.gov (Only for US Citizens)
Ambassador: Christopher William Dell
http://harare.usembassy.gov/

Pre-departure Planning & Checklist

Preparing to go abroad can seem like an overwhelming and endless task. It is, however, an integral part of the international experience.

It is recommended that you purchase a travel guidebook before you leave. Guidebooks explore regions, countries, and cities and offer invaluable information such as maps, recommendations, background information, and travel tips.

Travel Documents

Passport

A passport is an official government document proving your citizenship. **You are required to show your passport when entering and departing a country, including the US. Passports are generally valid for ten years.**

Apply for your passport as soon as possible. Your passport must be valid for the full duration of your stay abroad—if it is due to expire while you are out of the country, renew it before you leave. Many foreign consulates will not issue a visa if your passport is due to expire within six months of your application.

Complete information on how to receive a passport is available through the Learning Abroad Center Travel Services, the Hennepin County Government Center, or the City Hall Court House:

Learning Abroad Center Travel Services
230 Heller Hall
Minneapolis, MN 55455
612.626.9000

Hennepin County Government Center
300 S. Sixth Street, Skyway Level
Minneapolis, MN 55487
612.348.8241

City Hall Court House
15 West Kellogg Blvd
St. Paul, MN 55012
651.266.8265

If you are not in the Twin Cities area, contact your local government agency, or refer to the US State Department web site, **travel.state.gov/passport_services.html**, for more information.

Documents that are not in order may prevent you from being able to travel, and you may still be responsible for all non-recoverable costs of your program.

If you are not a US citizen, be certain to inquire about the necessary immigration and visa requirements well in advance of your departure.

Passport Photos

Passport photos are available at reasonable rates in 230 Heller Hall.

Traveling With Your Passport

As soon as you receive your passport, sign it and fill in the information on the inside cover. Your passport is not valid without your signature. Do not allow anyone else to use your passport or alter it in any way. Your passport is a valuable document for which you are responsible.

It is suggested that you make several copies of your passport. Take one with you, but keep it in a separate place from the original, and leave one with whoever is taking care of your business in the US. If your passport is lost or stolen, notify the local authorities and the American consulate immediately. After an identification investigation, the consulate will usually issue you a three-month temporary passport.

Never pack your passport in your luggage. When traveling from country to country, keep your passport with you at all times, preferably in a money belt or attached somehow under your clothes. Once you have arrived at your program "home base," you will want to locate a safe place to keep your passport. If you plan to travel over a long weekend or break, remember to take your passport and carry it on you.

Your US passport (or immigration documents for non-US citizens) is your official identity document overseas and must be available to you at all times. Do not send this document separately back to the US for any reason.

Visas

Many governments require a visa for entry into their country. A visa is official/legal permission to enter a country for a stated purpose and specified period of time and is granted by the government of that country. To research the visa requirements of your host country, you can find current information online at **travel.state.gov/foreignentryreqs.html**. You can also contact the consulate or embassy of your host country directly. Most travel agencies can provide visa services.

If you are required to send your passport with your visa application, be certain to make a copy of your passport and any accompanying information, in case these materials are lost in the mail.

If you plan on traveling in and out of your host country, you may need to request a "multiple entry" visa. In addition, you may be required to obtain a tourist visa for the country or countries you wish to visit. It is a good idea to research the entry requirements before you leave the US.

Non-US citizens should contact the appropriate consulate or embassy immediately for instructions, as visa requirements can be more complicated and can take considerably longer to process. Also, you may need permission from the US authorities to exit and re-enter the US. Check with your local US Immigration Service for assistance. Their telephone number can be found in the government information section of your local telephone directory.

Travel Guides

It is recommended that you purchase a travel guide before you leave. Guidebooks explore regions, countries, and cities, and offer invaluable information such as maps, recommendations, background information, and travel tips.

Checklist

The first section of the checklist below will help you manage your planning progress. As you read through it, you will notice that to complete many of the steps you will have to depend on the assistance of others (i.e., government agents, medical staff, and on-campus advisers). Working with other people and meeting deadlines always requires planning ahead. Please keep this in mind at each stage of your planning process.

The second and third sections of the checklist will help guide you through the steps you need to take while you are abroad and after you return home.

More information on the checklist items is provided in the text of this guide.

Before You Go

- ❒ Apply for your passport. For US citizens, a passport can take six to eight weeks to process. Passport application information and inexpensive photos are available at the Learning Abroad Center.
- ❒ Check to see if you need a visa for your program.
- ❒ Have extra passport pictures taken for other program related documents.
- ❒ Read all material you receive from your program sponsor(s).
- ❒ Attend all scheduled orientation meetings.
- ❒ Schedule an appointment with a travel clinic or family physician for a physical. Have them complete your program's health information form, if applicable. Depending on where you are traveling, you may need a series of vaccinations, which can take up to six months to complete.
- ❒ Make plans to maintain health insurance in your home country, including hospitalization. For most programs you will have international health insurance coverage while on the program.
- ❒ Make logistical arrangements for your time abroad and your return:
  - ❒ power of attorney
  - ❒ academic plans
  - ❒ payment of bills
  - ❒ housing arrangements
  - ❒ absentee voting
- ❒ Consult with appropriate offices and websites for accurate, official, and up-to-date information related to your trip (i.e. US State Department travel advisory and warning web page, Center for Disease Control web page, your Learning Abroad Center adviser, etc.).

While Abroad

- ❒ Register with the US consulate or embassy in your host country.
- ❒ Keep copies of all important documents and all transportation/lodging receipts.
- ❒ Collect references from any relevant supervisors from internships, etc. for future use.

Upon Your Return

- ❒ Submit your fellowship follow-up report.
- ❒ Submit an expense sheet with all transportation/lodging receipts.
- ❒ Submit an evaluation from the supervisor of your host agency.

Pre-departure Health Procedures & Precautions

While the US Centers for Disease Control and Prevention (CDC) publish guidelines for immunizations and other health precautions for travelers, only an individualized assessment can determine what you should do to prepare. Usually a family physician does not have the necessary background, since travel medicine is a unique specialty. A travel specialist is trained to consider your health history, current medications, drug allergies, and travel plans when recommending immunizations and other medications. Because travel clinics often book far in advance (especially around the holidays), you should find a travel clinic and make an appointment as soon as possible so that you can get a scheduled appointment in time to complete any recommended immunization series. Be aware that some immunizations need to be started months in advance of your departure. Check your current insurance policy to determine if these costs will be covered before scheduling an appointment.

Below is a list of clinics in Minnesota that specialize in travel medicine:

Boynton Health Service Travel Immunization Clinic
University of Minnesota
410 Church Street SE
Minneapolis, MN 55455
612.625.3222

Hennepin County Medical Center Traveler's Clinic
525 Portland Avenue S
Minneapolis, MN 55414
612.348.2741

St. Paul-Ramsey County Public Health
555 Cedar Street
St. Paul, MN 55101
651.292.7746 (no telephone consultation, only travel appointments)

The International Society of Travel Medicine (ISTM) provides a listing of its member clinics by state. For more information about ISTM or a listing of clinics and doctors in your area, contact:

International Society of Travel Medicine
P. O. Box 871089
Stone Mountain, GA 30087-0028
Phone: 770.736.7060
Fax: 770.736.6732
Email: bcbistm@aol.com
Web: **www.istm.org/clinidir.html**

You can also get more information from CDC by calling 404.639.3311. The CDC Travel Health web page is located at **www.cdc.gov/travel/travel.html**.

Prescriptions

You should bring enough of any current prescription medication and vitamins to last throughout your stay. For each prescription, carry a photocopy of the written prescription or a letter from your physician stating that you are required to take the medication. If it is a controlled substance, you may need to notify officials at the US embassy in the host country as well as the consulate officials of your host country. All medication should be stored in their original containers with the identification label attached and clearly visible. Carry enough in your carry-on luggage to last a week or two, in case your checked luggage is delayed or lost. It is also suggested that you learn the generic names of your medication in case you need to purchase more in your host country. If you have allergies—especially to dust, mold or pollens—plan ahead and take any medication that you might need.

In the event that you may need to fill your current prescription overseas, be certain to consult, prior to departure, with your physician, and, if necessary, with the host country embassy, to determine whether your medication is available. Not all prescriptions are available or exist in the same dosage abroad. It is not recommended to send medication overseas from the

US, since medication can be detained by customs officials. It is also extremely expensive to send medications, and not all carriers will transport them.

If you wear glasses and/or contacts, you should bring a spare pair of each. As with medications, you should also bring an eyeglass prescription written by your eye doctor.

Health Issues & Illnesses While Abroad

You should understand the health conditions in your host country before you leave, and obtain information about appropriate precautionary measures. A couple of tips are especially important no matter where you will be traveling:

- If you have a medical condition that is not easily identified (diabetes, epilepsy, severe allergies), you should wear a medic alert bracelet while you are abroad. You should also inform the Learning Abroad Center, traveling companions, and on-site staff so that they can be prepared in case of an emergency. If you have a medical problem that could be aggravated by conditions abroad (e.g. asthma), consider carefully how you will deal with the problem abroad and discuss it with your physician before you leave home.
- AIDS is a major concern in some locations. While abroad, avoid injections and blood transfusions. If an injection is required, make sure that the syringe comes directly from a sealed package or that it has been sterilized in boiling water for 20 minutes. Diabetics are encouraged to bring a sufficient supply of needles and syringes with a prescription or doctor's authorization. Avoid ear piercing and tattooing if AIDS is a concern in the area.
- Use protection if you choose to be sexually active.
- Medical conditions such as depression and anorexia can be impacted by the daily challenges of living overseas. Be certain to speak with your physician/psychiatrist.

It may sound like there are a lot of health risks to consider, but do not be obsessed with your physical health! Most travelers and students overseas will not experience anything worse than a mild case of diarrhea.

Safety Precautions

When traveling overseas, there are a number of precautions that you should follow in order to travel safely. You should also consult the US State Department Travel advisories for up-to-date information on travel precautions for the country where you will be studying or traveling. Travel advisories are available for reference at **travel.state.gov/travel_warnings.html**.

Health & Safety Guidelines

Although no set of guidelines can guarantee the health and safety needs of each individual, these guidelines address issues that merit attention and thoughtful judgment.

All Participants Should:

- Assume responsibility for all the elements necessary for their personal preparation and participate fully in orientations.
- Read and carefully consider all materials issued by the sponsor that relate to safety, health, legal, environmental, political, cultural, and religious conditions in the host country(ies).
- Conduct their own research on the country(ies) they plan to visit with particular emphasis on health and safety concerns, as well as the social, cultural, and political situations.
- Consider their physical and mental health, and other personal circumstances when applying for or accepting a place in a program, and make available to the sponsor accurate and complete physical and mental health information and any other personal data that is necessary in planning for a safe and healthy study abroad experience.
- Obtain and maintain appropriate insurance coverage and abide by any conditions imposed by the carriers.
- Inform parents/guardians/families and any others who may need to know about their participation in the program, provide them with emergency contact information, and keep them informed of their whereabouts and activities.
- Understand and comply with the terms of participation, codes of conduct, and emergency procedures of the program.
- Be aware of local conditions and customs that may present health or safety risks when making daily choices and decisions. Promptly express any health or safety concerns to the program staff or other appropriate individuals before and/or during the program.
- Accept responsibility for their own decisions and actions.
- Obey host-country laws.
- Behave in a manner that is respectful of the rights and well being of others, and encourage others to behave in a similar manner.
- Avoid illegal drugs and excessive or irresponsible consumption of alcohol.
- Follow the program policies for keeping program staff informed of their whereabouts and well being.
- Become familiar with the procedures for obtaining emergency health and legal system services in the host county.

Additional Safety Precautions

- When traveling, do not leave your bags or belongings unattended at any time. Security personnel in airports, bus depots, and train stations are often instructed to remove or destroy any unattended luggage. Do not agree to carry or look after packages or suitcases for anyone. Make sure no one puts anything in your luggage.
- When using local transportation, avoid traveling in old, poorly maintained vehicles. Inquire about the safety records of different bus companies. When taking a taxi, it is good advice to sit in the back seat.
- Never keep all of your documents and money in one place or one suitcase.
- If you find yourself in uncomfortable surroundings, try to act like you know what you are doing and where you are going.
- Use caution when traveling alone. Women especially should not walk alone at night. Try to find an escort. In some countries it is dangerous to take a taxi alone at night for both men and women.
- Keep people informed of your whereabouts. You should let your host family or your roommates know of any traveling that you plan to do.
- Have sufficient funds or a credit card on hand to purchase emergency items such as an airline ticket.
- Be alert to your surroundings and the people with whom you have contact. Be wary of people who seem over friendly or overly interested in you. Be cautious when you meet new people, and do not give out your address or phone number. Be careful with information about other students or group events. Be alert to anyone who might appear to be following you, and to any unusual activity around your place of residence or classroom.
- Exercise good judgment about what sorts of places to frequent during the day and at night, and avoid being on the street at late hours more than necessary.
- Avoid alcohol consumption in quantities that might impair your judgment.
- Don't flash money or documents in public places. Keep small bills in your pocket and use them whenever possible to pay for things. Be discrete in displaying your passport.

Safety Precautions for Times of Political/Social Unrest or Conflict

In times of political or social unrest in the host country or region, or when the US becomes a party to a political conflict anywhere in the world, additional precautions are advisable:

- Keep in touch with the current political situations by listening daily to the television or radio if available. If not, ask friends, host family, and colleagues to share with you any relevant information they learn. In the event of an emergency, advisories may be made to the general public through the media. In case of an emergency, remain in contact with the on-site staff.
- Make sure that you are registered with the closest US Embassy or Consulate.
- When in large cities and other popular tourist destinations, avoid places frequented by North Americans: bars, discos, and fast food restaurants associated with the US, branches of US banks, American churches, US businesses and offices, and US consulates or embassies.
- Keep away from areas known to have large concentrations of residents aligned with interests unfriendly to the US and its allies. Always consult with the on-site officials before undertaking travel to neighboring cities or popular tourist destinations.
- Be as inconspicuous in dress and demeanor as possible. Wear moderate colors and conservative clothing. Avoid American logos on your belongings and clothing. Avoid large loud groups.
- Keep away from political demonstrations, particularly those directed toward the US. If you see a situation developing, resist the temptation to satisfy your curiosity and investigate what is happening. Walk the other way.
- Do not agree to newspaper or other media interviews regarding political conflicts. It is important to remain as inconspicuous as possible. Do not make reference to your program group. In such cases, always say "no comment" and hang up or walk the other way.

Additional health and safety guidelines can be found at the following web sites:

www.secussa.nafsa.org

www.usc.edu/dept/education/globaled/studentsabroad

Customs & Immigration

When arriving and departing from your host country you will be required to pass through immigration and customs. Immigration will check your passport and visa (if required) and customs may check your luggage and carry-on to ensure that you are following the import and export regulations of the country. Individual rules and regulations vary from country to country and you should check with your program handbook or program sponsor to find out the specific regulations for your destination. You will also have to pass through customs and immigration when you return to the US.

Voting While Overseas

If you are abroad during an election year, you can make arrangements to submit an absentee ballot. Further information on voting procedures can be found at **www.fvap.ncr.gov**.

Cultural Adjustment

Social Adjustments & Safety

Don't be afraid to start a conversation and to pursue contact in order to meet new people.

Females are encouraged to consult the cultural and travel books available in Travel Services about the possible differences in attitudes toward females overseas. It is important to be prepared for the possible differences in style and attitudes that may exist.

Remember to use common sense when giving out your address or phone number. It is wise to set up times and places to meet others rather than give out any personal information. For those living with a family, be sure to check with your host family before giving out their phone number, address, or inviting guests over. Do not have overnight guests without checking with your roommate or host family first. In general, overnight guests are not appropriate with a host family.

Relationships

For many of you, your stay will be the first time out of the US. You may have the opportunity to make some very good friends. These types of strong friendships are not only encouraged but can lead to continued exchanges between you and your new-found friends after you return home. Nevertheless, please keep a few words of caution in mind:

- Be careful of persons wanting to get to know you very quickly, as they may have an ulterior motive. Meet people in public places during the day, preferably with a friend or two of yours. Do not give out your phone number or address freely, as this can lead to problems for you or your host agency. Agree to meet the person at a specific time and place.
- US citizens can be easy to identify. They often dress differently, speak loudly in groups, carry backpacks, wear tennis shoes, and speak with a US accent. Some people view US citizens as wealthy and may want to become friends in order to obtain your money or your passport. Use common sense and be cautious. Be aware of your surrounding environment!
- Entering into a relationship overseas should be approached with the same precautions as at home. It can be very tempting to be charmed by the idea of a once-in-a-lifetime romance, but you should consider any relationship carefully, particularly when you are overseas. Keep in mind that in your host country there may be many different cultural values and rules regarding dating and relationships. Proceed cautiously, realizing that you are only in the country for a short period of time. If you do enter into a long-term relationship, we recommend that you also see how the relationship functions in the US, where you are at home and no longer acting as a guest does.
- Proceed with caution with any relationship and only enter into a close relationship after knowing the partner for a sustained period of time. US women are often stereotyped as easy sexual partners, and each year women find themselves in difficult situations because they were not cautious. Do not go to the home or apartment of someone you do not know well, especially if there is drinking involved. Most problems of this kind are alcohol related. Be extremely careful of drinking in bars. There have been reported cases of drinks being drugged, so it would be a good idea to have the drink opened while you are watching and not to accept a drink brought to the table and paid for by "an admirer."
- Please be aware that in any type of relationship, whether heterosexual or homosexual, you could end up with a sexually transmitted disease, AIDS, or possibly a pregnancy. This is not meant as a scare tactic but rather for you to realize that it can and has happened. Be sure that you know the person very well before developing a more intimate relationship and always demand that you both take necessary precautions.

Gay, Lesbian, Bisexual, & Transgender Issues

Attitudes towards sexuality vary greatly from country to country. Some cultures are open about homosexuality, and strong gay communities exist in many cities. However, some cultures and peoples are intolerant of different sexual preferences, and strict taboos or laws against such relationships may exist. We encourage you to find out how different sexual preferences are viewed overseas and where your support may exist, so that your time overseas can be as enriching as possible.

For additional resources, University of Minnesota students can contact the Office of Multicultural Affairs at **www.oma.umn.edu**.

Students With Disabilities

Many of the disability accommodations or services that are provided at US universities may be different or unavailable overseas. Being in a new environment can also be stressful, and accommodations that you may not have needed at home may become necessary in an unfamiliar setting.

You should arrange for any disability accommodations at overseas sites before you depart. Receiving accommodations once you are abroad will be more difficult and may not be possible.

You are encouraged to begin the process as early as possible. Disability specialists can discuss possible alternatives with you, if necessary. To make requests you can contact your home institution's disability services specialists. The University of Minnesota Disability Services Office is can be reached at 612.626.1333 (v/tty) or **www.disserv.stu.umn.edu**.

Culture Shock

Going abroad can be one of the most exhilarating learning experiences of a person's life; it can also include a series of bewildering and frustrating incidents that leave you longing for home and leaves your family and friends feeling helpless. Aside from the basic preparation for a trip, it is valuable to take some time to investigate what you are likely to encounter, so that you can better understand and enhance your experience abroad.

The following sections can be used as general guidelines regarding cultural adjustment and are partially compiled from evaluations from past program participants.

While there are common themes in intercultural adjustment, keep in mind that individuals may experience these phases differently depending such variables as the individual personality, prior experience, and program length.

The Pre-Departure Experience

During the pre-departure phase, you may experience the following:

Selection/Planning

Upon hearing that you will be going abroad, you may experience a tremendous elation coupled with frustration in dealing with items such as travel and financial arrangements, or applying for a visa. During this stage expectations are high, and the pre-departure proceedings and arrival introductions may be both overwhelming and exciting.

A Sense of Purpose

It is important for you to identify goals and objectives in order to plan for your experience and mitigate some of your anxiety or apprehension.

Following are some questions that may help you clarify before leaving what you hope to accomplish while away:

1. Who am I? (awareness of personal beliefs and attitudes.)
2. Where do I come from? (awareness of US cultural beliefs and customs)
3. Where am I going? (awareness of foreign culture customs, behaviors and values)
4. Why am I going? (to practice a foreign language, interest in foreign countries, to see famous sights, to leave the US, etc.)
5. What am I willing to consider? (How open will I be to different ways of doing things? Will I "try on" some of the behavior and values of the foreign people?)

The On-Site Experience

Cultural Differences—What Are They?

We are surrounded by elements in our own culture that influence who we are and how we relate to the world. Because we have grown up with this culture, we are comfortable in it. Our values and attitudes have been shaped by our experiences in our native culture. What happens when we suddenly lose cues and symbols that orient us to situations of daily life? What happens when facial expressions, gestures, and words are no longer familiar? The psychological discomfort one feels in a foreign situation is commonly known as culture shock.

Reactions to Cultural Differences or Culture Shock

Most participants will experience some form of culture shock. Some might experience it after only two days in the host country, others not until three or more months into their stay, and others may never experience it. In addition, the concrete

indicators of culture shock vary from individual to individual. The following are the most commonly identified phases of culture shock:

- Initial Fascination—Upon arrival, you may experience a state of euphoria where surroundings seem glamorous and exotic, and you feel that you are the focus of attention and activity.
- Initial Culture Shock—The initial fascination and novelty of the new culture often fades as you settle in, and you may enter a decline.
- Surface Adjustment—After this initial "down," which may last a few days to a few weeks, adjustment takes place and you settle into your new surroundings. Your language skills begin to improve, and it is easier to communicate basic ideas and feelings without fatigue. You also often develop a small group of friends and associates which helps you to feel integrated.
- Feelings of Isolation—At some point the novelty wears off completely and the difficulties remain. Frustration increases, and a new and more pervasive sense of isolation can set in. Many times this period is accompanied by boredom and a lack of motivation as you feel little stimulus to overcome deeper and more troublesome difficulties. Unresolved personal issues often resurface during this stage.
- Integration/Acceptance—When you are finally at ease with professional or academic interests, as well as language, friends, and associates, it is easier to examine more carefully the new society in which you are living. Deeper differences between you and hosts become understandable, and you find ways of dealing with them. You may experience a lack of true friendships but nonetheless appreciate all that the host culture has to offer. As you become more integrated into the surroundings, you come to accept both the situation and yourself in it, allowing you to relax and feel at home.
- Return Anxiety—Once you are well settled in, the thought of leaving new friends and the community raises anxieties similar to those felt before departure. You begin to sense how much internal change has occurred because of the experience, and apprehension may grow at the thought of returning home to people who may not understand these new feelings and insights. You may even feel guilty for wanting to stay, knowing that there are people waiting anxiously at home. This leads to re-entry adjustment, which will be discussed later in this section.

Culture shock may manifest itself in one or many of the following forms:

- Changes in sleeping habits
- Disorientation about how to work and relate to others
- Language difficulties and mental fatigue from speaking and listening to a foreign language
- Feelings of helplessness, hopelessness
- Loneliness
- Unexplainable crying
- Placing blame for difficulties on the program or host culture
- Homesickness, feeling depressed
- Getting angry easily
- Decline in inventiveness, spontaneity, or flexibility
- Stereotyping of host country/culture
- Increase in physical ailments or pain
- Compulsive eating or lack of appetite
- Unable to work effectively
- Boredom

Emotional and physical reactions to these various phases will influence how one relates to local citizens. Excitement and fascination with the host country's behavior and customs will help to pave the way for positive interaction. Conversely, hostility and aggression toward those "strange and un-American" customs perpetuate the "ugly American image" and cause host nationals to remain at a distance.

Re-entry: The Coming Home Experience

"I can't say why it was hard to adjust, but it was. I sat in my bedroom for three weeks doing nothing but looking at pictures of my time overseas. I couldn't put my finger on why. I had eaten couscous in Morocco and dipped my foot in the North Sea! It makes you question things again."

As you prepare for your return, you may think your experience is about to end. However, another phase of the experience called re-entry is about to begin. Re-entry is the process of readjustment to the home culture and, in some cases, can be more difficult than the adjustment to life in a foreign country. When you travel abroad, you are prepared for life in general to be considerably different. When you return home to what was once familiar to you, you see it in a new light because you have changed, and this is often not expected.

Re-entry is a unique experience for every person, because people change in different ways and in varying degrees. You may feel alienated and alone, but there are many ways to prepare for this transition. Friends and family can be supportive during this process by allowing you to talk about your experience and feelings upon re-entry. If you miss the host culture, it can be helpful to get involved in international organizations, see a film in the language of the host culture, and keep up with the international news. Planning the next overseas experience is also a great re-entry tool!

The following information is organized in topics that returning students have identified as sources of difficulty in their reentry process.

Self

"My year abroad was a great adventure. It became a 24-hour-a-day obsession to take advantage of where I was, the time I had, and the people with whom I lived. I had never been so continuously stimulated intellectually and personally. It was a letdown to return home."

Personal growth, new insights into our own culture, deep connections with people overseas, a new understanding of the issues facing our changing world, and new language skills are just a few of the changes noted by returning participants. You have become accustomed to a high level of activity or stimulation that your home and campus may not be able to match at first glance. As a result, you may feel restless or depressed after your return.

In some cases, the academic experience overseas can provide a new perspective on your academic or career goals. As a result, you may question or change your own long-term goals.

You can help yourself adjust by thinking through the many ways in which you have changed as a result of the overseas experience and to write these impressions in a personal journal. You can also find ways to incorporate your new interests and cross-cultural skills into your life through involvement with international groups, tutoring, or services in the community or on campus. It is also helpful to share what you have experienced with others who have studied or worked abroad.

Family & Friends

"I think that some people feel intimidated because they don't understand the experiences I've had. They don't know where I'm coming from and can't grasp how it would be to live somewhere else."

You will have returned from an unusual social experience. You will have adapted to a different way of life and may find it difficult to fit back into the former expected roles. Sometimes you may want everyone to share in your new found knowledge and to adapt to new ways as you have. You may also find little in common with old friends and find it difficult to communicate effectively, because friends and family have not shared your overseas experience. The people that knew you before the study abroad experience may also be unprepared for the changes in your values and lifestyle.

As you share your stories and photographs, adjust at your own pace, and discuss your feelings. In time, you will readjust to your home environment.

Country

"I was so much more critical of things that are considered 'normal' in the US once I had adapted to another culture that did things differently. When I was overseas, I ate differently, I looked at time differently, I socialized and studied differently. Once I arrived in America, I felt as though I really didn't have a 'home culture' anymore."

People generally take their country and its culture for granted, until they go abroad. Then differences in beliefs, customs, resources, and values become apparent. Out of necessity, you adjust. When you return home, your new awareness may give you critical insights. You may unconsciously accept again the conveniences you missed while abroad, and, at the same time, you may be sharply critical of practices that you once took for granted. Your home culture, from social conditions to mass media, may no longer be entirely to your liking. You may have the sense that you no longer fit in. Political changes, economic developments, and even fads in fashion and music that you may have missed make you feel like a stranger in your home country. You may even feel awkward speaking English again if you developed other language skills overseas.

Do talk about your experience and your feelings upon re-entry. Your attitudes and behavior will adjust as you integrate the overseas experience into your life at home.

Cultural Adjustments: A Summary

Going abroad is one of the most challenging and rewarding personal experiences available. Choosing the right program and making the necessary arrangements is a big task because many program types and details need to be considered. Nervousness about the challenges you will face in your new environment, combined with the details of pre-departure arrangements, can create an atmosphere of anxiety. Positive excitement, however, is the overriding emotion.

After arriving in the host country, emotions run high as you begin to adjust to the program and to new surroundings. Culture shock takes many forms, and each participant reacts differently to the challenges of intercultural living. These ups and downs are a normal part of the adjustment process.

No matter what your reaction upon return home, be it excitement to be home or anxiety about returning to something familiar with an unfamiliar vantage point, re-entry adjustment is a natural part of cultural learning and reflects the depth of your experiences abroad. You will probably continue for many years to evaluate ideas and events in the context of the broader cultural perspective you have acquired.

Recording Your Experience

Think of a journal as a written and visual record of your experience abroad that you will have for years to come. You can document your travels, display souvenirs, describe a city, tell a story about someone you met on the train, keep a vocabulary list, or analyze a political discussion that you heard that day. You can start now -- before you leave -- and continue journaling after your return. You won't regret it.

Reasons for keeping a journal

- to record your goals and personal agenda for your sojourn abroad
- to list the addresses and references you collect
- to use as a diary during your time abroad to record your travel and daily routines
- to act as a vehicle for creative thinking through observation, reflection and analysis
- to assist in the cultural adaptation process
- to record your feelings upon re-entry

Hints on journal writing

- write in the same fashion as you would in a letter to a close friend
- provide a context for the stories you relate
- include specific names of things you discover in your new environment
- translate words
- use adjectives and adverbs to increase the descriptive quality of the text
- tell stories; quote from the people you meet

Some questions to consider

Before leaving

- Why did I select the program I did?
- What do I want to get out of this experience?
- How can I make friends in the host culture?
- If I expect to improve my language skills, will I have to avoid other English speakers?
- Am I concerned about missing friends, family? How will I stay in touch with them?
- How would I describe the U.S? Americans? Myself as an American?

While in the host country

- What are my initial reactions? Are they different than my companions' reactions?
- What type of experience engages me most? Isolates me most?
- What interaction was the most confusing of the past week? The most stressful?
- Who was most helpful to me this past week?
- What am I doing to meet people?
- Am I being viewed as an individual, as an American, as a foreigner?
- Have my goals changed?

Upon returning

- What did I learn about the host culture? About myself? How can I apply this information?
- Who will listen to my stories? How can I get more involved in international activities?
- Do I think of America any differently now that I have returned?
- What advice would I give to those who are leaving tomorrow for my host culture?

If you're interested in more information on journaling, and journaling in the context of living in a new culture, check out the following books:

- *Writing across Culture: An Introduction to Study Abroad and the Writing Process*. Kenneth Wagner, Tony Magistrale, and Kenneth Warner. Available on http://www.bn.com.
- *Charting a Hero's Journey*. Linda A. Chisholm. Available on http://www.ipsl.org/organization/publications.html.

Adapted from text by Sylvie Burnet-Jones, University of Colorado-Boulder; Barbara Kappler, University of Minnesota; and the University of Iowa's Office of International Programs.

Observations from Rwanda

I will be in Rwanda this summer advocating for women's rights. In 1994, over 800,000 people were killed. Women were purposely infected with HIV through rape. Twelve years later, these women are still struggling to survive. My hope is to find ways to fill gaps in the current system, whether those gaps be legal, social, or economic.

About Me

NAME: CARI **LOCATION:** US

I am currently a law student hoping to work in the field of international human rights upon graduation.

View my complete profile

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SATURDAY, JUNE 24, 2006

Final Days

Wow. So this is my last weekend in Rwanda. I feel as though I'm not ready to leave yet – like there is so much left to do and so many places I have yet to see. And then there is the whole part about feeling at home here. Rwanda is an amazing country and the people are beautiful. I was explaining to my dad last night (my daddy called!) that I feel so much love here. The people have expressed their love for us, their appreciation for the sacrifices we made to get here... The overwhelming welcome and hospitality we have received is nothing short of generous.

Pastor Paul, our "Rwandese father," has accepted us as his own and treats us with such care and kindness. I know we are wearing him thin, running him ragged, however you want to put it. He has done everything imaginable for us, from setting up appointments, driving us all over the country, and finding us proper lodging for our time here. He has accepted us as members of his church, as his own American daughters. (Funny story, the other night he gave Jerrae, Carolyn, and I a curfew – we had to be back from dinner by 7:30 pm – any later than that it would not be safe on the streets. He's so wonderful.) We are attempting to get Pastor Paul to Minnesota in September. We will be fundraising for his airfare, so if anyone's interested in helping bring Pastor to MN for about 3 weeks, let me know!!!

There is much to do over the next few days. Today, Saturday, we head to Gitarama to look in on a project that combines genocidaires and survivors in building homes. Gitarama was also a site of massive violence against women during the genocide. This should prove to be an interesting day. Sunday is quite full, as we have our 3 hour church service, then a wedding, then gacaca. We have been invited to a traditional Rwandese wedding on Sunday! Yesterday we went to purchase fabric and were measured to have traditional fashions created

for us... We get to pick those up today, too. So fun! I'm looking forward to sharing in this experience. After the wedding, I believe we will head over to a gacaca proceeding. I could go on about gacaca, but let's just briefly say that it is a traditional form of dispute settlement and has been transformed enough to be used to help deal with all of the perpetrators of genocide. During gacaca, perpetrators stand up in front of 100 to 200 members of the community and confess their crimes. Members of the community are able to also stand up and accuse the perpetrators of crimes. This process is used to lead to unity and reconciliation... That is probably the most basic description of gacaca I could provide here, and it really does not enough properly describe the process – oh well. At any rate, Sunday should be a full day.

Monday we have set aside to do some shopping. We have yet to do any souvenir shopping, so we hope to visit some art collectives and other special markets so that we may find some things to bring home. Tuesday I believe we will go swimming again (yea!) and then possibly host a going-away party for ourselves. Should be fun! And then comes Wednesday, which will consist of us packing and heading off to the airport. I will be home Thursday afternoon...

I am looking forward to home on many levels. I miss my family, my friends, my cat... I miss not sleeping with inch worms that are more like centipedes. I miss being able to flush a toilet and bathe in warm water. I miss reliable internet services.

I am going to miss Rwanda so much, though. There is something about this country that pulls you in, that makes you fall in love with it, that makes you never want to leave. A part of me will always be here now, I know that. I will come back, as soon as possible.

I will miss the honey, the tea, the hills, the simplicity of many things... I will miss Pastor Paul and Safari Fred... I will miss the children, the women in the sewing group... I will miss feeling as though every day I'm making a difference. I will miss walking up the dirt path where I sprained my ankle... I think I may even miss the nice hotel manager that appears to have taken a liking to me. I have built relationships here that I do not want to let die. I do not want to disappoint these people, I do not want to make promises I will not be able to keep. I want them to know that I care about each and every one of them, that I love them all and that I wish for all of them peace, unity, reconciliation, growth, happiness, love. I have hope for their future, mainly because most of them also have hope for their future.

This trip has been an incredible experience, one that will stay with me forever. I will always remember the brutality of the genocide and the beauty of the countryside. I will always remember the strength to carry

on, to overcome, to heal... I thought I understood the meaning of forgiveness before I arrived here. I knew nothing of the word nor of the effect of forgiveness. I have learned a lot during my time. I hope that I will be able to grow from this experience, and that I will be able to always share the stories with anyone who listens. I know this may take time, that my life here was and is complicated... for those of you who care enough to listen, please have patience with me as I try and deal with what I have experienced.

I love each and every one of you. The love I have in my heart is something I know I need not shy away from... It makes me vulnerable, I realize, but it also makes me who I am. My passion for others is what defines me. This trip has helped me to understand that about myself... This is my reason for being and my reason for pursuing this line of "work."

Time is up, I must go... Thank you for reading through this entry and sharing in my experiences with me.

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posted by Cari | 10:41 AM | 0 comments

TUESDAY, JUNE 20, 2006

UNO and African Tea

Up until this point, I have written mainly about the meetings and other activities that have taken place since my arrival in Rwanda. I thought it may be now to share with you a little about the daily living situation. First of all, the hotel we are at is amazing. First of all, I cannot figure out for the life of me why it's called a hotel. It's more like a nice little compound of maybe 10 different rooms, each with its own bathroom. I'll take pictures and post them if I can. The rooms are of nice size and are pretty cozy. The bathrooms have all the necessities: a toilet, a sink, and a shower. Sometimes the water pressure isn't enough to actually shower, so I find myself washing under the running tap or bathing out of a small basin. Interesting experience, I must tell you. Then there's the issue of when there's no water at all, which happens often enough that I may go for a couple days without showering. And electricity – well, that's a whole different story. Sometimes it works, sometimes it doesn't; sometimes the backup generator is turned on, sometimes it isn't. But all in all, we have an amazing place to stay, the staff is amazing, and I've only just recently run into the problem of having my own personal inch-worm infestation in my bedroom. I finally couldn't tackle them all myself and had to have the night manager come up with his stick and insect spray stuff. So gross. And the spiders! Oh my! I've been very grown up about the whole situation, killing them all myself or even catching them in a cup and releasing them back outside. I only screamed once this whole time, and that's when an inch-worm fell right on top of me from

the ceiling. Really gross. Finally is the fun times of sleeping under a mosquito net every night. For some odd reason it adds a nice comfort level to the sleep. I definitely love it – may have to invest in one upon returning home. Hehehe.

The food – oh my the food! For some odd reason someone told me I'd likely lose weight this trip. Ha! Every morning we are fed an egg omelette, two pieces of bread (sometimes toast), fruit (pineapple, passion fruit, an unidentifiable fruit, sometimes oranges), and tea. The tea is AMAZING! I think I'm addicted. If I don't have at least 2 thermoses full of tea a day I feel like I'm lacking in something. I must find a way to bring some of this tea home with me. Yum. And the honey!!! The honey is so delicious that I must have it every morning on my toast. No joke. My day is not complete without the honey. And lunch and dinner consists of your choice of chicken, beef, or fish; chips (fries); rice; cabbage salad; peas or green beans; and Fanta or Water. And if we're crazy enough to go out for dinner, there are all other sorts of options. Yeah. Definitely not losing weight, but enjoying the food immensely. J

One of the BEST things I brought with me on this trip – my UNO cards. No joke. Us girls played almost every night upon our arrival. It helped us bond like you would never believe. And then we started playing it with our hosts. Fred, Eddy, Pastor Paul, Pastor Joseph – they've all played with us and loved every minute of it! So much fun!!!! Who would have ever imagined that a deck of UNO cards would bring Rwandese and Americans closer? Good times. Definitely. Definitely good times.

Hmm, we also try to get to the internet every day or every other day. Some days we spend maybe twenty minutes, and a few times we've been there for an hour. The internet connection is slow at best, but it works. The walk to the internet is pretty short, maybe five minutes. Okay, I realize as I type this that it is completely impossible to "walk to the internet." But somehow we've gotten into this habit of saying "we're going to the internet" and have completely dropped off the "café" part. Not sure where we picked that one up.. Anyway, tangent, sorry.

The market is up near the internet café. We make daily trips up there as well so we can stock up on bottles of water, fruit juice boxes, Pringles, and other such necessities. J (Did you know that they sell Sweet Thai flavored as well as Salt and Vinegar flavored Pringles?) And of course we have to buy clothes detergent. We wash our clothes in basins, by hand, and they usually take two days to dry.

There are these random birds that like to start singing at about 430 AM. And they sing until sunrise at 6 AM. Then we don't hear them until the sun starts setting, and they get quiet when it gets dark. The wake-up call comes a wee bit too early for my liking, but I'm fascinated by this bird. I have yet to see it and take a picture of it – but I'm determined. Maybe I'll be crazy enough to get up at 430 when I hear it and go outside in search of it. Yeah. Most likely I won't do that. But at least I thought about it!

What other random things can I write about? It's rained twice since

we've been here. The rain showers both lasted maybe 20 minutes at most. Otherwise the weather has been just perfect. Sunny, a nice breeze. In the shade it feels maybe at 75 to 80 degrees. Under the sun, however, is a completely different story – I burned after maybe 10 to 15 minutes of exposure without any sunblock on. Haven't made that mistake again. Like I said earlier, the sun rises at 6 AM... It sets at 6 PM. There are barely any street lights in this whole country (and forget about having any light signals or stop signs that are enforced). Any time we go out at night on our own, which isn't often, we bring our flashlights. Jerrae has this head lamp – no joke – and it has turned out to be most useful. The flashlights have also been nice for when the power goes out unexpectedly. (Thanks for the flashlight, Dad! Works like a charm!)
Right, well, I think I've written more than enough here. I realize my thoughts are all over the place, and I blame that completely on the bird that wakes me up every morning at 430 and refuses to let me go back to sleep. Or it could be that I'm just writing whatever comes to mind... te he!
Oh, and just to let all of you know – I have fallen in love with this country and the people. I'm determined to find a way to get a job here once I've graduated from law school. Not sure it will happen, but I must try. And I will find a way to return here soon. The lifestyle, the pure love and affection, the determination to overcome the past... There is a sense of peace and calmness here. There is something here that fills my heart and soul... Yes, I've hit rough patches and some days are better than others... But no matter the issues I run in to personally, I still feel a sense of longing to stay or find a way to return for a longer period of time.
At any rate, I'll stop here. Thanks for reading this... I love you all!

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posted by Cari | 6:26 AM | 0 comments

MONDAY, JUNE 19, 2006

Catching Up

So it's been awhile since I actually wrote about what I've been doing here. I typed this latest entry Sunday night... Thank goodness for my iPod Shuffle - it doubles as storage space for files and pictures! Yea!! Thanks Anthony! :) Anyway, before you get to my exciting entry below, I must tell you...

I was a part of history today! At the last minute an invitation was extended to all of us Americans to attend the inaugural session of the Inter-Faith Action for Peace in Africa Commission. The room was full of maybe 100 dignitaries and VIPs from throughout Africa as well as several other European countries. I heard that the US Embassador was supposed to be there today, but we didn't see that person. And, to top it off, the President of Rwanda was there to formally launch the commission. It was such an honor to be sharing in this momentous

occasion. I was closer to the Rwandan President today than I have ever been to any American president. Go figure. After the

Anyway, had to share! Read on!!

Wow. Okay, so things have been pretty hectic these past weeks – hectic on Rwandan terms, that is. Last Monday was really relaxing... It was Pastor Paul's day off, so we ran a couple errands in the morning with him, and then he took us to this resort-type area where we sat by the pool, swam, and ate food at this amazing outdoor restaurant. And when I say outdoor, I mean outdoor. There were stone paths and green arches and open grassy areas, tons of trees and bushes and flowers... The tables were dispersed throughout the grassy areas. That day rejuvenated my spirit in ways I did not think possible.

Tuesday we finally bought a cell phone so we could make our own appointments. I honestly do not remember much about Tuesday, which is BAD. I remember we tried again (in vain) to find a cash machine that takes our ATM cards. Frustrating times.
Wednesday was really insane – we had a 9 am meeting with a coordinating group called "Care and Treatment of Genocide Survivors Infected with HIV/AIDS" (try saying that 3 times fast!). Then we had an 11 o'clock meeting with Solace Ministries, which caters to HIV/AIDS-infected genocide survivors. There we spoke with 2 sisters – 2 survivors – and heard their stories of their lives from the time of the genocide until now. Then we moved on to AVEGA Central at 3 pm. AVEGA is the Association of Genocide Widows. Unfortunately we were late for this meeting, so we had to reschedule for this upcoming week. Oh. And I sprained my ankle that day walking down the dirt path returning from the internet café. Yeah. Go me.

Thursday through Saturday we were in Kibungo at the Reconciliation Retreat, where we also visited the "refugee camp." I spoke of these events a bit in my last blog entry. Which brings me up to today... We went to church, where us girls led an activity with the children... We read them scripture explaining how God loves children, taught them a song called "Jesus Loves the Little Children," and then gave them all cut-out hearts that said "Jesus Loves" and then proceeded to write each one of their names in the hearts. A little something to remember us by, I suppose. A pastor and his wife from Cloquet, MN (no joke) gave the sermon today. They're staying here at the same guest house with the rest of us Minnesotans. The two have actually been in Uganda for the past 11 months doing ministry work. Right, crazy, I know. After the service, the Team met with the women of the church to ask them about income-generating ideas they had... The meeting went in circles, and the women

kept asking us for money or supplies to help with their decorating jobs... It was a bit frustrating. And then this evening we went to a orphan compound and met with some orphans. There is this compound of land that was purchased for the purpose of building homes for orphans. Currently there are 10 homes (although there are 15 plots of land) and 52 orphans living at this compound. The houses are of decent size, but the orphans have no running water and no electricity. The age range at this place is 3 years to 28 years. The homes each house a specific family, some larger than others. The orphans organize themselves, manage the compound, and take care of general oversight. From what we heard tonight, they do not hear much from the widows' association that actually built the homes. Weird, if you ask me. Anyway, the kids do get education paid for by the government, but transportation to school is a huge problem. Having enough money to pay for taxis, clothes, food and other necessities is also a problem. Anyway, I could go on about the needs of these orphans. This experience coupled with the "refugee camp" experience makes my soul ache and my heart cry... Meeting basic needs is a daily struggle. *Sigh*

At any rate, I suppose this is all for now. I just wanted to catch you all up on my exciting life here. I love you all and hope that everything is well for each and every one of you.

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posted by Cari | 6:15 AM | 2 comments

SATURDAY, JUNE 17, 2006

Reconciliation Retreat

Hey all! SO much has been going on this past week, and I have been so overwhelmed I've failed to journal or catch up on my blog. Hopefully I'll be able to do that tomorrow (Sunday) after Church.

Thursday the Team headed southeast to Kibungo for a Reconciliation Retreat. We stayed in Kibungo until today (Saturday) and then headed back here to Kigali. Tomorrow the girls and I are to lead a bible lesson/activity with the children of Pastor Paul's church. There are about 200 children. Oh my! I think we'll be focusing on one single theme: Jesus Loves Me. We've got a lot of planning to do tonight for that, but I think it should be great fun tomorrow.

The retreat was amazing. There were about 30 people in attendance, not including 4 pastors and our team of 6. There was much singing and dancing and praying and each pastor spoke about the power of the cross and the blood of Jesus and the mercy and glory of God. The focus was on finding the ability to let go of the hate each person has towards what happened during the genocide, to open room in their hearts for the love of God to come through. Forgiveness was key... The group split up into

two Saturday evening, the women going in one room and the men going in another. Our team heard the stories of 4 women - their stories of their childhood, of the genocide, of their families, of the current state of life. Each of them have lived such difficult lives...

Early Saturday morning, Pastor Paul and Pastor Joseph took the Team to a refugee camp right on the border of Tanzania. Actually, it isn't technically a refugee camp, as everyone staying in the camps are Rwandese - they are internally displaced people, and they are all suffering. They all live in tents that are placed in row after row. They are out in the middle of nowhere. They have little to no water to bathe themselves or wash their clothes - most of them only own the clothes on their backs. The only food they receive is corn and beans. And they get water, but they have had to learn how to boil it and prepare it for drinking. Spending time at that camp was one of the most humbling experiences of my life. There were 717 people at this camp... more arrive daily... And most can expect to spend 5 to 15 years in that condition. *Sigh*

At any rate, there is so much to share, but that's about all I've got time for now. I must get going. Much love to all of you. And thank you SO much to all of you who have written me comments or emails. They mean the world to me... Keep them coming!

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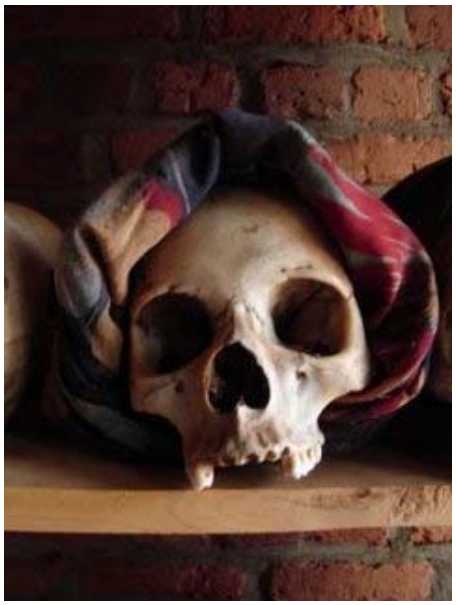
posted by Cari | 7:25 AM | 0 comments

TUESDAY, JUNE 13, 2006

More Genocide Site Pictures



posted by Cari | 1:22 AM | 1 comments

Genocide Site Pictures

posted by Cari | 12:53 AM | 0 comments

MONDAY, JUNE 12, 2006

Pictures!

posted by Cari | 12:22 AM | 2 comments

Emotions

These past couple of days have been an emotional challenge for me. I have decided to write here on my blog what I wrote in my journal on Saturday night. What I am sharing with you now are my uncensored feelings and thoughts about my experiences here in Rwanda...

"I'm not being honest with myself. I'm not facing the realities of what I've been experiencing. I have not allowed myself to really reflect about what I have encountered. Basically, I think I am hiding from the horrors that surround me.

Today the Team had a meeting. One of our members started to cry as she explained how she has been trying to get her head around the brutality of the genocide. It was through her tears that I realized I have not been true to my own emotions. I have not allowed myself to cry. Every time I thought I would cry over the past few days, I held back. I did not want to appear vulnerable in front of the others...

I have felt weak this whole trip. I have felt as though I have been holding the Team back, starting with my illness at the beginning of our trip. I'm not thinking straight, my mind is in jumbles. My inability to cope, I think, is now coming through when I sleep. I have had nightmares every night...

I have been hiding behind the stories, behind the facts. The pure brutality of things haunts the back of my mind. I'm not sure what will happen to me if I allow myself to REALLY think on things... I'm not sure I'm capable of handling it.

My skin color has become a new reality for me. Every day, several times a day, I hear people calling out Mzungu at me. I have never set myself apart because of race and I realize that I live in a society where people with white skin are favored over others. I am now in the clear minority here. It feels weird, disconcerting, upsetting, to constantly be set apart by those around me. I did not choose my skin color. I did not implement the

race-based society we live in in America. So why is it that I now feel as though all the burdens of the past have been placed on my shoulders?
I also feel a great burden to help the people of Rwanda. As a face, a person to connect with, I feel I am seen as the American who is here to help. Everyone looks to us with great expectations. I had no idea that by my coming here, the people would see such hope and opportunities for their future. I came here to learn, but now I feel that my purpose is much greater than that. But what is it that I can personally offer to the people, aside from my love, compassion, and belief in their abilities? None of this can help provide for them or make their lives any better. Can it?
Another thing I struggle with daily is religion. I am surrounded by Christians, people who quote Scripture and carry their Bibles. The Pastor who has given so much of his time has asked what church we all go to, what religion we are, if we are Christians... Because he has given us so much, I want to make sure to give back to him in some way. And I do not want to let him down. In this area, however, I feel I am constantly disappointing him... I know no scripture, no prayers, no blessings, no hymns... I feel as though I have nothing to offer in helping to prepare for the Sunday School lesson we are to give next week... I am reminded daily in some way of my inadequacy in this area...
Inadequacy is a good word for what I am feeling on many levels. My inability to handle these experiences and lack of knowledge of many things leaves me without initiative. Where I normally lead, I now follow. I made this trip happen in many ways, and now that I am here I am unsure of what direction to take, which questions to ask, who to go to for assistance...
I know deep in my heart and mind that I am a strong person, that I am a unique individual with many special talents and capabilities. Right now, however, I am not sure of myself or my surroundings.
I am exhausted..."

Day by day, things get a little better for me. It took me a week to figure out my own feelings and emotions, and it will take me time to now cope with them. This is a learning experience on so many levels, and I'm not quite sure I expected this. But I am here, and will be for two and a half weeks. I will learn to cope, to manage, to overcome...

I miss you all. I love you so much. Thank you for loving me enough to read through my blog. J Until later...

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posted by Cari | 12:19 AM | 0 comments

FRIDAY, JUNE 09, 2006

A Difficult Journey

Hi all! I typed this up last night at the guest house, and am now posting it here. It's long, and I apologize... but there is just so much to say, and this

barely covers everything that has happened... Read at your leisure... :)

9-Jun-06 09:26

Hmm.. Okay, the last post I made referred to my frustrations and illness. I am pleased to say that life has been more productive and I have healed to the utmost degree possible, which is terrific. I've got energy and I am excited to experience Rwanda in all of its glory.

Today, Thursday, was a good day. We have officially been in Rwanda for a week now, and have only three weeks left.... The ladies and I headed over to Paul's church after breakfast in order to spend time with the sewing group. I do not believe I have mentioned this group yet. This group is made up of widows and young women, orphans. Paul has purchased some sewing machines and hopes that through the use of some teachers and resources, he can teach the widows and orphans a trade that they can then use to support themselves later down the road. We met this group on Monday. Pastor Paul was there to act as our translator. The women were shy at first, but opened up to us and explained their situation to us. Most of them have no family. Most of them have no home. They have no money to pay to feed themselves. Four of the women have a few children each... Each day is a struggle for them in the most basic sense. We asked about current aid that is in place in Rwanda. The aid programs are here... SO many organizations are here. Yet the aid is not enough. It does not reach everyone. None of the women we spoke with have received assistance from the organizations. It appears the only aid they have received has been through Pastor Paul and his sewing machines.

The team I traveled here with has decided to help this sewing group in any way we can. We are to teach them how to make quilts, so that they may sell them and make money. We purchased a bundle of fabric to donate to their group so that they may make new clothes for themselves. The scraps left over will be used to make a quilt. Today, we showed them a small sample of a quilt and how to make one, as well as handed over the donated fabric. One of my fellow travelers took many pictures, which I hope to obtain sometime soon.

After time at the church, Pastor Paul took us to a meeting with a Minister of Labor to discuss capacity building. Our meeting was called short because the Minister needed to attend a last-minute meeting with the President's cabinet. (I'm not sure President Kagame is back in town yet, he may be – he was in the US just this past week – did anyone notice?) Our meeting was rescheduled for Saturday evening, and we will go to the Minister's home for tea and discussion. I am looking forward to this time.

Then, after the meeting, Paul and his driver (and my new friend) Fred drove us girls around New Kigali – the new area of town built after the genocide. We drove around the neighborhoods, past the new beautiful golf course, and stopped at the Tennis Club to get a drink and talk. Pastor Paul is an amazing man. He has such compassion. He is so genuine. He has given most of his time and provided his car and driver for us every day since we have been here. His generosity humbles me. I hope that I will be able to give back to him in a way that is meaningful. So, a recap of the past few days... They have been a whirlwind. Sunday was spent at church, and the service lasted until about 2 – this was due to the translations, I believe. Long service due to us Americans. Go us. Anyway... Pastor Paul was actually in Uganda this past weekend, so there was a guest pastor named Joseph. He was amazing. The whole service was amazing. A small group of women sang, a youth group sang (which I found out most of the youths were street kids and/or orphans... *sigh*), a girl about my age gave testimony... Anyway, it was beautiful. And the kids. There are about 200 children that attend Pastor Paul's church. 2 girls attached themselves to me during the service. It was very special, even if we could not speak to each other...

Monday as I said we spent with the women's sewing group. Tuesday Pastor Paul and Fred took the group out to Ruhengeri, where we were able to sit in on a reconciliation meeting involving ministers in Pastor Paul's circle. Several members of the ministry gave testimony for us, talking about how they reconciled themselves and now live together, Hutu and Tutsi. One woman explained how she refused to accept her husband after he participated in the genocide; that is, until she found the church and attended a reconciliation retreat. One man told of how he was a government soldier at the time of the genocide and how he had to teach himself to kill the way they requested, and how afterwards he thought he would be hated by his neighbors... Instead, he was accepted by his Tutsi neighbors – this led him to the church and to assisting with the mission of reconciliation. The meeting was so emotionally charged, I felt quite exhausted afterwards.

Wednesday was a very difficult day. Fred, Emmanuel, and Eddy (our hosts and drivers) took us to three genocide sites. We saw one from the road, but the other two we were able to tour. One of those tours was of the church in Ntarama, where 5,000 people were killed. The church has been left untouched in many ways... We had to walk on the pews to avoid stepping on bones, skulls, and random items... There were shelves upon shelves of skulls and bones. One building was full of bones yet to be cleaned and buried, as well as all sorts of clothes found in the church. Another building, as we learned, was where the soldiers burned people (they beat the people, tied them to mattresses, and then burned them alive). Our tour guide was a survivor of the massacre in that church – he is one of 10. He is the only one without lifelong disabilities, because he

lost no limbs... He survived by hiding under the dead bodies. He then escaped to the bush and lived there for a month before being rescued.

The third site was the church in Nyamata. 10,000 people were killed in this Catholic church. Pope John Paul II sent a rosary and glass case to Nyamata a few years ago... It sits on the bloodstained cloth covering the altar. This church had been cleaned, but not repaired. Bullet holes were all over the walls and the roof. Beneath the church lays a woman and her baby – this woman's story is still one of the most difficult for me to handle... If anyone is interested in hearing it, I will tell you. But it is hard, and I do not want to post it here...
Behind the church are the mass graves, where over 20,000 people are buried – the 10,000 from the church and then the others that were found in the surrounding villages. We were able to walk down into the ground and view the caskets, and more skulls, and more bones...
Needless to say, the day was heavy. Upon returning to Kigali, us girls went out to eat at an Italian restaurant and ate pizza. The beauty of the countryside was in such stark contrast to the horrors I had seen earlier in the day. This country has been through a lot, and yet it is amazing to see how they continue to reconcile and rebuild. The people here are strong, they are beautiful, they are inspirational.

This post is really long, I apologize. I will stop here, and will wish you all well. I love all of you so very much.

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posted by Cari | 12:36 AM | 0 comments

THURSDAY, JUNE 08, 2006

My First Update... More to Come!

Hey all! Here is a little bit of what I wrote a few days ago. When I get a chance to write more, I will. And believe me, I have much more to write about, including our visit to a reconciliation meeting in Ruhengeri and yesterday's visits to three genocide sites, including Ntarama and Nyamata. Much love to all of you!

3 June 2006 23:50

I am currently in a pretty good state of mind. Jerrae and Carolyn came to my room after dinner to watch a couple shows Jerrae had on her laptop – Conviction and LOST. We all get along pretty well, which is great. Those two girls have kept me going and have been taking good care of me. Lauren seems to be spending most of her spare time with her mom in their room. I would hate for us to go this whole month without us really getting to know one another. I do know this – Lauren and I both have a love for musicals – we connected over RENT today. Good times. Definite good times.

I have been quite frustrated these past couple of days. We landed in Kigali on Thursday morning. I have spent a majority of each day since then in bed, dealing with some kind of stomach illness that I think I picked up while in Germany. I'm not sure, as I managed to get incredibly ill on the plane from Frankfurt to Addis Ababa. I have been unable to get online to contact my parents. I am sure they are worried about me, and have yet to even receive a phone call. And being so ill makes me just want to be in my own bed with my family around me. Yeah, this sucks. I'm starting to get a little better, although my diet has been strictly bread, crackers, and now a little bit of rice. And water. Soda does not work for me yet. I hope my body heals soon...

What I have seen of Kigali has been beautiful, yet incredibly sad as well. This city appears to be undergoing a whole ton of construction. The Judge says that this has been happening since the genocide – the whole country has been rebuilding itself in every possible way. The country is made up of green hills and the city is crammed with homes. Every home and compound is gated. The people are everywhere and have been very good to us. I wish I knew French... I feel quite uneducated, not knowing French or Kinyarwanda. I am here wanting to help people, but I am making this more difficult by not meeting the people on at least this one level. *Sigh*

Friday we went to the Kigali Memorial Center, which is a genocide memorial site. The memorial center includes an outside and inside portion. The outside is home to several mass graves and a rose garden to remember those murdered during the genocide who are not buried there. Inside there are several different rooms, each with a different purpose. In the lower level, the history of Rwanda and the genocide is described in detail. There are three smaller rooms, one that has pictures of victims brought in by survivors that also has a film constantly playing, another that has bones and skulls of victims, and the final that has clothes and other types of linen that were found in the shallow mass graves created by the genocidaires. The upstairs level contains two rooms, one that explains the history of several other genocides that have occurred throughout history (Armenia, Cambodia, the Holocaust, and several others), and a second that is dedicated to the child victims of the genocide. This last room was definitely the most difficult for me to witness. There were pictures of a handful of children, each with a plaque providing personal details, favorites, last words, age at death, and method of death. I am still reeling from that experience.

Today we were to maybe visit a few genocide sites in the area. That has been postponed until Monday, when Pastor Paul is to have time to bring us around himself. Pastor Paul is a kind and amazing man. He came in to pray over me Thursday night... He has invited the group to his church

service tomorrow. We are to be picked up at 9 am. From what I hear, these services last for most of the morning and early afternoon. We shall see what it is like. I am excited to see Pastor Paul in his element.

Today, instead of visiting the sites, we spent most of the morning trying to change money. Let me tell you, this is not as easy as it was made out to be to me. Cash machines that accept American credit cards are impossible to find. Hopefully we will find someone soon who will help us out. For now, we have to go to the main branch of the Bank of Kigali and spend 30 minutes filling out paperwork and such to draw money out of our accounts. It was ridiculous. And to avoid crazy fees, we have to change our money to Euros and then go to another money exchange to have the Euros changed to Rwandan Francs. Oye! Anyway, we got some money, then picked up our laptops and went in search of free wireless internet. We found the restaurant where the girls got their service yesterday (I was back at the guest house in bed). Unfortunately, I could not get the connection on my computer, and when Lauren allowed me to use her computer, the connection was lost. Then we all came back for an afternoon nap.

The past two nights Jerrae, Carolyn, and I have been playing some crazy mad games of UNO. I am grateful I brought that game with me! It has provided many hours of entertainment for us thus far, and I am sure will prove to continue to do so as the time passes. I also brought a regular deck of cards – the other Minnesota Judge that is here has requested that we play some poker sometime. I think we'll be using toothpicks for chips.

I'm sure there are 20 million more things to talk about right now, such as my time in Germany with Monika, Roland, Jess, Diana, and Leo, but I'm exhausted and must get some sleep. I hope to post this sometime Monday. We'll see if I get that chance. I hope all is well with everyone. I miss you and love you much.

I'll try to post some pictures soon...

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posted by Cari | 12:44 AM | 3 comments

University of Minnesota Human Rights Center
UPPER MIDWEST INTERNATIONAL HUMAN RIGHTS FELLOWSHIP PROGRAM, 2007

FOLLOW-UP REPORT GUIDELINES

Name of Fellow:
Host Organization:
Location of Host Organization:

Brief History of Organization:

Responsibilities of Fellow:

Your Accomplishments:

Your Challenges:

Other projects/works started or completed:

Personal Essay Section:

How have your ideas and expectations changed over the course of your fellowship?

What motivations for human rights work changed/altered or remained the same? Why?

Who had the greatest effect on you during your fellowship experience and why?

How did your perspectives on the world change through working with a local/national/ international human rights organization?

What quote would best capture a "moment" you had during your fellowship?

How do you anticipate bringing your fellowship experience back to your local community?

Organizational Profile

Full Name of Organization:
Abbreviation and initials commonly used:
Organizational Address:
Telephone number:
Fax number:
Email address:
Website Information:
Names of Executive Director and Senior Staff:
Number of Employed Staff (full-time ___; part-time ___):
Number of Volunteers:
Objectives of the Organization:
Domestic/International Programs:
Date of Information:
Information Supplied by:

Basic Introduction to International Human Rights

A. Introduction to Human Rights as Part of International Law

Many observers regard the formation of the United Nations in 1945 and the promulgation of the Universal Declaration of Human Rights in 1948[1] as the beginning of the modern struggle to protect human rights. One can, however, trace the origins of human rights back to early philosophical and religious ideas as well as legal theories of the "natural law" – a law higher than the "positive law" of states (such as legislation). According to those theories, positive laws must either be derived from or reflect "natural law" because individuals have certain immutable rights as human beings. Whether human rights and the corresponding duties find their source in positive laws or in some underlying moral imperative, human rights precepts and procedures can still help answer such basic questions as: How can one identify or understand an injustice? What can one do about the injustices that are experienced in one's own life or that others are suffering? Can something be done to understand, prevent, and remedy these events?

For more than half a century the world community has codified a series of fundamental precepts that are intended to prevent such grave abuses as arbitrary killing, torture, discrimination, starvation, and forced eviction. Standards have also been developed for positive rights such that governments can provide the means for assuring, for example, fair trials, education, and health care. Gradually over the same period the United Nations, other international organizations, regional institutions, and governments have developed various procedures for protecting against and providing remedies for human rights abuses.

To comprehend, prevent, and remedy injustice we need to understand human rights and how they can be vindicated. Accordingly, after introducing the basic rights, part II of this book

contains a series of short chapters that summarize the applicable law and identify some of the most important issues that have arisen. The book does not attempt a comprehensive and exhaustive treatment of each subject because many subjects would require an entire book on their own, but at minimum it is meant to provide a point of departure in understanding many important aspects of human rights.

Once relevant principles have, for example, been set forth in a treaty, it is still necessary to determine how to apply those principles to a concrete problem or situation. Part III covers procedures for implementation at the international, regional, and national level. Human rights are a domain of international law, so it is necessary to have a basic understanding of international law and its relationship to national and local laws which may apply in a particular case.

1. Sources of Law and Enforcement

The principal sources of international law are treaties and custom. As the most important source of international law, treaties are agreements between nations that are intended to have binding legal effect between the governments that have formally agreed to them. The most important treaty in the world is the United Nations Charter,[2] which established the United Nations. Nearly every nation in the world (except for example, the Vatican) has ratified the Charter, and it prevails over any conflicting treaty. The U.N. Charter is a multilateral treaty among all the U.N. member nations as distinguished from a bilateral treaty which only covers two nations. Among the most important human rights treaties drafted by the United Nations are the International Covenant on Economic, Social and Cultural Rights[3] and the International Covenant on Civil and Political Rights.[4] Those two Human Rights Covenants have been ratified by 155 and 160 nations respectively. The Covenants with the Universal Declaration of Human

Rights comprise the International Bill of Human Rights**.** International law can also be formed by the customary practices of nations widely accepted as a matter of legal obligation.

The most effective mechanism for enforcing international law is for each ratifying government to incorporate its treaties and customary obligations into national laws. For example, the Constitution of the Netherlands states that any ratified treaty is part of the national law and prevails even over the constitution.[5] Other nations consider treaties to have the same status as statutes, such that they may be asserted in any court and must be followed by the governmental administration unless there is a more recent statute or treaty. Countries that automatically make international law a part of their national laws have been characterized as taking a "monist" approach to international law. Most of such monist countries follow the civil law tradition derived from Roman law and include such nations as: Austria, Belgium, Luxembourg, France, and Germany.

Many other nations, particularly those countries that follow the common law tradition begun in the United Kingdom and spread later to most former British colonies, such as Australia, Canada, India, New Zealand, and Sri Lanka generally follow a "dualist" approach to international law. Although those nations ordinarily consider international law as binding between governments, it may not be asserted by individual residents of the country in national courts unless the legislature or other branch of government makes it national law or regulation.

Even the United Kingdom, however, is not entirely dualist in its approach, since it has accepted all of European Union law as part of its national law which may be directly applied by the courts and administration. European Union law contains quite a number of human rights principles that may be directly enforced in British courts. As to other aspects of human rights law, however, the British Parliament adopted the Human Rights Act 1998,[6] which legislated

almost all of the European Convention on Human Rights[7] into U.K. law that may be asserted in any court. While the United Kingdom has also ratified a number of other human rights treaties, such as the International Covenant on Civil and Political Rights, it has not legislated most of those treaties into national law. Hence, if the United Kingdom violates one of those other treaties, it would not ordinarily be subject to national legal action.

Violations of international law by dualist nations remain violations of international law, but they can only be asserted at the international level. The different individuals and groups briefly identified in part II B of this book may assert violations of human rights treaties by means of the procedures discussed later in part III of the book.

In addition to nations that are principally monist or dualist, there are also some countries, such as Japan and the United States, that take a compromise position in which they pursue some aspects of each approach. The United States Constitution provides that treaties are the "supreme Law of the Land."[8] Courts will generally not give effect to a treaty ratified by the U.S. government unless the treaty has been implemented by legislation (that is, the dualist approach) or unless the courts find that the particular provision of the treaty is self-executing (that is, the monist approach).

Whether one lives in a dualist or a monist nation, the existence of a law does not assure that there will be 100 percent compliance. After all, people do not always obey commonplace national laws, and failures to comply are not always the subject of prosecution or other methods of enforcement. In some respects, international law does have weaker methods of implementation than are ordinarily associated with the enforcement of national law. The lack of adequate enforcement may be one reason for serious human rights violations.

Does that mean we should not care about international human rights law? Human rights law provides a set of globally agreed norms, which, even if not always enforced, can and do still declare certain conduct to be abhorrent. The ability to identify standards and violations of those standards constitutes a powerful weapon of deterrence. By declaring that certain activities violate agreed principles of international human rights law, we can persuade governmental authorities to (1) establish national law to accord with those principles, (2) interpret national law along the same lines, and (3) enforce those laws in a way that will avoid national and international criticism. Human rights law provides us with important tools for norm setting, persuasion, threats of embarrassment, embarrassment, and possibly punishment.

Treaties and other human rights instruments help to identify those norms and establish standards that will protect our rights. As a matter of terminology, multilateral treaties are the most visible sort of standard-setting "instrument" in the human rights field. The United Nations and other international organizations also adopt other international instruments or norm-creating standards called declarations, rules, principles, or resolutions, as well as other documents, which interpret treaties or may begin the process of creating international customary law.

2. Why Have Nations Agreed to Grant Human Rights?

It is rather remarkable, even counterintuitive, that governments have agreed among themselves to establish a vast array of international human rights principles that have the impact of limiting their capacity to deal with their own residents. Why have governments been so willing to establish norms and comply with them – at least some of the time? There are some political theorists who believe that governments follow *real-politik* principles in which they act only out of their own rational self-interest. If that view were entirely correct, governments would never draft, promulgate, or ratify human rights law unless they gain some benefit. But

governments do, indeed, benefit from joining the preparation and ratification of human rights treaties because they gain positive publicity and even economic advantages. Governments are motivated to show that they are fulfilling the expectation of the international community, so they draft and ratify human rights treaties at the same time as they join other countries in agreeing to trade, security, and other accords reflecting international cooperation. In contrast to *the real-politik* analysis, some theorists have argued that governments agree to ratify and implement human rights law, because providing for human rights is a requisite condition on legitimacy of a government. Those governments that acknowledge this condition might take part in drafting, promulgation and ratification of human rights law not simply out of the need to appear legitimate and decent, but out of a genuine concern over legitimacy. Whatever the case may be, governments evidently do feel the need to subscribe to human rights principles. A government can demonstrate that it is partly fulfilling its purpose by creating and adhering to human rights norms. If, however, there is a clear conflict between national interest and treaty provisions, a government may not want to comply with its obligations.

Some governments, including most prominently the United States, seek to compromise between accepting human rights treaties and avoiding some of the human rights responsibilities pronounced in those treaties. They ratify human rights treaties, but at the same time they interpose reservations or other understandings, declarations, or other conditions that limit various provisions. The International Court of Justice in an Advisory Opinion of 1951 on reservations to the Genocide Convention authoritatively declared that such limitations are acceptable only if they do not defeat the "object and purpose" of the treaty.[9]

Once a government has agreed, however, to a particular standard, it can ordinarily be persuaded to fulfill its promise. The credibility of the government and its standing in the world

community are at stake. To use a mundane analogy, we follow the law that establishes on which side of the road we should drive our automobiles not principally because there is something inherently right or wrong about driving on one side or because we are worried about ever-vigilant police who may take us to jail if we drive on the wrong side. We generally drive on the same side as everyone else because we can get where we want to go more easily, and a cooperative law-abiding approach is the most suitable way of achieving our mutual objectives. Similarly, governments can be expected to fulfill their promises formalized in treaties and follow international custom.

Some governments and scholars refer to national customs or practices to diminish the impact of human rights norms. For example, the European Court of Human Rights sometimes interprets European Convention provisions with a "margin of appreciation" in such a way so as to allow nations the capacity to vary their application in light of varying national practices. Claims of cultural relativism and religious belief, particularly as to women's rights, have also been asserted by some nations to avoid positive treaty obligations.

Some scholars have argued that governments often ratify treaties because they are engaging in a public relations exercise without necessarily intending to comply with their obligations. Governments do, in part, ratify treaties because they are motivated by peer pressure and by a desire for inclusion in regional or international communities. Take, for example, Turkey; a country that aspires to join the European Union. Hence, it has ratified the [European] Convention for the Protection of Human Rights and Fundamental Freedoms and the European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment.[10] It is unclear whether Turkey intended to comply with its obligations in regard to these treaties, but it ratified the two treaties because it knew it had an endemic problem with torture and was

trying to show that it cared about this problem. Nonetheless, torture has been a continuing problem for Turkey. The ratification of a treaty does not bring about immediate compliance any more than the adoption of a statute ensures universal obedience. Over time, however, Turkey has begun to take practical measures, including decreasing the period of incommunicado detention and ensuring the right to counsel at an early stage. As a result, Turkey has experienced a decline in instances of torture.

One aspect of persuasion to fulfill human rights obligations is the implicit threat that failure to comply will be accompanied by embarrassment. Many international human rights procedures that will be discussed in greater detail in part III of this book have the objective of persuasion, threat of embarrassment, or actual embarrassment. Indeed, the clearer the message sent by the international procedure the more likely will be the improvement in the human rights situation. Often the threat of embarrassment is more effective than the embarrassment itself. The government has a harder time calculating the impact of embarrassment before it occurs and is more likely to amend its conduct before being confronted in public with the embarrassment of an accusation that it violated human rights. After the government has been publicly confronted regarding its human rights abuses, it may resist international pressures by face-saving measures other than amending its violative conduct.

3. The Role of Other Organizations and Individuals

States are considered to be the principal subjects of international law in that they have the authority to enter into treaties and conduct themselves in such a way as to develop international customary law. The roles of intergovernmental organizations, nongovernmental organizations (NGOs), and individuals in international human rights law have grown in the past fifty years. Intergovernmental organizations, like the United Nations, convene state representatives to draft

and promulgate treaties and other instruments of international law. As discussed in part III of this book, the United Nations and other intergovernmental organizations also have many functions in human rights.

Some NGOs, such as the International Committee of the Red Cross,[11] have similarly developed a role in convening state representatives to draft the Geneva Conventions and Protocols and to implement those treaties.[12] Many other NGOs provide ideas and factual input for the human rights procedures of the U.N. and other intergovernmental organizations. As discussed in part III, NGOs have increasingly developed a function in the procedures of intergovernmental organizations in submitting complaints or otherwise invoking or contributing to human rights procedures. In the context of humanitarian law applicable to armed conflict situations, both states and armed opposition groups have been given responsibilities. For example, under Common Article III of the Geneva Conventions, both States parties and armed opposition groups in non-international armed conflicts are bound to protect civilians, wounded soldiers, and others taking no active part in the conflict from inhumane treatment, violence to life and person, hostage taking, unfair judicial proceedings, and being left on the battlefield without medical care.

Individuals have also been given an increasing role in international human rights procedures. Several human rights treaties permit individuals to submit complaints. For example, under the Optional Protocol to the Civil and Political Covenant,[13] individuals in the 108 nations that have ratified the protocol may submit communications claiming they are victims of a violation of the Covenant and may have their cases decided. Importantly, many non-treaty procedures also allow individuals to initiate and submit complaints to various U.N. bodies.

4. Criminal Sanctions for Perpetrators of Human Rights Abuses

Part III will also discuss criminal procedures for addressing individual responsibility for human rights abuses. Under the four Geneva Conventions and two Protocols, States parties are obligated to establish effective penal sanctions for persons committing, or ordering to be committed, any of grave breaches of humanitarian law, such as killing or torturing civilians or wounded soldiers who are no longer taking an active part in hostilities. Hence, humanitarian law authorizes states to establish individual criminal responsibility for soldiers who commit violations. The Nuremberg and Tokyo tribunals established after World War II tried and sentenced the major war criminals and there were also thousands of trials of minor war criminals in Germany. There followed a nearly fifty year hiatus in the use of international criminal procedures to protect human rights. During that period, however, a few governments did subject their own soldiers to military courts martial for violations of humanitarian law, as required by the Geneva Conventions. For example, the United States court-martialed Lt. William Calley for committing war crimes in killing civilians during the Viet Nam Conflict in 1969.

In 1984, the U.N. General Assembly adopted the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment,[14] which not only contained precepts as to how governments should prohibit, prevent, investigate, punish, and remedy instances of torture, but also called for universal jurisdiction over and extradition of suspected torturers. Pursuant to the Convention Against Torture and the Geneva Conventions, several governments adopted statutes establishing universal jurisdiction over war crimes, torture, and other crimes against humanity. For example, in 1987 Canada amended the Canadian criminal code[15] to grant national courts jurisdiction to prosecute crimes against humanity and war crimes committed abroad. After the United Kingdom ratified the Convention Against Torture, the U.K. Parliament

adopted the Criminal Justice Act 1988 providing for universal jurisdiction over the crime of torture committed any place in the world.[16]

In 1993-94, the U.N. Security Council established *ad hoc* tribunals for trying the crimes of genocide, crimes against humanity, and war crimes committed by individuals in the former Yugoslavia[17] and Rwanda.[18] Those *ad hoc* tribunals reignited interest in using international criminal law to protect the most fundamental principles of human rights and to hold individuals criminally responsible for violations. On July 17, 1998, the U.N. Diplomatic Conference in Rome adopted the Rome Statute for the International Criminal Court (ICC),[19] which came into force in 2002, has been ratified by 103 nations, and begun to pursue its first criminal prosecutions as to the most responsible for crimes against humanity and war crimes in the Democratic Republic of the Congo, Northern Uganda, and Sudan.

National courts have during this same period become more interested in prosecuting perpetrators of human rights abuses under the principle of universal jurisdiction. For example, in 1994, a Danish court convicted and sentenced a Bosnian Serb residing in Denmark for murdering and torturing inmates of a concentration camp in Bosnia.[20] In 1997, the Supreme Court of the Netherlands decided that a Bosnian Serb could be tried by a Dutch Court for war crimes against Muslims in Bosnia under the principle of universal jurisdiction.[21] The most visible of such cases arose in 1998 when a trial judge in Spain sought to have Augusto Pinochet, the former leader of Chile, extradited from his temporary visit in the United Kingdom to stand trial for torture and other crimes against humanity.[22] Pinochet eventually was sent back to Chile, and the courts in Chile have initiated criminal proceedings against him there. There have also been efforts to develop mixed national-international criminal tribunals in countries where the national legal

systems are not sufficiently robust to permit prosecutions of grave human rights abuses, for example, in Sierra Leone.[23]

While criminal prosecutions and punishment for the perpetrators of human rights abuses certainly represent a significant potential strengthening of the international human rights system, there have been so few offenders actually brought to justice and the capacities of the ICC, mixed tribunals, and ad hoc tribunals, etc. are so limited that it would be far too early to disregard the traditional mechanisms for human rights implementation and focus solely on criminal procedures. Even in national systems where apprehension, trial, and punishment are fairly predictable, it is difficult to demonstrate that criminal law actually deters offenders. The likelihood of being subjected to international criminal punishment for grave human rights abuses is far smaller and thus the deterrent impact of international procedures is even less certain. Since national courts in many countries are more efficient and reliable, the use of national criminal procedures to exercise universal jurisdiction over human rights abuses committed abroad – as well as to try domestic human rights abuses – are more likely to constitute an effective mechanism for human rights enforcement. In any case, criminal procedures for implementing human rights deserve attention along with the other mechanisms that will be discussed in part III of this book.

The development of international human rights and humanitarian law in which individuals are subjected to criminal responsibility and universal jurisdiction, the increasing role of individuals and NGOs as participants in international human rights proceedings, and the imposition of international legal responsibility on armed opposition groups have evolved because the traditional, state-oriented model of international human rights did not adequately address the range of abuses. There are many human rights abuses committed by private actors in diverse

contexts, such as the following: sexual exploitation of children; trafficking in children and human organs; baby selling for transnational adoption; female infanticide; rape and honor killings of women; sweatshops run by subcontractors of multinational corporations; business repression of labor organizers; refusal by pharmaceutical companies to make available HIV-AIDS medicines; war crimes and slavery by German industrialists during World War II; refusal by Swiss and other banks and insurance companies to acknowledge responsibility to victims of the Holocaust or for hiding the assets of dictators; environmental damage and complicity in repression by oil companies; and trade in diamonds that have been used to finance bloody civil wars. States parties to human rights and humanitarian law conventions have an obligation to assure that no individual, company, or other organ of society within their respective jurisdictions may commit such abuses, but there is a trend in human rights law to place responsibility directly upon the private actors themselves.

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B. Overview and History of International Human Rights

This chapter first places human rights in historical context by looking at the early development of human rights law prior to World War I. It then looks at developments surrounding World War I and the advent of the League of Nations and the International Labor Organization. Third, it traces developments during the period between World War I and World War II. Fourth, it identifies the Holocaust and World War II as the events which prompted the modern movement to protect human rights – principally through the United Nations. Fifth, it shows how human rights have become a subject of international legislation through the United Nations Charter and multilateral treaties. Later chapters provide not only an overview of the United Nations (U.N.) and its various structures, but also address other sources of human rights law. For example, human rights are protected through humanitarian law including the Geneva Conventions and Protocols as well as international criminal law. Later chapters also focus on several regional human rights systems – particularly in Africa, Europe, and the Western Hemisphere – as well as national human rights institutions and non-governmental organizations.

1. Early Development – from the Ten Commandments to the Treaty of Westphalia

The idea of human rights can be traced to antiquity – *e.g.*, the Ten Commandments, the Code of Hammurabi,[24] and the Rights of Athenian Citizens. Early efforts to identify and defend human rights often came in response to atrocities of war and refugee problems. Religious, moral, and philosophical origins can be identified not only in biblical and classical history, but also in Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Shinto, and other faiths.[25] For example, the Golden Rule ("Do onto others as you would wish them to do onto you") is a fundamental human rights principle found in many religious traditions. In the Old Testament

(Leviticus) it is said: "thou shalt love thy neighbor as thyself." An ancient teaching of Buddhism is "Hurt not others in ways that you yourself would find hurtful." Christ declared, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." A teaching of Confucius was: "Do not do to others what you do not want them to do to you." In Islam it is said, "None of you believes until he wishes for his brother what he wishes for himself."

Rights concepts later began to appear in national documents such as the Magna Carta of 1215.[26] Also in the thirteenth century, St. Thomas Aquinas used the theory of natural rights to argue that unjust laws are not laws in the fullest sense and that state sovereignty should not be respected when a government is systematically mistreating its subjects. One can trace women's human rights back to the fifteenth century when early efforts were made in Italy to assert women's rights to education, employment, and later to vote. Following the revolution of 1688 in England, Parliament enacted the Declaration of the Rights of Man (1689) to protect citizens from violations by the monarchy.[27]

Starting with the Protestant Reformation and the religious wars of the sixteenth and seventeenth centuries, peace treaties began to include clauses aimed at protecting religious minorities. A state's ill-treatment of minorities could provoke intervention by another state. Via its own military, a state might punish or replace an abusive government. Intrusion on sovereignty was believed permissible when a government's treatment of its own subjects "shocked the conscience of humankind."

With the rise of nation-states in the seventeenth century, however, classical international law rejected the notion of human rights and favored state sovereignty, in part because sovereignty was seen not simply as an instrument for the protection and promotion of the welfare of its citizens, but as a

good in itself. Beginning in 1648, with the Treaty of Westphalia, states occasionally agreed to protect some individual rights. Still, such agreements typically reflected the view that individuals were objects of international law only insofar as their rights existed as derivative of states' sovereignty.

During the eighteenth and nineteenth centuries the nation-state dominated the development of international law as the sole subject of international law, but a number of precursors to the modern protection of human rights began focusing attention on the role of individuals as at least objects of international law. Those precursors began to intrude upon the state-oriented fabric of international law in such previously isolated fields as the protection of aliens, the protection of minorities, human rights guarantees in national constitutions and laws, the abolition of slavery, women's rights, the protection of victims of armed conflict, self-determination, and labor rights.

a. Protection of Aliens

Developments in the eighteenth and nineteenth centuries reflect incremental steps to recognize individual rights and diminish the centrality of the notion of sovereignty. They included, for example, diplomatic efforts to protect rights of aliens abroad. Early enforcement of aliens' rights took the form of reprisals, including seizures of property. Reprisals in the nineteenth century were gradually replaced by negotiations between governments of aggrieved individuals and of the territory where the wrongs occurred. A state's right to intervene on citizens' behalf rested on two principles – the rights of aliens to be treated in accordance with "international standards of justice" and to be treated equally with nationals of the country wherein they resided.

b. Protection of Minorities

Minimum international standards of justice also developed through early efforts to protect religious minorities. As mentioned above, peace treaties in the sixteenth and seventeenth

centuries began to include provisions protecting religious minorities. A state's treatment of its minorities also could provoke humanitarian interventions by other states. Some governments have invoked humanitarian purposes as reasons for their military interventions and other governments have made diplomatic interventions on humanitarian grounds.

In a military intervention the intervening state sought to replace or punish the state found to be abusing its minorities. Great Britain, France, and Russia explained their military intervention against the Ottoman Empire in 1827 as necessary to stop Turkish abuse of its Greek population. Diplomatic intervention presented a less intrusive means for a state to express its concern for another state's treatment of its minorities. For example, the United States and six European nations sent a collective diplomatic note to the government of Romania in 1872 protesting Romanian mistreatment of Jews. The United States also appealed on behalf of Russian Jews at the beginning of the twentieth century.

c. Human Rights Guarantees in National Laws

During the eighteenth and early nineteenth centuries, governments took further measures to recognize inherent rights of the individual under national laws. The 1776 American Declaration of Independence proclaimed, "as self evident," the "unalienable rights" of all men to "life, liberty and the pursuit of happiness."[28] Those rights were based on eighteenth-century theories of natural law philosophers like John Locke and Jean-Jacques Rousseau, who argued that fundamental rights were beyond state control and that individuals were inherently autonomous in nature. Following this logic, upon entering society each individual's autonomy combined to form the people's sovereignty, but each individual also retained some personal autonomy in the form of inviolable rights. The resulting people's sovereignty, in turn, gave rise to other

inalienable rights, like the right of self-government, including the right to choose and change the government.

Belief in such rights produced the French Declaration of the Rights of Man and of the Citizen in 1789[29] and led federated states to insist on adding the Bill of Rights to the U.S. Constitution between 1789 and 1791.[30] A number of nations followed the French and U.S. examples in their constitutions: the Netherlands (1798), Sweden (1809), Spain (1812), Norway (1814), Belgium (1831), Liberia (1847), Sardinia (1848), Denmark (1849), and Prussia (1850).

d. Abolition of Slavery and Women's Rights

In addition, nineteenth-century efforts to abolish the slave trade and protect workers' rights evidenced a growing international concern for human rights. The slave trade was first condemned by treaty in the Additional Articles to the Paris Peace Treaty of 1814 between France and Britain. In 1823 several British campaigners against the slave trade (including Clarkson Wilberforce) established the first NGO concerned with human rights, the Anti-Slavery Society.[31] In 1885 the General Act of the Berlin Conference on Central Africa affirmed that "trading in slaves is forbidden in conformity with the principles of international law."

Efforts to abolish slavery in the nineteenth century awoke concern for women's rights. In 1840 at an anti-slavery conference in London, two prominent abolitionists – Elizabeth Cady Stanton and Lucretia Mott – were forced to remain behind a closed balcony curtain during discussions. They began the international struggle for women's rights that led to the Seneca Falls (New York) Convention in 1848 and the formation of the International Women Suffrage Alliance in 1904. The alliance focused on issues such as trafficking of women, education and literacy of women, and labor laws that were sensitive to the needs of women.

e. Protection of the Victims of Armed Conflict

In 1859, Henri Dunant, a Swiss businessman, witnessed the aftermath of the bloody battle of Solférino in Northern Italy during the Franco-Austrian War and the suffering of the wounded soldiers. As a result of that experience he helped to convene the 1863 Geneva Conference, which founded the International Committee of the Red Cross (ICRC).[32] The ICRC was instrumental in preparing initial drafts of what became the first multilateral treaty protecting victims of armed conflict – the 1864 Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armies in the Field, which aimed to protect military hospitals and provided for equal medical treatment for combatants on both sides of a conflict.[33] The fifteen Hague Conventions of 1899 and 1907 emphasized limits on methods and means of warfare.[34] For example, they banned poisonous gases and other weapons calculated to induce unnecessary suffering.

2. World War I, the League of Nations, and Self-Determination

Further concern for human rights developed after World War I. In 1918, President Woodrow Wilson presented Congress with his "Fourteen Points," a program designed to end war and create a world dedicated to fair dealing and justice.[35] He called, *inter alia*, for rights to self-determination through newly drawn national borders and statehood for nationalities seeking autonomy. The Senate, however, repudiated the program and Secretary of State Lansing criticized the principle of national self-determination. Other countries also withheld support.

The war ended after the Paris Peace Conference in 1919 produced the Versailles Treaty.[36] The treaty created the League of Nations and the International Labor Organization (ILO).[37] During the Paris Peace Conference, President Wilson proposed a provision for the League's Covenant that called upon governments to refrain from religious discrimination; the Japanese delegate proposed a prohibition of discrimination for reasons of race or nationality; and the British

delegate proposed a more forceful provision calling for intervention when states disturb world peace by engaging in a policy of religious intolerance. None of those proposals were adopted.

Even though human rights were not explicitly mentioned in the League's Covenant, they were not ignored by the League of Nations. "Self-determination" became a basic component of agreements that the League administered in countries and regions including Austria, Bulgaria, Czechoslovakia, Greece, Hungary, Poland, Romania, Turkey, and Yugoslavia. These treaties protected groups of individuals who share certain national, ethnic, religious or linguistic characteristics which are different from those of the majority population. They purported to guarantee protection of life and liberty for all inhabitants of the countries or regions party to the treaties, as well as nationals' equality before the law and in the enjoyment of civil and political rights. The League also required Albania, Estonia, Finland, Latvia, and Lithuania to pledge protection of minority rights before becoming members. These treaties are significant, not only for their codification of important norms such as non-discrimination, freedom of religion, and language rights, but also for establishing the legitimacy in international relations of other states taking an interest in the treatment of the nationals of the obligated states.

League protection, however, extended only to nationals of countries and regions who were party to the treaties. In 1922, the Assembly of the League expressed hope that countries and regions not party to the treaties would extend the same protection to their nationals. Thrice, however, the Assembly rejected proposals to draft a new treaty applicable to all members prescribing each member's obligations towards minorities.

The League also created a mandate system to regulate colonies or non-self-governing territories with a view to achieving self-determination for those colonies/territories. The League's mandate system also protected the human rights of the inhabitants of those colonies/territories that were

awaiting independence. For example, the mandate system of the League protected freedom of conscience and religion in former colonial territories of Germany and Turkey. Governments controlling non-self-governing mandated territory promised to promote the material and moral well-being, as well as the social progress, of inhabitants. The goal was to prepare the colonies for independent statehood. They would be ready for autonomy when they could guarantee protection of religious, linguistic, and ethnic minorities, as well as rights of aliens and freedom of conscience. The territories included Palestine and Transjordan administered by Britain, Syria and Lebanon administered by France, the Cameroons and Togoland administered by Britain and France, and Rwanda administered by Belgium. The mandate system subsequently evolved into the U.N. trusteeship system.

3. The Inter-War Years

Scholarly internationalists were responsible for much of the human rights development prior to and during the inter-war years. Alejandro Alvarez of Chile, for example, was among the first to advocate international rights for individuals. Co-founder of the American Institute of International Law, he submitted a 1917 draft declaration on future international law that included a section on individual rights.

Another noted scholar, Russian jurist Andre Nicolayevitch Mandelstam, emigrated to Paris after the Bolsheviks came to power. In 1921, he persuaded the International Law Institute to establish a commission to study protection of minorities and human rights generally. He served as rapporteur and, in 1929, persuaded the commission to adopt a *Declaration of the International Rights of Man*. It included a preamble and six articles. The first three articles defined a state's duty to recognize the equal rights of each person within its territory to life, liberty, property, and religious freedom. The remaining articles defined states' duties towards their citizens.

In an October 1939 letter to the Times, British novelist H.G. Wells spoke of rights to food, medical care, education, as well as access to information, freedom of discussion, association, and worship. He also discussed rights to work, freedom of movement, and protection from violence, compulsion, and intimidation. Wells and colleagues eventually wrote a document known as the Sankey Declaration. Throughout 1940 and 1941 he promoted the Declaration at meetings and in various publications. In 1940 he published *The Rights of Man, or What Are We Fighting For?*, which contained the Declaration and his commentary. Reportedly 30,000 copies were circulated in Britain and it was translated into ten languages and offered for world syndication. He received reactions from numerous human rights pioneers, including Mahatma Gandhi and Jawaharlal Nehru, as well as Jan Masaryk, Chaim Weizmann, and Jan Christian Smuts (who in 1945 drafted Articles 55 and 56 of the U.N. Charter).

While scholars and others were promoting human rights, events in Europe undermined their work. Most notorious was the rise of Adolf Hitler. He and the Nazis took control of Germany in 1933 and quickly began implementing their agenda of anti-Semitism. In May 1933, the League of Nations heard a complaint from a German who claimed he had been fired from his job because of an April 1933 decree to discharge all Jewish civil servants, to exclude Jewish lawyers from legal practice and Jewish doctors from practice for health insurance funds, and to limit admission of Jewish students to German schools. Germany assured the League that it would protect the life and liberty of its citizen without discrimination, and apparently led the League to close the case. The League reconsidered Germany's anti-Semitic policies at the end of 1933, and Germany responded by withdrawing from the League.

4. World War II and the Beginning of the Modern Human Rights Movement

The modern human rights movement began during World War II. The war represented the ultimate extension of state sovereignty concepts that had dominated international relations for three centuries. The Nazis, seeking international preeminence, acted with unprecedented brutality and demonstrated that previous attempts to protect individuals from ravages of war were hopelessly inadequate. The war demonstrated that unfettered national sovereignty could not continue to exist without untold hardships and, ultimately, the danger of total destruction of human society. It was out of the trauma of World War II with fifty million killed, many more injured, and such great suffering that the modern human rights movement was born. Human rights became a rallying cry of the allies struggling against the wartime brutality of Germany, Italy, and Japan.

Germany's tactics were based on speed, surprise, and terror. In the Battle of Britain, the German air force bombarded English population centers and sought to destroy British cities. During the heaviest bombing, from July to October 1940, more than 23,000 civilians were killed and 32,000 were injured. The German assault on the Soviet Union was even more brutal. That conflict raged for nearly four years and resulted in Soviet military casualties of six and one-half million. Including civilians, an estimated twenty million Soviets were killed during the attempted German conquest of the Soviet Union. The industrial cities of Germany and Italy were also the subject of intensive bombing by England and the United States. The most visible bombing by the British air force was of the city of Dresden where tens of thousands were killed in February 1945.

The most infamous brutality during the war was the Holocaust. The extermination of Jews began in the summer of 1941 when Reichsfuhrer Himmler gave the order for the liquidation of Russian Jews encountered during the invasion of the Soviet Union. In the course of the first year, the German army killed an estimated 90,000 Jews. Massive deportations of Jews to death camps began in

1942. From all over Europe they were brought by train; when the trains arrived, Germans unloaded the prisoners – primarily Jews but also gypsies, homosexuals, and assorted political dissidents – and stood them in lines for inspection by SS doctors. From trainloads of 1,500 people the doctors generally selected 1,200-1,300 for immediate extermination by firing squads or gas chambers. By the end of the war the Germans in the death camps had exterminated an estimated 6,000,000 Jews and nearly that many non-Jews. Another two million died outside the camps as a result of the German policy of extermination. This total amounted to nearly two-thirds of the population of pre-war European Jewry.

The war in Asia and the Pacific was also brutal. The Japanese occupation of China, for instance, proved to be as vicious as Germany's conquest and control of Eastern Europe. Among the worst atrocities of the Sino-Japanese war was the occupation commonly known as the "Rape of Nanking." When the Japanese conquered the city in 1937, an estimated 500,000 civilians resided there. During the first few months, when acts of brutality were at their highest, the army killed at least 43,000 civilians and soldiers raped countless women. One observer of the Japanese occupation of Nanking estimated that at least 1,000 rapes took place each night. The Japanese Army also established camps for forced prostitution of women from China, Korea, the Philippines, etc.

In response to those and other horrors, world leaders spoke out in defense of peace and protection of human rights. On January 6, 1941, President Roosevelt, in his State of the Union address to Congress, outlined his vision of the future based on the "four essential human freedoms":

The first is freedom of speech and expression everywhere in the world.

The second is freedom of every person to worship God in his own way everywhere in the world.

> The third is freedom from want, which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants everywhere in the world.
>
> The fourth is freedom from fear, which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor-anywhere in the world.[38]

His speech was one of many strong statements as to the crucial importance of human rights in the international community. In addition, on August 14, 1941, Roosevelt and Prime Minister Churchill set forth aims of the allied war effort in a Joint Declaration known as the Atlantic Charter. It stated general principles regarding the structure of the post-war world. Among those principles, Article 6 stressed the importance of human rights:

> After the final destruction of Nazi tyranny they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all men in all the lands may live out their lives in freedom from fear and want.[39]

During 1941 the Atlantic Charter received endorsements from all the European allies, which were followed by the Declaration of the United Nations on January 1, 1942, in which twenty-six nations pledged alliance in the war against the German/Italian/Japanese axis.[40]

After the war, political leaders and scholars continued to look to the protection of human rights as both an end and a means of helping to ensure international peace and security. The victors responded to the War and the Holocaust by forming the United Nations, which had the dual purpose of preserving the peace and protecting human rights. Soon

thereafter, intergovernmental organizations in Europe and the Americas also established their standards for the protection and promotion of human rights.

a. The Nuremberg and Tokyo Tribunals, and Control Council Law No. 10

During the war and the immediate post-war period, most human rights advocates focused on the prosecution of perpetrators of war-time abuses. The allied governments had received innumerable reports of German and Japanese atrocities and, in response, the allies vowed to punish the individuals responsible. The International Military Tribunal, which sat at Nuremberg, was created by the London Agreement of August 8, 1945.[41] The International Military Tribunal for the Far East was established in Tokyo on January 19, 1946.[42] Both tribunals served the immediate function of punishing the leading war criminals. The Control Council for Germany (composed of Britain, France, the Soviet Union, and the United States) issued Control Council Law No. 10 in 1946 to expand the London Agreement and authorize the trial of thousands of cases not pursued by the International Tribunal at Nuremberg.[43]

b. The Creation of the United Nations: Dumbarton Oaks and San Francisco

In 1944 Britain and the U.S. met with the Soviet Union (and later with China) at Dumbarton Oaks in Washington, D.C. to formulate a "proposal for the establishment of a general international organization." The initial plan proposed by the U.S. State Department included an international bill of rights that member governments of the organization would agree to accept. The proposal envisioned that the organization's structure would include means to help ensure protection of human rights.

By the time U.S. delegates reached Dumbarton Oaks they had decided, however, to include only a general statement on human rights. Even that approach met with resistance from the British and Soviet delegations. Eventually the U.S. persuaded Britain and the Soviets to include a brief statement demonstrating support for human rights in a draft U.N. Charter issued by the Conference on October 7, 1944. It mentioned human rights only once, stating that "the Organization should facilitate solutions of international economic, social and other humanitarian problems and promote respect for human rights and fundamental freedoms."[44]

After the Dumbarton Oaks Conference, various non-governmental organizations (NGOs) lobbied for a stronger and more specific statement on human rights. A proposal made by several Jewish groups advocated explicit reference in the Charter to protection of human rights. They proposed also that either the Security Council or the Economic and Social Council be empowered to establish human rights guidelines and take action to enforce compliance with the guidelines. A coalition of twenty-two NGOs, including the National Council of Women, the National Board of the Young Women's Christian Association (YWCA), the American Federation of Labor - Congress of Industrial Organizations (AFL-CIO), and the National Association for the Advancement of Colored People (NAACP), similarly pressed for an active U.N. role to counter human rights abuses. They proposed that each member nation pledge to secure progressively, for its inhabitants, rights including life, liberty, and freedom of religion. In a strong statement on duties of a state with respect to its own citizens, the American Jewish Committee (AJC) declared:

> [N]o plea of sovereignty shall ever again be allowed to permit any nation to deprive those within its borders of fundamental rights on the claim that they are matters of internal concern. It is now a matter of international concern to stamp out infractions of basic human rights.[45]

In spite of the early difficulties, government representatives – particularly those from North and South America – sought at the U.N. Conference in San Francisco in the Spring of 1945 to fulfill President Roosevelt's vision of the future and to incorporate human rights clauses in the U.N. Charter.

5. The United Nations and Multilateral Protection of Human Rights

The U.N. Charter established human rights as a matter of international concern. The U.N. set forth these rights in the International Bill of Human Rights, and began the process of codifying human rights.

The Charter's preamble states that the "Peoples of the United Nations" are determined "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."[46] The Charter was promulgated in 1945 to maintain international peace and security; to develop friendly relations among nations based on respect for the principle of equal rights and self-determination; and to achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character. According to Article 1 of the Charter, the U.N. seeks "[t]o achieve international cooperation . . . in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion."

Article 55 of the Charter requires that the United Nations shall promote "conditions of economic and social progress and development; solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and universal respect for . . . human rights . . . without discrimination . . .." In accordance with Article 56, members pledge "joint and separate action . . . for the achievement of the purposes set forth in Article 55."

Article 68 of the U.N. Charter called for the establishment of a Commission on Human Rights.[47] The first task of the Commission was to draft the Universal Declaration of Human Rights and thus to provide an authoritative definition of the broad human rights obligations of member states under Articles 1, 55, and 56 of the Charter.

In 1948, the U.N. General Assembly adopted the Universal Declaration of Human Rights, articulating the importance of rights that were placed at risk during the 1940s: the rights to life, liberty, and security of person; freedoms of expression, peaceful assembly, association, religious belief, and movement; and protections from slavery, arbitrary arrest, imprisonment without fair trial, and invasion of privacy. The Universal Declaration also contains provisions for economic, social, and cultural rights. The Declaration's force, however, is unfortunately limited by very broad exclusions and the omission of monitoring and enforcement provisions. Nonetheless, it sets forth the core principles of international human rights law and many of its provisions are now considered to constitute customary international law.

Following adoption of the Universal Declaration, the U.N. Commission on Human Rights drafted the remainder of the International Bill of Human Rights, which contains the Covenant on Economic, Social and Cultural Rights, the Covenant on Civil

and Political Rights, and an Optional Protocol to the Civil and Political Covenant. The three instruments were adopted by the General Assembly in 1966 and entered into force in 1976. The International Bill of Human Rights comprises the most authoritative and comprehensive prescription of human rights obligations that governments undertake in joining the U.N.

The two Covenants distinguish between implementation of civil and political rights – on the one hand – and economic, social, and cultural rights – on the other. Civil and political rights, such as freedom of expression and the right to be free from torture or arbitrary arrest, are immediately enforceable. Economic, social, and cultural rights are to be implemented "to the maximum of available resources, with a view to achieving progressively the full realization of the rights . . . by all appropriate means, including particularly the adoption of legislative measures."[48] In other words, governments that ratify the Covenants must immediately cease torturing their citizens and must stop any discrimination in regard to civil, political, economic, social, and cultural rights, but they are not immediately required to feed, clothe, and house them. These latter obligations are generally to be accomplished progressively as resources permit.

In addition to the International Bill of Human Rights, the United Nations has drafted, promulgated, and now helps to implement more than eighty human rights treaties, declarations, and other instruments dealing with genocide, racial discrimination, discrimination against women, religious intolerance, the rights of disabled persons, the right to development, and the rights of the child. Human rights law has thus become the most codified domain of international law. As discussed in much greater detail in part III

of this book, the United Nations has established many political institutions, expert bodies, and other procedures to promote and protect human rights.

One early focus of the United Nations emphasized self-determination through the elimination of colonial domination of the developing world. The constitutions of most nations that have become established since the formation of the U.N. include reference to the rights that are protected by the Universal Declaration of Human Rights and the remainder of the International Bill of Human Rights.

See also: Genocide, War Crimes, Crimes Against Humanity, Crimes Against Peace; Humanitarian Law; Self-Determination

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UNDERSTANDING TORTURE AND ITS EFFECTS

WHAT IS TORTURE?

The following definitions of torture are widely used and accepted by many international bodies and organizations:

For the purposes of this Convention, the term “torture” means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity.
— *U.N. Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment* (Part I, Article 1)

Torture is defined as the deliberate, systematic, or wanton infliction of physical or mental suffering by one or more persons acting alone or on the orders of any authority, to force another person to yield information, to make a confession, or for any other reason.
— *World Medical Association Declaration of Tokyo*

It should be noted, however, that for some human rights advocates these definitions are too confining, and do not encompass the full scope of practices that are used to inflict suffering upon and instill terror within individuals, families, communities, and societies.

WHY IS TORTURE PRACTICED?

Governments and other entities use torture to maintain social control, insure compliance with dominant views and values, suppress political opposition, and stifle social activism. Torture may also be used to spread terror among members of a particular group or population, or during campaigns of genocide or “ethnic cleansing.” Mass, systematic rape, as witnessed in the former Yugoslavia and in Darfur, Sudan, is a form of violation that traumatizes its immediate victims as well as entire families and communities.

Specific goals of torture may include the silencing of individual voices or the extraction of information. Torture is also a means of demonstrating the consequences of speaking out or taking action against an established power.

WHO IS TORTURED?

The list of those who are among the tortured is a long and inclusive one. They may be political or military opponents of a ruling party; local leaders, community activists, or public figures such as journalists, writers, teachers, students, labor organizers, nuns and priests; members of ethnic or religious minorities or other marginalized groups; refugees or other civilians caught up in civil strife or warfare.

WHAT ARE THE METHODS OF TORTURE?

Methods of inflicting physical torture include beating, burning, electric shock, suspension or use of forced positions, near-drowning or asphyxiation through hooding or other means, amputations, use of chemical or pharmacological substances, and sexual torture, including rape and injury to the genital organs.

Means of psychological torture include isolation, sensory deprivation, forced acts (such as being made to watch others being tortured, raped, or killed, or being forced to inflict injury on others), sham executions, and other forms of extreme mental or verbal abuse.

It is important to understand that, although methods of torture may be described as belonging to different categories, **the distinction between physical and psychological methods is an artificial one.** Physical torture instills the fear of future abuse, and psychological torture is often inextricably linked to the threat of extreme physical injury. Both seek to destroy the survivor's sense of safety, autonomy, and personal and bodily integrity.

"Torturers seek to use the body as a weapon against the mind." — James Jaranson, MD

WHAT ARE THE CONSEQUENCES OF TORTURE?

The effects of torture are wide-ranging, and may be multiple and long-term in nature. Physical effects may include brain damage, loss of vision or hearing, atrophy or paralysis of muscles, scarring, and injury to internal organs, including the reproductive organs. Survivors may experience chronic pain or find it difficult or impossible to undertake certain activities.

The psychological effects of torture can include major depression, anxiety, and the constellation of symptoms known as Post-Traumatic Stress Disorder (PTSD). Survivors of torture and trauma may also experience feelings of shame, guilt, powerlessness or worthlessness, an inability to visualize the future, and difficulty connecting to other people.

Once again, distinctions are not always clear-cut: the links between the physical and psychological effects of torture can be inseparable. Survivors may, for example, experience vivid and specific “body memory” symptoms associated with their abuse.

WHAT ARE THE STEPS TO HEALING?

The consequences of torture, as described above, can affect the survivor on many levels: physical, psychological, emotional, and behavioral. Specialized centers for the treatment of survivors seek to provide care that meets individual needs in these various areas.

Confronted during their ordeals with the threat of death or extreme injury — either to themselves, others, or both — torture survivors have experienced profound fear, horror, and feelings of hopelessness. Helping survivors understand that such feelings are normal, human reactions to what has been inflicted upon them can be a vital step in the process of healing.

The heightened sense of vulnerability felt by survivors of torture and trauma affects the individual’s perception of her/himself in the world. For this reason, helping survivors regain a sense of trust and a sense of personal control over their lives is fundamental to healing efforts. Case workers, therapists, and other care providers can abet this process by helping survivors recognize and build upon their strengths and inner resources.

Providing a safe, caring, and confidential setting in which the survivor can talk about his or her experiences when s/he is ready to is an essential aspect of healing efforts. Having an

opportunity to mourn losses — of family, friends, home, country, or former way of life — can be integral to this process as well. For some individuals, becoming part of a local faith community or establishing mutually supportive links with other survivors can be important and enabling steps. For others, a focus on practical skills that help them adjust to their new environment will be most empowering. At every stage, programs for torture and trauma survivors — whether therapeutic, medical, or social service-oriented — should be informed by cultural sensitivity and geared towards the needs of the individual.

Comprehensive, compassionate care, along with appropriate social services and supportive networks, can help survivors can feel at home in the world once more.

Reprint from Stamm, B.H., Varra, E.M., Pearlman, L.A., & Giller, E. (2002) The Helper's Power to Heal and To Be Hurt - Or Helped – By Trying. Washington, DC: Register Report: A Publication of the National Register of Health Service Providers in Psychology.

The Helper's Power to Heal and to Be Hurt - or Helped - by Trying

B Hudnall Stamm[1], E. M. Varra[2], L. A. Pearlman[3] & E. Giller[4]

BACKGROUND

People who work in "helping professions" are called to respond to individual, community, national, and even international crises. Health care professionals, social service workers, teachers, attorneys, police officers, firefighters, clergy, airline and other transportation staff, disaster site clean-up crews, and others who offer assistance at the time of the event or later, may be negatively affected by their contact with these events. Helpers are exposed to both primary (i.e., direct) and vicarious sources of traumatic stress. Helpers may feel a positive effect associated with their ability to help. They may also feel negative, secondary effects, called vicarious trauma (VT). Vicarious trauma can be caused by repeatedly hearing horrible stories about extremely stressful events.

WHAT DO WE KNOW?

We do not know how common it is for helpers to suffer negative effects from their helping roles. However, we do know that reports of VT are widespread. According to national scientific studies, about 50% of women and 60% of men in the United States are exposed to a potentially traumatizing event. Beyond those responders on the front-lines, many helpers provide assistance long after the event. For example, about one fifth of them will seek professional mental health assistance. Over the past fifteen years research has shown that while many helpers are pleased they can help people who experience extremely stressful events, secondary exposure to traumatic stress can have a negative impact on helpers. These effects can be similar to those suffered by the primary victim of the event, and may include intrusive images, nightmares, emotional numbing, dissociative experiences, and exaggerated startle response. They also may include changes in how the individual experiences him/herself and others, such as changes in feelings of safety, increased cynicism, and disconnection from loved ones. There is research evidence that secondary exposure can lead to depression in some helpers. VT may lead to increased use of alcohol or drugs. In the workplace, VT has been associated with higher rates of physical illness, greater use of sick leave, higher turnover, lower morale, and lower productivity that may lead to patient care errors. VT may be exacerbated by feelings of professional isolation, large caseloads, and frequent contact with traumatized people and visits to trauma environments or locations (e.g., ground zero for an event). It may be aggravated by the severity of the traumatic material to which the helper is exposed, such as direct contact with victims, or exposure to graphic accounts, stories, photos, and things associated with extremely stressful events. Some workplace models exist that may be used as a basis for developing prevention and interventions programs for helpers at risk for VT.

WHAT CAN WE DO?

Experience has shown that a systemic prevention program can maintain helpers' well-being and decrease individual and organizational losses like turnover and burnout. A top priority is educating emergency responders and those who assist with the long-term responses about VT and other trauma issues. It is important to destigmatize secondary trauma through organizational recognition and acknowledgement. Organizations can establish policies that are consistent with current knowledge of risk and prevention of secondary/vicarious traumatization. Support resources, including peer consultation and support, are useful for those involved in helping. Professional consultation, training, and counseling for VT and other secondary effects are vital for those helpers in need.

FOR ADDITIONAL INFORMATION

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TREATING SURVIVORS OF WAR TRAUMA AND TORTURE

Karen L. Hanscom
Advocates for Survivors of Torture and Trauma

Psychologists are in a unique position to assist individuals and groups in the world who have survived torture and war trauma. Symptoms of post traumatic stress disorder and other psychological diagnoses can be treated effectively by mental health professionals and trained lay counselors in the smallest of committees in the world. This article proposes a model for the treatment of survivors of torture and war trauma. This model has been designed to be useful to mental health professionals and to lay individuals in communities who constitute the front line in treatment: health providers, midwives, ministers, and teachers. The model is presented through examples of its use in the training of mental health counselors in the United States and in the training of promotores (health promoters) and comodrones (midwives) in Guatemala.

This article is an invitation to psychologists to become involved in the international issue of human rights. As part of the world community, psychologists cannot hear the news or read the newspaper without becoming aware of human rights abuses in the world, nor can they be unaware of the devastating effects on individuals of the loss of such rights. Psychologists are in a unique position to understand and treat individuals suffering from the horrific effects of torture and war trauma. Further, psychologists have a unique opportunity to become involved in this international issue on a personal and professional level. As a result of this presentation, I hope that you will join other psychologists in this commitmentto human rights.

In this article, I first briefly define torture and war trauma. Next, I present principles underlying the treatment of survivors of human rights abuse through the discussion of a developmental view of the effects of such abuse. Then a model for the treatment of survivors is presented. Finally, I describe a project in Guatemala that uses this model to train village women to treat survivors of war trauma and torture in their communities. Additionally, I describe one of the torture treatment centers in the United States as an example of training professionals in the treatment of survivors who have fled their countries and are seeking asylum in the United States.

Definition of Torture and War Trauma

Torture can best be described as "a total violation of human dignity"(Gonsalves, Torres, Fischman, Ross, & Vargas, 1993, p. 352). The following principles underlie the practice of torture: (a) Torture is systematic and deliberate, (b) torture is directed not only at the individual but also at a country's entire social and political fabric, (c) torture is an assault on the very core of a person and on a society's primary sociopolitical groups, and (d) torture's profound impact results in massive psychic trauma on the individual and on the culture (Gonsalves et al., 1993).Torture is defined in Part 1, Article 1 of the United Nations Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment:

Torture means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or person acting in an official capacity. (United Nations, Secretariat Centre for Human Rights, 1987)

War Trauma refers to an experience that meets the definition of trauma as described in the DSM4 under Post Traumatic Stress Disorder that results from exposure to war conditions. Thus, it is an experiencing of an event that involves actual or threatened death or serious injury, or a threat to the integrity of the individual. Second, it is an experience that causes a person to react with intense fear, helplessness, or horror.

Today in the United States there are thousands of refugees who are being sheltered following war trauma in such countries as Sierra Leone and Bosnia. Additionally, there are an estimated 400,000 individuals in the US who have fled from their countries of origin following torture. These individuals come from the more than 140 countries in which torture is occurring today. Many more individuals in the world have experienced war trauma and torture and remain in their countries. Guatemala is an example of a country in which most individuals remained during the more than 36 years of civil war, or fled to neighboring countries and have now returned to Guatemala.

Whereas the needs, intensity of consequences, and issues of these groups differ in many ways, there are similarities, which serve as the foundation for training professionals and

paraprofessionals in the treatment of survivors. An examination of psychological assessment and diagnoses of survivors is beyond the scope of this presentation.

Principles Underlying a Treatment Model

As a framework for understanding the needs of traumatized individuals, it is helpful to take a developmental look at the basic needs of human beings and what happens to these needs in the face of trauma and torture.

Universally, the early development of human beings involves meeting the basic human needs of safety, trust, and a sense of one's ability to impact the world. When a baby is born, the infant experiences total reliance on a parent figure to fulfill all needs. The parent, usually a mother, provides nourishment, protection, and physical care. When the child is hungry and cries, he or she is nourished. The child is protected from the cold and from danger. As a result of having these basic needs met, the infant begins to perceive the world as a safe place. Thus, a sense of both safety and trust is developed. Within this context of safety and trust the growing baby begins to experience an ability to impact the world. It is at this stage, for example, that the infant may demonstrate the rejection of undesired food by pushing away the spoon. Thus, the baby is beginning to learn that they are able to have an impact on the world. They find that they can act in a certain way and have the world respond. As babies grow they have a myriad of experiences of acting and receiving a response in an environment of safety and trust.

At any age, the experience of torture and trauma significantly disrupts the sense of safety, trust and the ability to impact the world that was established in infancy. When tortured, the individual experiences profound vulnerability and finds the world to be unsafe. The ability to trust other human beings is disrupted. Further, victims find that their own ability to take action to protect self, to escape, or to stop the abuse make absolutely no impact on what is occurring. Consequently, the critical and primary experiences of trust, safety, and the ability to impact the world are fractured.

It is my belief that an essential condition of healing of survivors of torture and trauma is the re-establishment of the experience of trust, safety, and the ability to impact the world. Compassionate interaction between the survivor and the "counselor" is the necessary condition for the relearning to take place. Thus, I believe that the essence of this relearning is wholly the human interaction and therapeutic alliance between the survivor and a wise and compassionate individual willing to listen and open him or herself to the survivor.

Further, I believe that there are warm, caring, and intuitive people in every community in the world who are offer emotional support and guidance to others. It is my strong belief that such "wise" individuals can assist others in healing from the effects of trauma and torture. The effectiveness of these "wise" individuals in helping survivors of human rights abuses can be maximized with additional training about the specific effects of trauma and torture, coping strategies used by individuals, and counseling techniques. Certainly, the modes of treatment used in such communities may not always resemble our Western medicine's concept of the therapeutic session. But working within the cultural mores of a community, we can greatly expand the available number of "counselors" available to survivors. Because the number of survivors requiring assistance far exceeds the available number of mental health professionals, it was said at the Seventh International Symposium in Cape Town, South Africa that we need to "expand the treatment model beyond the office" and "shift to community-oriented approaches".

A model of treatment

I would like to propose a model of treatment that addresses the needs of two different survivor groups in two different settings. The first group, Guatemalan women, consists of people who have remained in their country of origin, which was the place of the trauma. The second group consists of individuals who have fled to the United States to seek asylum and are being treated at Advocates for Survivors of Torture and Trauma (ASTT), one of the country's 16 torture treatment programs. Thus, the model is constructed to be basic enough to effectively train lay individuals in a community or to train professionals in the United States or other countries who are beginning to work with survivors.

The use of this model in the training of lay counselors will be demonstrated through a description of an ongoing project in Guatemala. This model is referred to in Spanish as "ESPERA" or "hope." The program provides training for indigenous women to broaden their intuitive skills in providing both individual and group counseling to survivors of war trauma and torture in their communities in Guatemala. Interwoven will be examples of this same model, referred to as "HEARTS", as it is used in the training of psychologists and other mental health professionals in the United States who are working with survivors of torture and trauma.

The project in Guatemala is called "Puentes de Paz, or "Bridges of Peace". For the last three years this project has been operating in Guatemala as a project of the Guatemala Human

Rights Commission – USA. The project is currently running in three different sites in Guatemala where most of the indigenous Mayan people have witnessed or suffered one or more traumas, including state terrorism, massacres, torture, and other grave human rights violations. The organization of the Puentes Project itself matches the community's need for safety and trust through the use of an existing network of "Promotores" (health promoters) or "comodrones" (midwives). This is a community-based model that has been used in Central America for decades. Briefly, individuals in a community who are considered "wise" and "leaders" are selected to receive training in such things as general health (first aid, nutrition) or midwifery. Following training, these individuals provide direct service to their own rural communities. For example, in Site One of the project, there already existed a small medical clinic consisting of one doctor, one nurse, and one assistant who were involved in the training of a group of 14 women, referred to as communicadores (communicators) in this region. Each of these communicadores conducted meetings about nutrition and health to their own village groups of 20-40 women who met 2-4 times each month. As stated by Fischman and Ross, such group treatment of survivors "fosters individual healing by generating a sense of community and membership". The Puentes Project began with using this already established and trusted structure to implement mental health training and treatment. In Site Two, there existed a loosely knit group of women who had yet to commence communicador training. In Site Three, women who were already trained as midwives were gathered because of their wish to learn about mental health and form community groups of their own. Women have been the focus of the Puentes project because Guatemala women hold a very low status in society which has grave effects upon their physical health and their mental health.

Based on the writings Paulo Freire, the project has as its main goal the enhancement of the participants' recognition of their inherent ability to provide effective counseling while also providing them with additional training in individual and group counseling concepts and skills. Because this is a project "owned" by the communities, dependence of the participants on the leaders is minimized by careful scheduling and constant monitoring of how well the needs of the women are being met by the topics and issues addressed in the workshops. For one year, the women receive intensive training for two weeks every other month. The women maintain the project during the intervening periods. In subsequent years we return 2-3 times each year to offer continued support through supervision or to provide organizational strategies and additional skills and concepts training that might be requested by the women. The training makes use of a variety of learning approaches. Art, music,

movement, and acting are used in combination with didactic training. We maintain cultural sensitivity by having the participants choose the types of activities and discussion topics used in the training groups. By the end of the first year the women have requested training in such topics as anger control, the psychological effects of war, assertiveness, domestic violence, reproductive rights, and poor treatment they receive as indigenous women. During trainings, the women spontaneously discuss and work through their own history of past human rights abuses. Through modeling and training, the women learn and practice the concepts and skills necessary to provide counseling to others using the approaches, rituals, and manners specific to their culture. The ESPERA model is used as a framework for teaching the concept of psychological trauma and torture and as a basis of treatment for survivors in their communities.

While many of the actual training techniques differ, as you will see, the same model, referred to as HEARTS in English, has also been used in the training of professionals in the United States through activities of Advocates for Survivors of Trauma and Torture, (ASTT). ASTT is a comprehensive center for the treatment of survivors of trauma and torture who have fled from their countries to seek asylum and safety in the Maryland, Delaware, and Washington, DC area. ASTT provides psychological treatment, psychiatric care, medical referral, legal referral and expert court reports and testimony to asylum seekers and other survivors. Along with direct treatment, the training of such groups as social workers, refugee workers, hospital staff, psychologists, religious, and others is a concurrent mission of the center. The particular issues, psychological diagnoses, and problems of survivors constitute the core of these trainings in which the HEARTS model is often used as a framework for the treatment of survivors. Following such trainings, ASTT makes itself available as a referral source, or as a source of consultation, to these professionals and agencies.

The HEARTS Model

This HEARTS/ESPERA model will be described as a stage model for ease of explanation of the complete process. However, it is not a linear model. Rather the model describes the elements of treatment which may occur in various order within or throughout treatment. For example, it is very common for survivors to initiate treatment with someone due to somatic complaints. Thus, the element "Asking about Symptoms" will constitute the beginning of treatment. Or, as is often the case, the survivors may come to the counselor with questions

about how to handle newly developed anger control problems, in which case "Teaching Relaxation and Coping Skills" would begin the process.

Healing the HEARTS of Survivors

H - Listening to the HISTORY

Providing a gentle environment
Listening with the body
Attending to the flow of speech
Hearing the voice and tone of the speaker
Observing the speaker's body
Looking at the facial expressions
Remaining quietly patient
Listening compassionately

E - Focusing on EMOTIONS and Reactions

Using reflective listening
Asking gentle questions
Naming the emotions

A- ASKING about Symptoms

Using your own style to investigate:
Current physical symptoms
Current psychological symptoms
Suicidality

R - Explaining the REASON for Symptoms

Showing how the symptoms fit together
Describing how the body reacts to stress and trauma
Explaining the interaction between the body and mind

Emphasizing that these are the "normal" symptoms that "normal" people have to an "abnormal" event

T - TEACHING Relaxation and Coping Skills

Instructing the individual in relaxation skills: abdominal breathing, meditation, prayer, imagery, visualization and more

Discussing coping strategies: how they have coped in the past, reinforcing old and healthy strategies, teaching new coping strategies

S Helping with SELF-CHANGE

Discussing the person's world view: the original view, any changes, adaptations or similarities; and recognizing the positive changes in the self

Note: The Spanish version of this model is called ESPERA: E – ESCUCHAR el cuento; S – SENTIMIENTOS y reacctiones; P – PREGUNTAR acerca de los sintomas; E – EDUCAR acerca de los sintomas; R – RELAJACION y formas de como manejar el asunto; A – AYUDA con integraction (trauma in su vida).

H - Listening to the HISTORY

"Silence" is a basic tool of repressive governments. During the war in Guatemala, and to this day, it was imperative for individuals to maintain extreme caution in speaking to or associating with others. One's survival depended upon keeping political views and associations private and confidential. The constant presence of both the guerrillas and the army maintained an ever-present fear. No one ever knew when he or she would be identified as supporting the guerrillas and then persecuted. Thus, women stopped talking to women. Mothers stopped discussing all but daily living issues with their sons. Men only met with other men to confer after accepting the great risk this involved and doing all that was possible to get together in secret. Thus, a dominant social survival strategy developed. In order to survive, one needed to withdraw and isolate oneself from other individuals. Together with this decrease in communication, in concern for one another, and in social interaction, came ever-increasing withdrawal and isolation.

For this reason, confidentially communicating with another individual and telling one's story is important both to the survivor and to his or her society since it is a means of "helping to undo the silence created by society's denial of torture as an instrument of political repression". Further, "testimony facilitates cathartic release" and assists individuals in "integrating fragmented experience."

As with all psychological interventions, one's story must be told in an environment of safety, honesty, trust and strict confidentiality. The survivor requires a safe and gentle environment in which he or she can relate the details of the story, the history, the trauma and human rights abuses. The psychologist or clinician is both a compassionate listener and a professional observing and formulating diagnostic hypotheses.

In Guatemala, as in US training workshops, the development of "compassionate listening" is essential. Mayan women engage, for example, in a discussion on what it means to use their full body and heart while listening. After such a discussion of good eye contact, concentration, calmness of body, and culturally and clinically appropriate physical proximity to the individual, the women form counseling dyads, as they will throughout the training, to practice the skills learned. The group is divided in two – one group receiving instruction that they will speak about a certain planned topic (such as: "I get so annoyed when…."). The other group is instructed to act as counselors. They are to remain completely silent and use only their bodies. They are prompted, however, to NOT listen well with their bodies, but rather demonstrate all of the opposite conditions – restlessness, boredom, inattention etc. When the groups form their dyads and counseling begins, the fun-loving spirit of the women is demonstrated by the antics of the non-listening counselor. Following the resultant laughter and discussion, women often state that it made it very clear to them both how it feels when one is not listened to effectively as well as what body language is effective to use as a good counselor. I learned from this exercise how Mayan women avoid looking directly into the eyes of a person speaking of sadness, believing that to do so would transfer the emotional pain into their own souls. Following a discussion of this practice with the women, I now note that they have spontaneously begun to use improved eye contact during most of the session, deflecting their gaze, as is the cultural norm, only at times when the discussion is emotionally intense and they feel this need to "protect" themselves. Counseling dyads are used for practice throughout the program as the women expand their confidence as counselors and develop therapeutic skills.

In ASTT trainings, because of the professional background of the participants, a review of good listening skills is given. This review uses elements of Eastern medicine's manners of diagnosis using all of the body in intense observation – using hearing, seeing, asking, and observing one's own reaction as you compassionately connect with the survivor. Critical to this review of listening skills is the recognition that an honor is truly bestowed on a counselor whenever a survivor trusts this counselor enough to expose their history of horror.

It is exactly this compassionate connection with the survivor that both the lay counselor in Guatemala and the professionally trained counselor or minister in the U.S. uses as the essential condition of healing through the re-learning and re-experiencing of safety and trust. The sense of one's ability to impact the world is relearned by the counselor allowing the survivor to work at their own speed in their disclosure of their tragic experiences and reactions.

E – Focusing on EMOTIONS and Reactions

The goal at this stage is to work within the factual history that was presented and begin to discuss the myriad of emotions experienced by the survivor. In this way, the individual begins to put "words" to his or her strong emotions. Identifying and using such words as anger, terror, confidence, bravery etc. that match the emotions is helpful to individuals as they attempt to "master" or get control of their terrible experience.

In Guatemala, training in this element of treatment begins with increasing the "feeling vocabulary" of the women. The use of the words "happy" and "sad" are expanded to include such words as frustration, annoyance, and fear. Drama has been an effective way of assisting the women in identifying this culture-specific vocabulary. For example, groups of 3-4 women may be instructed to act out a scene where the husband comes home to the family and dinner has not yet been prepared. One woman, acting as the husband, may act out the powerful feelings of machismo and become extremely angry and possibly violent.Another woman, acting the part of the wife or child, may dramatize feelings of fear, outrage, or helplessness. A discussion of these emotions follows. In addition to the expansion of feeling-words, there is spontaneous discussion and insight regarding domestic violence, machismo, and the rights of women.The women in the Guatemala project have

also enjoyed a form of "charades" where they act out an emotion and the others provide words to describe what is being expressed.

A- ASKING Questions about Symptoms

The goal of the third part of treatment is to assess the individual's current feelings and behaviors. While a full discussion of the various symptoms seen in post-trauma and torture are beyond the scope of this presentation, trainees in Guatemala and in the United States are in fact trained in the identification of clusters of symptoms commonly found in survivors. In trainings in Guatemala, cultural differences in symptom presentation and in vocabulary are carefully considered as symptom clusters are discussed. Symptoms that are indicative of a diagnosis such as Major Depression, Anxiety, or Post Traumatic Stress Disorder – but may not be referred to as such in Guatemalan culture and vocabulary – are taught through spontaneous case-presentations provided by the women. Within the framework of the promotores model, the women are familiar with asking questions and describing cases of individuals with whom they are working. Symptom groups (classifications) are discussed. Local remedies such as rituals and the use of local medicinal herbs are collected by the women as they assist each other by sharing their personal knowledge and expertise. Site three, for example, is actively engaged in preparing a booklet of drawings and samples of herbs used in their communities which they can then use for symptoms which they refer to as "fear," "hysteria," and "deep sadness."

Trainees in the United States are instructed using DSM4 classifications. Discussions are encouraged regarding such classifications as Post Traumatic Stress Disorder which, while coming close to describing the symptoms seen in survivors of torture and trauma, does not fully define the problem. In the U.S., as in Guatemala, the elements of the three categories that comprise the diagnosis of Post Traumatic Stress Disorder (PTSD) are stressed: persistent re-experiencing, persistent avoidance, and persistent arousal and treatment options discussed. Trainees at ASTT are encouraged to use their personal therapy style to discover the survivor's current symptoms and use available resources (hospitals, psychiatry, etc). The importance of psychological symptoms is stressed. While it appears inherent to the Guatemalan women to understand the use of physical symptoms to express distress, trainees in the U.S. often need further explanation about the way in which individuals of many cultures will speak freely of physical symptoms when beginning work with a clinician.

In many cultures, diffuse somatic complaints are the primary concern of survivors. Survivors will report both clear, physical symptoms that have resulted from specific forms of torture (for example, burns on the wrists from electric shock), or broad non-specific symptoms ("my whole body hurts") that represent the emotional wounds of trauma and torture. Body memory symptoms are also discussed and included such symptoms as the symptom of dizziness experienced by one woman which was found to be a body memory of her repeated experience of being forced to drink large amounts of alcohol and then being raped and tortured. In either case, admitting to such physical problems may be a more culturally "acceptable" means of getting both medical and psychological assistance and must be recognized by the professional.

R- Explaining the REASONS for Symptoms

This element of treatment refers to the counselor's need to assist survivors in understanding and "making sense" of their symptoms. A survivor often states that he or she is "loosing my mind" or states that "my spirit has left me". With this comes feelings of powerlessness, helplessness, vulnerability and doom. Thus, this element of treatment involves assisting the survivor in understanding that there are physical and psychological reasons why specific symptoms are occurring. They learn that these symptoms are the result of their trauma and torture and that these symptoms constitute a"normal" reaction that "normal" people have to an "abnormal" event such as war trauma and torture. This educational component is essential and produces a sense of self-control.

In both Guatemala and the U.S. a discussion of "stress" is important to this element of treatment. Stress is, of course, not part of the regular vocabulary of Mayan village women. At one site, I was speaking about stress while spontaneously demonstrating emotions that I feel while stressed. I was met with nodding heads and agreement as women expressed to me that "a las tres" (3:00 in the morning) happens to them as well! The spoke of waking up in the night tense and anxious with worry and unable to resume sleep. They acknowledged that they often get this feeling at other times of the day as well. "A las tres" continues to be the term used to mean "stress" at that project site.

While the term "stress" is not used in Guatemala, the concept is part of the past history and current condition of the Guatemalan women. In a recent discussion at site three the women participated in an active discussion of the stressors in their lives. One woman spoke of her conditioned response to the sound of rain which results in the stress of re-experiencing the day she hid while her fellow villagers were all massacred. Another woman spoke of the stress she feels being a midwife and leaving her home in the darkness to assist with delivering a baby. The stress of the darkness is compounded by the presence of a jaguar which she has seen several times along side of her home. Another woman spoke of the stress she experiences when there are rainstorms and she recalls the day that the hill behind her home slid into her house where she stood with her baby. She recalls the cow and pig that had slid down the hill and were, like her, trying to survive in the three feet of mud.

Both in the U.S. and Guatemala, post traumatic stress and other symptoms are explained as a way in which a person's body and mind are genuinely attempting to protect them in the present moment. First, the stress-response is explained. Then, symptoms such as hypervigilance are explained as the way in which the body and mind remember the initial trauma and remain in constant alert to prevent the individual from ever being hurt again. Though the symptoms are distressing, counselors are taught to encourage survivors to accept and gently "thank" their bodies for trying to keep them safe. Survivors are assured that in time these symptoms will quiet as they use this approach and other strategies to calm the body and mind.

T- TEACHING Relaxation and Coping Strategies.

Counselors learn to teach survivors relaxation and coping strategies aimed at increasing a sense of mastery and reducing symptoms. Counselors in Guatemala and the U.S. are instructed in the use of many forms of relaxation training that can be used during sessions. Relaxation exercises at the end of sessions are helpful for session closure to insure that the individual is leaving the session in an emotionally stable state. Survivors are encouraged to practice the relaxation techniques at home. Such concepts as "mindfulness" and skills such as imagery and focused breathing are discussed. In Guatemala, Buddhist mindfulness, "Mayan-style" is taught.The women are taught to become mindful of their surroundings through the focused use of their senses. When mastered, the women pair these two techniques with "water". Throughout the day of a Mayan woman, water is essential. The

woman hears the sound of water as she pours it into a pot and places it to sizzle on the wood fire to make coffee; she knows the slapping sound of wet clothing as it strikes the stones on the riverbank and the smell of these wet clothes as she stretches them out on the fragrant tall reeds; she knows the feel of dry corn kernels as she washes them in a tin bucket of cold water before cooking. The women are taught to use water as their "signal" throughout the day to take a deep abdominal breath and use all of their senses to focus mindfully in the present moment.

Along with teaching such strategies, a discussion of individual and culture-specific spontaneous and personal coping skills is important. Counselors learn to assist survivors in recognizing that they ARE survivors, and that they have survived because of certain personality characteristics and coping strategies that they possess.

Those trained in the United States are encouraged to discuss their own personal strategies for coping and to learn from reading the testimonies of survivors other means of coping. Counselors may read, for example, of how survivors mentally solve mathematics problems during captivity as a focus of concentration, how they used physical exercise in their cells, or the way in which they use imagery to recollect positive past events in their lives. Guatemalan women speak of how they have used, and continue to use, such things as prayer, ritual, or singing spiritual hymns "in their heads" as a way of coping. Counselors learn to help survivors to identify the coping skills they used during trauma and torture. They are encouraged to continue using healthy coping strategies in the present as a means of "quieting" their minds when such experiences as flashbacks or anxiety occur. In this way survivors gain a sense of control, mastery, and power by being aware of or learning new strategies of relaxation and coping.

S- Helping with Self-Change

Given the disruption in the experience of safety, trust and ability to impact the world caused by torture and trauma, most individuals will be significantly changed by the experience. The eventual goal of treatment is for survivors to identify the ways in which they are the same and different from the way they were in the past. Positive changes are identified and may include such things as increased assertiveness or a new understanding of the preciousness of life.

In Guatemala this element is best described using the local image of a river as representative of one's life. The river water springs from a source and winds its way through gentle, calm, slow-moving areas as well as areas of turbulence and whirlpools. What the river water passes it may never pass again, though there may be similarities in the contours of riverbanks or vegetation. Trauma is imagined as an area of steep canyon through which the river cuts, or swirling whirlpools at the base of waterfalls. Guatemalan women have learned to help survivors to process and conceptualize the flow of their lives – what has occurred and where they presently flow – through painting and verbalization.

While the Guatemalan women often share similar beliefs in the "source" of the river or the answers to "why" rivers flow as they do, they come to see variations and differences amongst each other and respect these differences. Counselors being trained through ASTT are likewise guided first to identify their own beliefs. Significant diversity is displayed in U.S. discussions groups as trainees share their beliefs and feelings about such statements as: "Why do bad things happen to good people". Within such a discussion group, participants quickly find that their views may differ from the world-views of others. This experience acts as a catalyst for counselors to expand their reading about the beliefs of other cultures throughout the world.

Summary

The field of human rights work and the treatment of those in the world who have suffered are limited only by the creativity of those who join this movement. It is at this point, therefore, that I wish to extend my invitation to all psychologists to become involved in this movement for human rights. The expertise of psychologists in diagnosis, treatment, research and training is invaluable and critically needed in this field. Likewise, psychologists have consistently shown themselves to be innovative and creative in ways which would be amazingly beneficial in the treatment of those who have suffered and in the ultimate prevention of torture and war trauma. Psychologists may choose to learn about national or international careers in the field of human rights. Or perhaps one might wish to seek ways to volunteer at any of the national treatment centers that form the National Consortium of Torture Treatment Programs. This may consist of volunteer work as a Board member, clinician, researcher, or financial supporter of one of the centers. Simply telling just one other person about the international issue of torture and human rights abuse may have a wide-reaching impact. In summary, there are a wide variety of ways in which psychologists can contribute their immeasurable knowledge and skills to the cause of human rights.

HUMAN RIGHTS EDUCATION

Human rights are the rights a person has simply because he or she is a human being.

A Short History of Human Rights

From *Human Rights Here and Now*

http://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Default.htm

The belief that everyone, by virtue of her or his humanity, is entitled to certain human rights is fairly new. Its roots, however, lie in earlier tradition and documents of many cultures; it took the catalyst of World War II to propel human rights onto the global stage and into the global conscience.

Throughout much of history, people acquired rights and responsibilities through their membership in a group – a family, indigenous nation, religion, class, community, or state. Most societies have had traditions similar to the "golden rule" of "Do unto others as you would have them do unto you." The Hindu Vedas, the Babylonian Code of Hammurabi, the Bible, the Qur'an, and the Analects of Confucius are five of the oldest written sources which address questions of people's duties, rights, and responsibilities. In addition, the Inca and Aztec codes of conduct and justice and an Iroquois Constitution were Native American sources that existed well before the 18th century. In fact, all societies, whether in oral or written tradition, have had systems of propriety and justice as well as ways of tending to the health and welfare of their members.

Precursors of 20th Century Human Rights Documents

Documents asserting individual rights, such the Magna Carta (1215), the English Bill of Rights (1689), the French Declaration on the Rights of Man and Citizen (1789), and the US Constitution and Bill of Rights (1791) are the written precursors to many of today's human rights documents. Yet many of these documents, when originally translated into policy, excluded women, people of color, and members of certain social, religious, economic, and political groups. Nevertheless, oppressed people throughout the world have drawn on the principles these documents express to support revolutions that assert the right to self-determination.

Contemporary international human rights law and the establishment of the United Nations (UN) have important historical antecedents. Efforts in the 19th century to prohibit the slave trade and to limit the horrors of war are prime examples. In 1919, countries established the ***International Labor Organization (ILO)*** to oversee ***treaties*** protecting workers with respect to their rights, including their health and safety. Concern over the protection of certain minority groups was raised by the League of Nations at the end of the First World War. However, this organization for international peace and cooperation, created by the victorious European allies, never achieved its goals. The League floundered because the United States refused to join and because the League failed to prevent Japan's invasion of China and Manchuria (1931) and Italy's attack on Ethiopia (1935). It finally died with the onset of the Second World War (1939).

The Birth of the United Nations

The idea of human rights emerged stronger after World War II. The extermination by Nazi Germany of over six million Jews, Sinti and Romani (gypsies), homosexuals, and persons with disabilities horrified the world. Trials were held in Nuremberg and Tokyo after World War II, and officials from the defeated countries were punished for committing war crimes, "crimes against peace," and "crimes against humanity."

Governments then committed themselves to establishing the United Nations, with the primary goal of bolstering international peace and preventing conflict. People wanted to ensure that never again would anyone be unjustly denied life, freedom, food, shelter, and nationality. The essence of these emerging human rights principles was captured in President Franklin Delano Roosevelt's 1941 State of the Union Address when he spoke of a world founded on four essential freedoms: freedom of speech and religion and freedom from want and fear. The calls came from across the globe for human rights standards to protect citizens from abuses by their governments, standards against which nations could be held accountable for the treatment of those living within their borders. These voices played a critical role in the San Francisco meeting that drafted the ***United Nations Charter*** in 1945.

The Universal Declaration of Human Rights

Member states of the United Nations pledged to promote respect for the human rights of all. To advance this goal, the UN established a ***Commission on Human Rights*** and charged it with the task of drafting a document spelling out the meaning of the fundamental rights and freedoms proclaimed in the Charter. The Commission, guided by Eleanor Roosevelt's forceful leadership, captured the world's attention.

On December 10, 1948, the ***Universal Declaration of Human Rights (UDHR)*** was adopted by the 56 members of the United Nations. The vote was unanimous, although eight nations chose to abstain.

The UDHR, commonly referred to as the international Magna Carta, extended the revolution in international law ushered in by the United Nations Charter – namely, that how a government treats its own citizens is now a matter of legitimate international concern, and not simply a domestic issue. It claims that all rights are ***interdependent*** and ***indivisible***. Its Preamble eloquently asserts that:

> *[R]ecognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.*

The influence of the UDHR has been substantial. Its principles have been incorporated into the constitutions of most of the more than 185 nations now in the UN. Although a ***declaration*** is not a legally binding document, the Universal Declaration has achieved the status of ***customary***

international law because people regard it "as a common standard of achievement for all people and all nations."

The Human Rights Covenants

With the goal of establishing mechanisms for enforcing the UDHR, the UN Commission on Human Rights proceeded to draft two ***treaties***: the International Covenant on Civil and Political Rights (ICCPR) and its optional ***Protocol*** and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Together with the Universal Declaration, they are commonly referred to as the ***International Bill of Human Rights***. The ICCPR focuses on such issues as the right to life, freedom of speech, religion, and voting. The ICESCR focuses on such issues as food, education, health, and shelter. Both ***covenants*** trumpet the extension of rights to all persons and prohibit discrimination.

As of 1997, over 130 nations have ***ratified*** these covenants. The United States, however, has ratified only the ICCPR, and even that with many reservations, or formal exceptions, to its full compliance.

Subsequent Human Rights Documents

In addition to the covenants in the International Bill of Human Rights, the United Nations has adopted more than 20 principal treaties further elaborating human rights. These include conventions to prevent and prohibit specific abuses like torture and ***genocide*** and to protect especially vulnerable populations, such as refugees (Convention Relating to the Status of Refugees, 1951), women (***Convention on the Elimination of All Forms of Discrimination against Women***, 1979), and children (***Convention on the Rights of the Child***, 1989). As of 1997 the United States has ratified only these conventions:

The Convention on the Elimination of All Forms of Racial Discrimination

The Convention on the Prevention and Punishment of the Crime of Genocide

The Convention on the Political Rights of Women

The Slavery Convention of 1926

The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment

In Europe, the Americas, and Africa, regional documents for the protection and promotion of human rights extend the International Bill of Human Rights. For example, African states have created their own Charter of Human and People's Rights (1981), and Muslim states have created the Cairo Declaration on Human Rights in Islam (1990). The dramatic changes in Eastern Europe, Africa, and Latin America since 1989 have powerfully demonstrated a surge in demand

for respect of human rights. Popular movements in China, Korea, and other Asian nations reveal a similar commitment to these principles.

The Role of Nongovernmental Organizations

Globally the champions of human rights have most often been citizens, not government officials. In particular, ***nongovernmental organizations (NGOs)*** have played a cardinal role in focusing the international community on human rights issues. For example, NGO activities surrounding the 1995 United Nations Fourth World Conference on Women in Beijing, China, drew unprecedented attention to serious violations of the human rights of women. NGOs such as Amnesty International, the Antislavery Society, the International Commission of Jurists, the International Working Group on Indigenous Affairs, Human Rights Watch, Minnesota Advocates for Human Rights, and Survivors International monitor the actions of governments and pressure them to act according to human rights principles.

Government officials who understand the human rights framework can also effect far reaching change for freedom. Many United States Presidents such as Abraham Lincoln, Franklin Roosevelt, Lyndon B. Johnson, and Jimmy Carter have taken strong stands for human rights. In other countries leaders like Nelson Mandela and Vaclev Havel have brought about great changes under the banner of human rights.

Human rights is an idea whose time has come. The Universal Declaration of Human Rights is a call to freedom and justice for people throughout the world. Every day governments that violate the rights of their citizens are challenged and called to task. Every day human beings worldwide mobilize and confront injustice and inhumanity. Like drops of water falling on a rock, they wear down the forces of oppression and move the world closer to achieving the principles expressed in the Universal Declaration of Human Rights.

Source: Adapted from David Shiman, *Teaching Human Rights*, (Denver: Center for Teaching International Relations Publications, U of Denver, 1993): 6-7.

Human Rights Principles

Equality
The equality concept expresses the notion of respect for the inherent dignity of all human beings. As specified in Article 1 of the Universal Declaration of Human Rights, the basis of human rights, "All human beings are born free and equal in dignity and rights."

Human Dignity
The principles of human rights are founded on the notion that each individual, regardless of age, culture, disability, ethnicity, faith, gender, language, race, sexual orientation or social class, deserves to be honored or esteemed.

Inalienability
The human rights that individuals have cannot be taken away, surrendered, or transferred.

Indivisibility
Human rights should be addressed as an indivisible body, including civil, political, social, economic, cultural, and collective rights.

Interdependency
Human rights concerns appear in all spheres of life – home, school, workplace, courts, markets – everywhere! Human rights violations are interconnected; loss of one right detracts from other rights. Similarly, promotion of human rights in one area supports other human rights.

Non-Discrimination
Non-discrimination is integral to the concept of equality. It ensures that no one is denied the protection of their human rights based on some external factors. Reference to some factors that contribute to discrimination contained in international human rights treaties include: birth, color, language, nationality, race, religion, property, political or other opinion, social origin, sex. The criteria identified in the treaties, however, are only examples, it does not mean that discrimination is allowed on other grounds.

Justice
Justice is fairness, equity, and morality in action or attitude in order to promote and protect human rights and responsibilities.

Responsibility
Government responsibility: human rights are not gifts bestowed at the pleasure of governments. Nor should governments withhold them or apply them to some people but not to others. When they do so, they must be held accountable.

Individual responsibility: Every individual has a responsibility to teach human rights, to respect human rights, and to challenge institutions and individuals that abuse them.

Other responsible entities: Every organ of society, including corporations, non-governmental organizations, foundations, and educational institutions, also shares responsibility for the promotion and protection of human rights.

Universality
Certain moral and ethical values are shared in all regions of the world, and governments and communities should recognize and uphold them. The universality of rights does not mean, however, that the rights cannot change or that they are experienced in the same manner by all people.

What is Human Rights Education?

Human rights education can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and molding of attitudes directed to:

- **The strengthening of respect for human rights and fundamental freedoms;**
- **The full development of the human personality and the sense of its dignity;**
- **The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;**
- **The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;**
- **The building and maintenance of peace;**
- **The promotion of people-centered sustainable development and social justice.**

Human Rights Education is a comprehensive lifelong process by which people at all levels of development and in all societies learn respect for the dignity of others and the means and methods of ensuring that respect in all societies.

Key Steps in the Global Movement for Human Rights Education

The United Nations Decade for Human Rights Education (1994-2004)
http://www.unhchr.ch/html/menu6/1/edudec.htm

World Programme for Human Rights Education (2005-2007)
http://www.ohchr.org/english/issues/education/training/programme.htm

Global Recommendations for Teacher Education in HRE
http://www.hrusa.org/workshops/HREWorkshops/usa/GlobalRecommendationsPlan.htm

BUILDING BLOCKS FOR HUMAN RIGHTS EDUCATION

From *The Human Rights Education Handbook: Effective Practices for Learning, Action and Change* (http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/toc.html)

Every human rights education experience, whether a workshop, a march, a high school history lesson, or a presentation, can be put together out of the same basic parts. These Building Blocks for human rights education are blueprints for educators and advocates, ways to organize content and teaching strategies in order to ensure that meaningful learning and action result. In a brief presentation to a civic organization, the Building Blocks may only get a minute or two each, and individual blocks may be left out entirely. In a semester-long college course, weeks of class time can be given to each. Whatever the setting, these basic components can be integrated.

Educators often talk about three primary goals of human rights education: knowing about human rights, valuing human rights, and acting for human rights. The Building Blocks for human rights education described here take these goals as a starting point. They then expand on these goals, because human rights education involves far more than just these three components. It includes connecting, celebrating, thinking, building skills, and many other actions as well.

Educators should keep in mind two things about these Building Blocks. First, they are meant to be tools, not a set of directives. Like any tools, educators should use them selectively, where they make sense, rather than feeling they must accept or reject the entire model. Second, the Building Blocks are neither sequential nor independent. A single activity may strengthen several of these components. For example, while it is essential to build trust and community at the start, community building, content learning, and action are interwoven throughout an education experience, not separated neatly into discrete parts. Most importantly, when the Building Blocks are used together, they make for the most effective human rights education. When individuals have knowledge, skills, commitment, and experience together, when learning involves information, action, and reflection, then education for human rights can truly take place.

While these Building Blocks are designed for all educational settings, they focus specifically on human rights work that blends education and action. In this sense, they may be particularly suited for the education of activists, individuals who wish to promote and defend the human rights of themselves and others. But based on what we know of effective education, experiential learning will help all students, not just activists, better internalize human rights education. Moreover, while not all participants in human rights education will join protests or write letters to political leaders, all can—and should—practice skills for upholding basic rights.

BUILDING BLOCK 1: THINKING

Goal: To Build Knowledge, and Understanding

Participants need a common core of knowledge and understanding in order to work together and be effective advocates for human rights. Certain facts are important to being an effective human rights advocate (e.g., knowledge of fundamental human rights documents, a grasp of the history and development of the movement). But an understanding of human rights also involves critical

thinking, reasoning, and reflection. It involves understanding why, when, and where human rights are violated and protected; being able to apply a "human rights lens" to all sorts of situations; and being able to think through ethical challenges.

What It Looks Like

A high school history class is beginning a unit on human rights. Their teacher covers one of the classroom walls with sheets of chart paper, and creates three parallel timelines running across them labeled "Personal," "National," and "Global." Students write important human rights events (e.g., both positive and negative experiences related to human rights, the assassination of Martin Luther King, the Holocaust) on pieces of paper and attach them to the appropriate timeline. Students step back from what they have created, asking questions of each other and discussing what each thought was important to include. They might also match these events with relevant articles of the UDHR (e.g., "started school" matched with Article 26). The teacher thus gains a much better sense of what students already know and designs the unit with the timeline in mind. The timeline stays up throughout the unit; students add events as they wish. At the end of the unit, students turn the timeline into a permanent illustrated mural in their classroom. See "Activity 10: Human Rights Timeline," p. 84.

How to Use this Building Block

To bring together the participants' knowledge and experiences of the human rights framework. Human rights education begins with an understanding of what participants already know and have experienced. This is vital in any educational environment, but particularly important when participants have come from very different experiences, have not met each other or the instructors before, and are learning about things that touch them personally. In addition, facilitation-based education relies on the knowledge of everyone present, not just that of the instructor. Thus, getting everyone's background out on the table becomes vital to learning.

Idea for Action: "What Do We Need?" Conduct a written needs assessment on site or prior to arrival or adapt the survey in "Activity 18: Taking the Human Rights Temperature of Your School," p. 90.

To build a common understanding of basic human rights history and concepts. Some ideas and information about human rights are so important that everyone should know them (e.g., the basic principles of the Universal Declaration of Human Rights, the history of international human rights law, and the process by which human rights-related issues are resolved). Others knowledge will also be vital to the particular educational setting. For example, learners will need to know about local law; about regional, national, or local human rights organizations; and about the rights of particular groups. Facilitators and participants should work together to identify the basic content that is most important to their situation, anticipating the needs of the group and being ready to meet them.

Idea for Action: "Activity 4: The Body of Human Rights," p. 80.

To connect the human rights framework to the experience, life, and future of each participant. However important this basic human rights knowledge may be, it will not mean much to learners if they cannot link it to themselves. For this reason, human rights education focuses on the life stories and experiences of learners, working from the very start to connect abstract ideas and international law documents with things they already know first-hand. Human rights educators also place particular importance on the cultural heritage and identity of learners, linking universal rights to cultural traditions, norms, and languages. This process of making connections is only possible when educators have taken the step described above, asking participants to contribute their experience and knowledge to the learning process**.**

Idea for Action: "Activity 19: Telling Our Stories," p. 95.

To lay the base of knowledge necessary for the future learning. The knowledge passed along in human rights education should be a starting point, preparing participants to take the next step on their own by giving them research and documentation skills, an overview of useful resources, and the ability to formulate their questions in human rights terms. Furthermore, knowledge of human rights can provide the understanding necessary to protect one's own rights and the rights of others, and serve as a knowledge base for the action skills learned in other parts of human rights education.

Idea for Action: "Resource Mapping": Working with a city or community map, participants can identify resources that will help them learn more about human rights.

To allow critical opportunities for reflection. Also known as reviewing, processing, or debriefing, reflection allows participants time to think about, internalize, and react to the information they experience. Both personal and group reflection helps learners process new information. Human rights educators use journals, group conversations, one-on-one discussion, and other strategies to help learners process and articulate their thoughts and experiences.

Idea for Action: "Method 6: Discussion—Think-Pair-Share," p. 64.

To build skills for critical thinking, ethical reasoning, and decision-making. Understanding human rights involves learning to think in new ways: to think through difficult problems, to make choices based on caring and ethical principles, to apply a human rights lens to many situations. For this reason, decision-making skills training, ethical dilemmas, and activities that build logical reasoning are all important parts of human rights education.

Idea for Action: "Human Rights in Literature": Encourage a group discussion of the ethical dilemmas posed by a novel, in which the group analyzes the motives of characters and tries to come to an ethically satisfying resolution to the dilemmas.

Critical Question for this Building Block:

What knowledge and understanding—information and new thinking skills— do you want all participants to gain from the learning experience?

BUILDING BLOCK 2: FEELING

Goal: Strengthen Commitment and Community

This Building Block addresses the vital emotional and personal aspects of human rights education. This involves two crucial components: 1) a focus on the values, beliefs, and emotions that motivate a person to care about and act for human rights; 2) the connections and shared culture that make for effective learning, and for a learning environment that respects human rights. All human rights education can take place in the context of a *learning community*, a setting where participants build connections and work together toward common goals for which all share responsibility. For activists in particular this Building Block provides important support to continue their work, avoid burnout, and develop collaborative networks once they leave the learning community.

Much of the work of building community and commitment occurs at the beginning and end of the educational experience. However, these aspects are too vital not to be a part of the entire learning experience.

What it Looks Like

Preparing to launch a campaign on Torture, Amnesty International organizes a 4-day regional training for activists who will take leadership roles in the campaign. Organizers recognize that hard issues will arise (e.g., links between torture and participants' experiences of domestic abuse, realizations brought on by contact with victims of torture, and potential burnout resulting from a tight schedule). With this in mind, a daily support circle is built into the schedule: each morning, participants divide into the same groups of six to discuss their experiences, vent stress, and relax. At the final support group, facilitators review the skills participants need in order to replicate the support groups outside the training, reviewing their basic elements: 1) setting ground rules; 2) allowing each participant time to talk without interruption; 3) sharing complements and concerns; 4) reading the emotional comfort of the group; etc..

How to Use this Building Block

To motivate participants to be committed and sustained human rights workers. Education can inspire and support people to defend human rights. The hopeful stories of activists and tragic accounts of human rights violations are both important in motivating learners. These motivating forces are also important in helping people care about human rights education: research clearly shows that people learn best when they are emotionally connected with the material.

Ideas for Action: "Activity 17: Perpetrator, Victim, Bystander, Healer," p. 90; "Activity 19: Telling Our Stories," p. 95.

To help participants value the human rights of themselves and others. Human rights education helps people connect and commit to their basic rights. This involves making human rights personally significant, showing how the human rights framework has improved lives, demonstrating what happens when human rights are not protected, and many other strategies.

One of the most important things educators can do to demonstrate the value of human rights is to make sure that educational experiences respect the human rights of learners.

Idea for Action: "Activity 23: Windows and Mirrors," p. 98.

To create a network of solidarity that lasts through and beyond the learning community. Human rights education can build communities that both join people together while they are learning and also keep them connected after the learning experience is over. This community helps encourage effective education. According to recent research, people learn better when they feel they are part of a community that connects learners with one another. It also builds the ties that will help people sustain learning and stay involved with human rights long into the future. Shared traditions, casual opportunities to talk, activities that help people get to know each other, and time dedicated to building trust are all parts of human rights education.

Idea for Action: "Mailboxes": For a longer educational program, create a "mailbox" for each participant in a common area, where personal messages can be placed by any participant.

To build skills for coalition-building, group dynamics, and sustaining community. Communities built during human rights education are good and important, but are no substitute for strong support networks that sustain activists in the long-term. For this reason, human rights education often teaches people how to build and maintain communities: to establish networks of support, to organize people around human rights issues, to build their own human rights learning communities.

Idea for Action: "Building a Community Network": Each participant identifies human rights stakeholders in his or her home community and lists opportunities and obstacles to their involvement in human rights work.

To build skills for personal growth, healing, sustenance, and health. Protecting human rights is hard and draining work, often resulting in burnout, depression, and guilt among activists. Simply hearing about human rights violations or recognizing that one's own rights have been violated can be emotionally challenging. Human rights education can prepare people and support them as they deal with this emotional and personal stress. People involved in human rights need opportunities to discuss and reflect on their emotional and psychological health and learn to balance human rights work with other parts of their lives. Perhaps more than other people, they need basic skills for coping with trauma affecting themselves and others.

Idea for Action: "Recognizing Emotions": Discuss the warning signs of anger and stress, helping participants to recognize their personal emotional "styles."

To celebrate the successes of the learning community and the human rights movement. Human rights education should be fun and joyful. When a group accomplishes something or is learning about a victory for human rights, celebration is deserved and important. The end of an educational experience is a particularly important time for celebration.

Idea for Action: "Cultural Sharing": Encourage participants to bring objects, stories, etc., that are important to their home cultures, and organize a celebratory event to share them.

Critical Question for this Building Block:

How will the learning experience nurture the emotional and social well-being of participants, both personally and as a group?

BUILDING BLOCK 3: EQUIPPING

Goal: To Fill the Toolbox

Effective human rights education helps participants build the skills they need to act on behalf of their human rights and the rights of others. Many different sorts of skills are important in human rights education. Participants can learn how to frame issues in human rights terms, with specific reference to state obligations in international law; how to lobby individuals in positions of power; how to intervene when they see a human rights violation taking place; how to organize others; and how to teach others about human rights. What skills are taught will depend on the situation, desires, and needs of the learners.

What it Looks Like

Five-year-olds at a day care center are learning early lessons in human rights. Working with cartoon- like illustrations of faces, they learn to recognize the emotions of others—including those that show hurt feelings. They learn a simple five-step problem-solving method (understanding the problem, brainstorming solutions, discussing solutions, deciding on one, and implementing it) and practice it in conflict-solving class meetings—learning the first steps of peace-making.

By focusing on caring, the teacher helps them learn how to react if someone hurts them, how to stop someone from hurting another child, and how to comfort someone who is hurt. The teacher may never talk about the Universal Declaration, but she or he uses words like "rights,' "caring," "fairness," and "responsibilities" regularly.

How to Use this Building Block

To identify the human rights skills needed and desired by each participant. How do human rights educators know what skills to teach? They ask the learners. A needs assessment that finds out the strengths and weaknesses of participants, what sort of work they do, and what they want to learn is a logical starting point for skills building. Such an assessment can also help educators identify and draw on the expertise that participants already have, helping them share those skills with others. Ideally, educators can conduct this assessment ahead of time.

Idea for Action: "Activity 20: The Tool Box," p. 95.

To teach skills for protecting and promoting one's own human rights. Human rights begin at home, so human rights education often starts with a person's individual rights. How does a person know when his rights are violated? How can violations be prevented? How can a person intervene when her rights are violated? What recourse do people have under the law, and what resources can they turn to? Ideally, those educated in human rights will have the answers to all these questions at their finger-tips.

Idea for Action: "Sharing Problems, Sharing Solutions": Participants describe situations in which their rights have been threatened, share potential solutions, and then role play the solution they think most likely to be successful.

To build skills for educating others about their human rights. The farthest-reaching way to teach human rights is to prepare others to teach. And since people learn the most when teaching others, this strategy also helps people better internalize human rights education. "Teaching the teachers" can mean many things: showing educators how to respect the human rights of their students, passing along information about effective learning approaches, role playing teaching situations, or teaching participants how to facilitate any activity that the group uses.

Idea for Action: "Principles for a Human Rights Classroom": Working with the UDHR or the Convention on the Rights of the Child, participants brainstorm ideas on how educators can respect each right in their teaching.

To build skills for protecting and promoting the human rights of others. Human rights education can teach a huge range of skills that help people defend human rights. Participants can practice advocacy and outreach strategies (e.g., letter-writing, public speaking, lobbying). They can improve their skills as community organizers, learning to build coalitions, create a grassroots constituency, inform people of their rights, and more. They can learn and practice skills that will help them intervene when they see human rights violations taking place. Particularly crucial, though often overlooked, are skills for research and documentation, which are vital in learning about human rights protections, building public knowledge about violations, and crafting strategies that reflect everyday realities. Any skills that helps people act for human rights is a valuable part of human rights education.

Idea for Action: "Think Quick for Human Rights": Participants are given the name of a group or type of individual (e.g., police officer, pre-school teacher, parent, senator) and have one minute to develop a clear argument for how they should/could support human rights in general or address a specific human rights issue, and then role play an encounter.

Critical Question for this Building Block:

What new skills will participants have built by the time the learning experience is over?

BUILDING BLOCK 4: TAKING ACTION

Goal: To Put Learning into Practice

An essential part of human rights learning is action: opportunities to put new lessons and skills into practice. Such practice is important because it builds more lasting and meaningful learning. It is also important because it turns education *about* human rights into education *for* human rights.

The action component of human rights learning can take many forms. At minimum, nearly every educational experience can involve some suggestions and strategies for getting involved in human rights work.

Ideally, however, action is a part of the agenda of the educational experience itself. Participants can engage in role plays, simulations, and scenarios which help them learn to apply ideas from the workshop. Participants can also craft action strategies they plan to use in their communities. Where possible, actual human rights work can be built into the education experience. This could take the form of community research, gathering first-hand data about situations, and documenting cases, as well as other forms of activism such as lobbying, mobilizing opinion and support, education, direct action, and formal legal steps.

What it Looks Like

A month-long workshop has provided a new perspective to a group of women who have never known their rights before. They are eager to learn the boundaries of their new-found rights and to pass along this knowledge to others. As the workshop draws to a close, the agenda increasingly focuses on building the skills of advocacy. Even before they arrived for the workshop, participants were asked to describe in detail a human rights problem in their own communities that they wanted to address. Now they return to this problem repeatedly, first to analyze it in human rights terms, then to consider how to research and document the problem, how to research and document the problem, and how to assess the legal remedies available to address the problem. They then work with others to formulate and critique both short term and long term solutions. They strategize how to draw attention to the problem and build support: Who needs to be educated on this issue? Who are potential allies? What authorities need to be approached?

This preparation also includes practicing skills, such as researching how others have approached the problem, speaking about the problem to different groups, interviewing those with information about the problem, and documenting what they say. A crucial part of this preparation is self-examination—acknowledging doubts, fears, and conflicting responsibilities; setting both goals and limits; and recognizing support systems, which include the sponsoring organization and fellow participants.

Finally each woman develops a realistic action plan, including a sequential time line and a budget, so that when she returns to her home community, her course of action is already clear.

How to Use this Building Block

To practice, apply, and repeat the skills and lessons learned in the workshop. Experiential education involves three basic steps: learning a skill, applying it, and reflecting on the experience. Educators have learned that repetition in a safe environment, and in a variety of "real-life" situations, is important in building confidence and ability. For this reason, "doing" human rights is essential to really "learning" human rights.

Idea for Action: "Human Rights Homework": Ask that participants "try out" new skills, and then share their experiences with other participants. For example, they might interview or engage in a persuasive dialogue with a friend, family member, or stranger, and then report the results back to the group. They might research the prevalence, legal status, or history of a human rights problem and write a summary report or statement on the problem in their community. They might write a press release, draft legislation, and present a brief speech or role-play a meeting with a community group to solicit their support.

To engage in actual human rights work, whether in the form of education, advocacy, intervention, or community building. There need not be a clear place where education starts and action begins. Human rights education can, and often does, defend and uphold the rights of others. Participants in a workshop can join in the work of a local organization or plan an action in the community where they are learning. A march or protest can involve an educational component, as well as an activist one. A course in human rights can involve an internship with a human rights organization.

Idea for Action: "Giving Back": Incorporate a "service-learning" experience into any extended human rights education program, thanking the community that hosted the program. Service learning involves turning any community service experience—a neighborhood cleanup, an educational workshop, volunteering at a shelter for the homeless—into an educational experience, using it as an opportunity to practice and reflect on the skills learned during the program.

To model respect for human rights and dignity within the learning community itself. Human rights education must always respect human rights if it is to be honest, effective, and taken seriously. Educator-student, student-student, and participant-outsider interactions should all be rooted in human rights. Violations of human rights that do occur should be addressed quickly and carefully and integrated into the whole group's learning experience. Educational strategies that respect human rights are generally inclusive, learner-centered, respectful of diversity, and democratic. See Part IV, "Methodologies for Human Rights Education," p. 57, for teaching approaches that are compatible with human rights.

Idea for Action: "Process Observer": Designate one person per day or half-day to act as the "process observer." This person is responsible for observing how well the group works together

and respects each other's rights, providing a spoken report on strengths and weaknesses at the end of the day.

To critique and refine the skills and ideas being shared in the workshop. Incorporating action into human rights education provides a real test of the experience's effectiveness. Does the material being learned stand up in the real world? How can it be changed to better reflect reality? Human rights educators should be genuine co-learners, ready to make mistakes, be corrected, and improve their teaching based on real-world application. Educators should also do their best to create an environment where it is safe for participants to make mistakes and learn from them.

Idea for Action: "Bringing it Home": For every activity, ask participants "How would this activity need to change to fit your home community?" Repeat the activity with their suggestions incorporated.

To help participants create plans for action after they leave the learning experience. How do participants hope to apply what they learned through human rights education? What new goals do they have, based on their new understanding of human rights? What are the steps toward achieving these goals? What obstacles will they face when they return home? What opportunities and allies will they have? By helping learners form answers to these questions, educators can help ensure that learning will last beyond the time a group spends together. Creating written action plans, either individually or as a group, is a natural conclusion to a human rights education experience.

Idea for Action: "One Lesson": At the end of the experience, or at the end of each day, ask each participant to identify one idea that she will bring home and put to work in his community.

Critical Question for this Building Block:

How will the status of human rights be improved as a result of learning experience?

SELECTED HUMAN RIGHTS EDUCATION RESOURCES

University of Minnesota Human Rights Library	http://www.umn.edu/humanrts/
Human Rights Center Publications	http://www1.umn.edu/humanrts/edumat/activities.shtm
This is My Home	http://www.thisismyhome.org
Amnesty International	http:/www.amnestyusa.org/education
Educators for Social Responsibility	http://www.esrnational.org
People's Movement for Human Rights Education	http://www.pdhre.org
Teaching Tolerance	http://www.tolerance.org
United Nations Cyber School Bus	http://www0.un.org/cyberschoolbus
University of the Poor	http://www.universityofthepoor.org

Compass: A Manual on Human Rights Education for Young People	http://www.eycb.coe.int/compass/en/contents.html

DOMINO: A Manual to use Peer Group Education as a Means to Fight Racism, Xenophobia, Anti-Semitism and Intolerance	http://www.eycb.coe.int/domino/default.htm
The Global Human Rights Education Listserv	http://www.hrea.org/lists/hr-education/index.html

Additional Resources and Information

Center for Women's Global Leadership	http://www.cwgl.rutgers.edu/
Derechos Human Rights	http://www.derechos.org/
Human Rights Watch	www.hrw.org
Human Rights First	http://www.humanrightsfirst.org/
Freedom House	www.freedomhouse.org
Journalists for Human Rights	http://www.jhr.ca/
The Protection Project	http://www.protectionproject.org/pub.htm
Action without Borders	www.idealist.org

White Privilege: Unpacking the Invisible Knapsack

“I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.”

Peggy McIntosh

Peggy McIntosh is associate director of the Wellesley College Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh; available for $4.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181 The working paper contains a longer list of privileges.

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Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to women's statues, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there are most likely a phenomenon, I realized that, since hierarchies in our society are interlocking, there was most likely a phenomenon of while privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in women's studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are just seen as oppressive, even when we don't see ourselves that way. I

began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work that will allow "them" to be more like "us."

Daily effects of white privilege

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.
18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions which give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.
47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
48. I have no difficulty finding neighborhoods where people approve of our household.
49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

Elusive and fugitive

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience that I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant, and destructive.

I see a pattern running through the matrix of white privilege, a patter of assumptions that were passed on to me as a white person. There was one main piece of cultural turf; it was my own turn, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit, in turn, upon people of color.

For this reason, the word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work systematically to over empower certain groups. Such privilege simply confers dominance because of one's race or sex.

Earned strength, unearned power

I want, then, to distinguish between earned strength and unearned power conferred privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages, which we can work to spread, and negative types of advantage, which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a

process of coming to see that some of the power that I originally say as attendant on being a human being in the United States consisted in unearned advantage and conferred dominance.

I have met very few men who truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance, and, if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the United States think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and angers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantages associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage that rest more on social class, economic class, race, religion, sex, and ethnic identity that on other factors. Still, all of the oppressions are interlocking, as the members of the Combahee River Collective pointed out in their "Black Feminist Statement" of 1977.

One factor seems clear about all of the interlocking oppressions. They take both active forms, which we can see, and embedded forms, which as a member of the dominant groups one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the system won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitude. But a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these subject taboo. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power and serves to keep power in the hands of the same groups that have most of it already.

Although systemic change takes many decades, there are pressing questions for me and, I imagine, for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.