

# Lifting the Spirit

Human Rights  
and Freedom of Religion or Belief



**HUMAN RIGHTS EDUCATION SERIES**

***Topic Book 5***

**A PUBLICATION OF  
THE UNIVERSITY OF MINNESOTA  
HUMAN RIGHTS RESOURCE CENTER  
AND THE TANDEM PROJECT**

**A CONTRIBUTION TO THE  
UNITED NATIONS DECADE  
FOR HUMAN RIGHTS EDUCATION**

# LIFTING THE SPIRIT: HUMAN RIGHTS AND FREEDOM OF RELIGION OR BELIEF

## TABLE OF CONTENTS

### INTRODUCTION

About the Human Rights Education Series .....	i
About the Publication Partners .....	i
Acknowledgements .....	ii
Using <i>Lifting the Spirit</i> .....	iii
Teacher's Briefing Guide Part 1: History and Development of Human Rights.....	v
Part 2: An Introduction to Freedom of Religion or Belief.....	x

### UNIT I: INTRODUCTION TO RIGHTS AND RESPONSIBILITIES

Lesson 1 Establishing Classroom Rules, Rights, and Responsibilities.....	1
Lesson 2 Introducing Human Rights .....	5
Lesson 3 Defining <i>Dignity, Religion, and Belief</i> .....	14

### UNIT II: INTRODUCTION TO FREEDOM OF RELIGION OR BELIEF

Lesson 4 Introducing the 1981 UN Declaration on Freedom of Religion or Belief.....	18
Lesson 5 Freedom and Responsibility .....	22
Lesson 6 Understanding Religion or Belief .....	25
Lesson 7 Analyzing Master Stories and Conflicting Standards and Beliefs.....	30

### UNIT III: HUMAN RIGHTS FROM CONCEPT TO DECLARATION

Lesson 8 Giving Human Rights a Human Face .....	34
Lesson 9 Exploring the Universal Declaration of Human Rights, Part 1.....	37
Lesson 10 Exploring the Universal Declaration of Human Rights, Part 2.....	39

### UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF

Lesson 11 Exploring the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB) .....	41
Lesson 12 Human Rights Definitions and Interdependence .....	46
Lesson 13 Worship, Observance, Practice, and Teaching .....	50
Lesson 14 Conflicts Regarding Worship, Observance, Practice, and Teaching.....	52
Lesson 15 Coercion in Religion or Belief .....	60
Lesson 16 Limits to Freedom of Religion or Belief.....	62

### UNIT V: TAKING ACTION FOR FREEDOM OF RELIGION OR BELIEF

Lesson 17 Assessing Freedom of Religion and Belief in Your Community .....	64
Lesson 18 Taking the Human Rights Temperature of Your Place of Worship or Assembly .....	71
Lesson 19 Freedom of Religion or Belief Around the World and at Home .....	76
Lesson 20 The State and Freedom of Religion or Belief.....	78
Lesson 21 Freedom of Religion or Belief and the Constitution.....	83

## APPENDICES

### Appendix A Documents Relating to Freedom of Religion or Belief

Part 1 UN Documents.....	93
Part 2 Regional Documents.....	96

Part 3	Additional Documents .....	97
<b>Appendix B</b>	<b>Resources</b>	
Part 1	Resources for Advocacy .....	99
Part 2	Resources for Teaching .....	102
Part 3	Resources for Research .....	104
Part 4	Additional Resources .....	105
Part 5	Additional Links .....	106
<b>Appendix C</b>	<b>The Universal Declaration of Human Rights (UDHR)</b>	
Part 1	Abbreviated Version .....	107
Part 2	Full Text .....	108
<b>Appendix D</b>	<b>The 1981 UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB)</b>	
Part 1	Summary of Articles .....	115
Part 2	Full Text .....	116
<b>Appendix E</b>	<b>Glossary of Terms .....</b>	<b>118</b>

## **ABOUT THE HUMAN RIGHTS EDUCATION SERIES**

The Human Rights Education Series is published by the Human Rights Resource Center at the University of Minnesota. Edited by Nancy Flowers, the series provides resources for the ever-growing body of educators and activists working to build a culture of human rights in the United States and throughout the world. Other publications in the Series include:

**Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights** - *edited by Nancy Flowers*

**Economic and Social Justice: A Human Rights Perspective** - *by David Shiman*

**Raising Children with Roots, Rights & Responsibilities: Celebrating the UN Convention on the Rights of the Child** - *by Lori DuPont, Joanne Foley, and Annette Gagliardi*

**Lesbian, Gay, Bisexual, and Transgender Rights: A Human Rights Perspective** – *by David M. Donahue*

**The Human Rights Education Handbook: Effective Practices for Learning, Action, and Change** – *by Nancy Flowers with Marcia Bernbaum, Kristi Rudelius-Palmer, and Joel Tolman*

## **ABOUT THE PUBLICATION PARTNERS**

### **The Tandem Project**

The Tandem Project was founded in Minneapolis, Minnesota, USA, in 1985, to help promote tolerance and prevent discrimination based on religion or belief, through implementation of the 1981 Declaration. It has organized five international conferences and participated in the publication of several books on this subject. For further information, contact Michael Roan, Executive Director, at [mroan@umn.edu](mailto:mroan@umn.edu) or (612) 825-2842.

### **The University of Minnesota Human Rights Resource Center**

The University of Minnesota Human Rights Center, founded in 1988, is located at the University of Minnesota Law School in Minneapolis, Minnesota, USA. Its Resource Center develops, markets, and distributes human rights education materials and trains students, volunteers, and professionals to promote and protect human rights.

Human Rights Resource Center  
University of Minnesota  
N-120 Mondale Hall  
229 - 19th Avenue South  
Minneapolis, MN 55455 USA  
Telephone: (612) 626-7794  
Fax: (612) 626-7592  
E-mail: [hrrc@umn.edu](mailto:hrrc@umn.edu)

Web sites: <http://www.hrusa.org> and <http://www.umn.edu/humanrts>

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***Lifting the Spirit: Human Rights and Freedom of Religion or Belief*** has been created as a tool to promote acceptance and prevent discrimination based on religion or belief, by teaching youth ways to connect the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief in their daily lives and in their communities. ***Lifting the Spirit: Human Rights and Freedom of Religion or Belief*** is a first-of-its-kind resource guidebook with hands-on learning experiences for teachers, facilitators, and advocates working with youth between 12 to 18 years old. The Tandem Project and the University of Minnesota Human Rights Resource Center have worked together with the assistance of numerous colleagues to make this resource guidebook a reality. The Publication Partners would like to recognize the important contribution of the U.N. High Commissioner for Human Rights, a leader in human rights education and primary supporter of teaching about freedom of religion or belief as a human right.

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# USING *LIFTING THE SPIRIT*

*Lifting the Spirit* is intended to further an understanding of human rights in general and especially the human right to freedom of religion or belief. This curriculum is not a survey of world religions, although it might complement such a course; instead it relates the worship, observances, practices, and teachings of all religions and beliefs to fundamental human rights principles. Designed for use in secondary classrooms, religious institutions, and youth advocacy organizations around the world, both content and organization aim to be adaptable to many different national and cultural settings.

Although individual lessons can be used alone, *Lifting the Spirit* will be most effective if each unit is introduced sequentially. Because of the personal and often divisive nature of religion and belief, establishing a classroom where everyone's human rights are respected is essential, whether the teacher uses a single unit or the whole curriculum. Teachers themselves need to be conscious of their own attitudes toward religious differences and seek to nurture a spirit of acceptance and genuine intellectual inquiry in both their students and themselves.

Although many different methodologies are used, each lesson follows a similar structure and is timed to last approximately fifty minutes. Important notes to the teacher are included in individual lessons. Words printed in bold type are identified in Appendix F, Glossary of Terms.

**Unit I, Introduction to Human Rights and Freedom of Religion or Belief**, lays the foundation for the whole curriculum, establishing classroom standards and challenging students to articulate their understanding of key concepts, such as human rights, dignity, religion, and belief, which will be used throughout this curriculum. Lesson 1, "Establishing Classroom Rules, Rights, and Responsibilities", should be considered a prerequisite to any and all other lessons.

**Unit II, Understanding Freedom of Religion or Belief**, introduces students to the UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB), the human rights document on which this curriculum focuses. It challenges students to grapple with complex topics such as the relationship between rights and responsibilities, the tension between "absolute" truth claims and secular beliefs, and the way in which different world views contribute to conflicting moral standards, which can lead to intolerance and discrimination.

**Unit III, Human Rights from Concept to Declaration**, takes students more deeply into human rights, first examining the content and history of the Universal Declaration of Human Rights (UDHR) and then exploring the 1981 Declaration (DROB) in the context of the international human rights system.

**Unit IV, The 1981 UN Declaration on Freedom of Religion or Belief (DROB)**, takes students systematically through this document, clarifying its language (for example, what are the differences among thought, conscience, religion, and belief?) and the implications of the rights it embodies (for example, why are worship, observance, practice, and teaching important?). This unit deals also with important issues such as coercion in religion or belief and limitations to freedom of religion or belief.

**Unit V, Taking Action for Freedom of Religion or Belief**, challenges students to research and assess their own family, school, community, and national legal system in light of the freedom of religion or belief. They are asked to examine how this freedom is protected in their national constitution or legal code and to determine whether they live in a theocracy, a country with a state religion, or a country with separation of religion and the state.

**The Appendices** contain a variety of supporting material for the curriculum and background information for the teachers on freedom of religion or belief and human rights.

- **Appendix A, Documents Relating to Freedom of Religion or Belief** lists UN and regional documents that define and guarantee this human right.
- **Appendix B, Resources** contains both published and electronic resources for advocates, teachers, and researchers.
  1. Resources for Advocacy
  2. Resources for Teaching
  3. Resources for Research
  4. Additional Resources
  5. Additional Links
- **Appendix C, The Universal Declaration of Human Rights**, contains both the full text and the abbreviated version of the UDHR of 1948.
- **Appendix D, The 1981 UN Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (DROB)**, contains both the full text and a summary of the articles of this document.
- **Appendix E, Glossary of Terms**, defines technical terms, which are printed in bold in the text.

# TEACHER'S BRIEFING GUIDE

## PART 1

### HISTORY AND DEVELOPMENT OF HUMAN RIGHTS AND THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

#### I. WHAT ARE HUMAN RIGHTS?

***Human rights are the rights a person is entitled to simply because he or she is a human being.***

Human rights are **inalienable**: you cannot lose these rights any more than you can cease being a human being. Human rights are held by all persons equally, universally, and forever.

Human rights are **indivisible**: you cannot be denied a right because it is "less important" or "non-essential."

Human rights are **interdependent**: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Another definition for human rights is those basic standards without which people cannot live in dignity. To violate someone's human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the **human dignity** of all people be respected.

In claiming these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

#### **Human Rights as Inspiration and Empowerment**

Human rights are both inspirational and practical. Human rights principles hold up the vision of a free, just, and peaceful world and set minimum standards for how individuals and institutions everywhere should treat people. Human rights also empower people with a framework for action when those minimum standards are not met, for people still have human rights even if the laws or those in power do not recognize or protect them. We experience our human rights every day when we worship according to our belief, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; when we travel to other parts of our own country or overseas. Although we sometimes take these actions for granted, not all people enjoy all these liberties equally. Human rights violations also occur everyday when a parent abuses a child, when a family is homeless, when a school provides inadequate education, when women are paid less than men, or when one person steals from another.

#### **The Universal Declaration of Human Rights**



Rights for all members of the human family were first articulated in 1948 in the United Nations' Universal Declaration of Human Rights (UDHR). Following the horrific experiences of the Holocaust and World War II, and amid the grinding poverty of much of the world's population, many people sought to create a document that would capture the hopes, aspirations, and protections to which every person in the world is entitled and ensure that the future of humankind would be different. See Appendix D: The Universal Declaration of Human Rights, for the complete text (p.121) and a simplified version (p. 120) of the UDHR.

The 30 articles of the Declaration together form a comprehensive statement covering economic, social, cultural, political, and civil rights. The document is both universal (it applies to all people everywhere) and indivisible (all rights are equally important to the full realization of one's humanity). A **declaration**, however, is not a treaty and lacks any enforcement provisions. Rather it is a statement of intent, a set of principles to which United Nations **member states** commit themselves in an effort to provide all people a life of human dignity.

Over the past 50 years the Universal Declaration of Human Rights has acquired the status of **customary international law** because most states treat it as though it were law. However, governments have not applied this customary law equally. Socialist and communist countries of Eastern Europe, Latin America, and Asia have emphasized social welfare rights, such as education, jobs, and health care, but often have limited the political rights of their citizens. The United States has focused on political and civil rights and has advocated strongly against regimes that torture, deny religious freedom, or persecute minorities. On the other hand, the US government rarely recognizes health care, homelessness, environmental pollution, and other social and economic concerns as human rights issues, especially within its own borders.

Source: Adapted for *Human Rights Here & Now* (University of Minnesota Human Rights Resource Center, 1997) from Costain, P., "Moving the Agenda Forward," *Connection to the Americas* 14.8 (October 1997): 4.

## II. A SHORT HISTORY OF HUMAN RIGHTS

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 Quran (Koran), and the Analects of Confucius are five of the oldest written sources that 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 as 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 United States 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.

### **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).

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. Leaders like Nelson Mandela, Abraham Lincoln, Lyndon Johnson, and Václav 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 for *Human Rights Here & Now* (University of Minnesota Human Rights Resource Center, 1997) from Shiman, D., *Teaching Human Rights*, (Denver: Center for Teaching International Relations Publications, U of Denver, 1993): 6-7.

# TEACHER'S BRIEFING GUIDE

## PART 2

### AN INTRODUCTION TO FREEDOM OF RELIGION OR BELIEF

#### I. DEFINITIONS

The word "religion" is commonly associated with belief in a transcendent deity or deities, whether in majority or minority, traditional or new religious beliefs. In human rights discourse, however, the use of the term "religion" usually also includes support for the right to non-religious beliefs. In 1993 the Human Rights Committee, an independent body of experts that interprets and monitors compliance with the **International Covenant on Civil and Political Rights** (ICCPR), described religion or belief as "theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief."

Religions and other beliefs bring hope and consolation to most of the world's peoples and hold great potential for peace and reconciliation among them. However, religions and other beliefs have also been the source of tension and conflict. This complexity, and the difficulty of defining "religion" and "belief," is illustrated by the on-going evolution of the protection of freedom of religion or belief in the context of international human rights.

#### II. THE EVOLUTION OF FREEDOM OF RELIGION OR BELIEF IN THE UN SYSTEM

The struggle for religious liberty has continued for centuries, and has led to innumerable, tragic conflicts. The twentieth century has seen the codification of common values related to freedom of religion or belief, though the struggle has not abated. The United Nations recognized the importance of freedom of religion or belief in the 1948 **Universal Declaration of Human Rights** (UDHR). Article 18 of the UDHR states:

*Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his [her] choice.*

*Article 18  
Universal Declaration of Human Rights*

However, since the Universal Declaration, attempts to develop an enforceable human rights instrument related to freedom of religion or belief have been remarkably unsuccessful.

In 1966 the UN Covenant on Civil and Political Rights (ICCPR) expanded Article 18 of the UDHR to address the manifestation of religion or belief. Article 18 of this Covenant includes four paragraphs related to this issue:

1. **Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his [her] choice, and freedom either individually or in community with others and in public or private, to manifest his [her] religion or belief in worship, observance, practice and teaching.**
2. **No one shall be subject to coercion which would impair his [her] freedom to have or to adopt a religion or belief of his [her] choice.**
3. **Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, morals or the fundamental rights and freedoms of others.**
4. **The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians, to ensure the religious and moral education of their children in conformity with their own convictions.**

Some of the provisions of the International Covenant on Civil and Political Rights regarding fundamental freedoms have been the basis of separate international conventions (e.g. Article 7 of the ICCPR was developed into the Convention Against Torture) which are legally binding. In contrast, however, because of the complexity of the topic and the political issues involved, Article 18 ICCPR has not led to the adoption of a specific legally binding instrument.

### **THE EVOLUTION OF FREEDOM OF RELIGION OR BELIEF IN THE UN HUMAN RIGHTS FRAMEWORK**

**1948 – Universal Declaration of Human Rights, Article 18**

**1966 – International Covenant on Civil and Political Rights (Covenant on Civil and Political Rights), Article 18**

**1981 – Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief**

**1993 – Human Rights Committee's General Comment Number 22 on Article 18 of Covenant on Civil and Political Rights**

After twenty years of debate, intense struggle, and hard work, in 1981 the General Assembly adopted without a vote the **Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or**

**Belief.** As a declaration, this document is a statement of principles that lacks any enforcement procedures; however, it remains the most important contemporary codification of the principle of freedom of religion and belief.

The 1981 UN Declaration contains eight articles, three of which (Articles 1,5, and 6) define specific rights. The remaining articles outline supporting measures to promote tolerance or prevent discrimination. Taken together, the eight articles constitute a paradigm, an overall concept, to advocate for tolerance and to prevent discrimination based on religion or belief.

### **ARTICLES OF THE 1981 DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF**

Article 1: *Legal Definition.* This article repeats several rights from Article 18 of the Covenant on Civil and Political Rights:

- Right to thought, conscience, and religion or belief;
- Right to have a religion or whatever belief of your choice;
- Right either individually or in community with others, in private or public, to manifest a religion or belief through worship, observance, practice and teaching;
- Right not to suffer coercion that impairs the freedom to choose a religion or belief;
- Right of the State to limit the manifestation of a religion or belief if based in law, and only as necessary to protect public safety, order, health, morals and the fundamental rights and freedoms of others.

Article 2: *Classification of Discrimination.* This article identifies categories of potential discriminators, affirming the right not to be subject to discrimination on the grounds of religion or belief by:

- States (national, regional, local government);
- Institutions (governmental, non-governmental, religious);
- Groups of persons;
- Individuals.

Article 3: *Link to Other Rights.* This article links the 1981 UN Declaration to other international documents. Article 3 declares that discrimination based on religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights, and enunciated in detail in:

- The International Covenant on Civil and Political Rights;
- The International Covenant on Economic, Social and Cultural Rights.

Article 4: *Possible Solutions.* Article 4 declares that all States [including all sectors of civil society] shall take effective measures to prevent and eliminate discrimination based on religion or belief through:

- Actions in all fields of civil, economic, political, social, cultural life;
- Enacting or rescinding legislation where necessary to prohibit such discrimination;

- Taking all appropriate measures to combat intolerance based on religion or belief.

Article 5: *Parents, Guardians, Children*. At stake in the implementation of this article are the following rights:

- Right of parents or legal guardians to bring the child up in their religion or belief;
- Right of the child to education in religion or belief, in accordance with the wishes of parents, and the right not to be compelled to receive education against their wishes;
- Right of the child to protection from discrimination and to education for tolerance;
- Right of the child's wishes when not under the care of parents or legal guardians;
- Right of the State to limit practices injurious to the child's development or health.

Article 6: *Manifesting Religion or Belief*. At stake in the implementation of this article are the following rights:

- Right to worship and assemble, and to establish and maintain places of worship;
- Right to establish and maintain appropriate charitable or humanitarian institutions;
- Right to make, acquire and use materials related to rites and customs;
- Right to write, issue and disseminate relevant publications in these areas;
- Right to teach a religion or belief in places suitable for these purposes;
- Right to solicit and receive voluntary financial and other contributions;
- Right to train, appoint, elect or designate appropriate leaders;
- Right to observe days of rest and celebrate holidays and ceremonies;
- Right to establish and maintain communication with individuals and communities at national and international levels.

Article 7: *National Legislation*. This article declares that all of the rights at stake in the 1981 UN Declaration need to be accorded in national legislation in such a manner that everyone shall be able to avail themselves of such rights and freedoms *in practice*.

Article 8: *Existing Protections*. This article specifies that the 1981 UN Declaration is non-binding on States so as to ensure that the Declaration does not negate existing legal protections on freedom of religion or belief. Article 8 states that nothing in the Declaration shall be construed as restricting or negating any right defined in the Universal Declaration of Human Rights and International Covenants on Human Rights.

### III. INTERNATIONAL AND REGIONAL INSTRUMENTS OF PROTECTION

International legal instruments take the form of a **treaty** (also called an agreement, convention, covenant or protocol), which may be binding on the contracting states. When negotiations are completed, the text of a treaty is established as authentic and definitive and is "signed" by the representatives of



states. There are various means by which a state expresses its consent to be bound by a treaty, with the most common being ratification or accession. A new treaty is “ratified” by those states that have negotiated the instrument, while a state that has not participated in the negotiations may, at a later stage, “accede” to the treaty. The treaty enters into force when a pre-determined number of states have ratified or acceded to the treaty.

When a state ratifies or accedes to a treaty, that state may make reservations to one or more articles of the treaty, unless the treaty prohibits this action. Reservations are exceptions that a state makes to a treaty—provisions that it does not agree to follow—and may normally be withdrawn at any time. In some countries, international treaties take precedence over national law. In others, a specific law may be required to give an international treaty, although ratified or acceded to, the force of law. Almost all states that have ratified or acceded to an international treaty may issue decrees, amend existing laws or introduce new legislation in order for the treaty to be fully effective on the national territory.

While the 1981 Declaration was adopted as a non-binding human rights instrument, several states had **understandings**, exceptions that states parties make to a treaty. Romania, Poland, Bulgaria, Czechoslovakia and the then USSR considered that the 1981 UN Declaration did not take sufficient account of atheistic beliefs. Romania, Syria, Czechoslovakia, and the USSR made a general reservation regarding provisions not in accordance with their national legislation. Iraq entered a collective reservation on behalf of the Organization of the Islamic Conference as to the applicability of any provision or wording in the Declaration which might be contrary to **Shari’a** (Islamic) law or to legislation or acts based on Islamic law, and Syria and Iran endorsed this reservation. In particular these Muslim states objected to the right to change one's religion, which generally contradicts Shari’a.

#### **IV. MONITORING FREEDOM OF RELIGION OR BELIEF**

Many international treaties contain a mechanism that prescribes how the treaty will be enforced and monitored. The Covenant on Civil and Political Rights (ICCPR) is monitored by the Human Rights Committee. As of 2002, there were 149 **States Parties** to this Covenant, who were obligated to report regularly to the Human Rights Committee on their progress in implementing this Covenant.

In addition, 102 States Parties to the ICCPR have ratified an **Optional Protocol** recognizing the competence and authority of the Human Rights Committee to consider confidential communications from individuals claiming to be victims of violations of any rights proclaimed under the treaty.

As part of the Covenant on Civil and Political Rights, Article 18 is legally binding for those states that have ratified this treaty. Thus violations of the freedom of religion or belief can be reported to Human Rights Committee for investigation.

However, as declarations the Universal Declaration and the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief are non-binding and do not, therefore, contain a treaty mechanism for their enforcement. Instead, the UN Commission on Human Rights appointed a **Special Rapporteur** (an independent expert) on freedom of religion or belief. This Special Rapporteur is mandated to report annually to the United Nations Commission on Human Rights on the status of freedom of religion or belief worldwide.

## UNIT I: INTRODUCTION TO RIGHTS AND RESPONSIBILITIES

# LESSON 1: ESTABLISHING CLASSROOM RULES, RIGHTS, AND RESPONSIBILITIES

### OBJECTIVES:

- To establish rules that ensure a safe, respectful classroom environment for the study of *Lifting the Spirit: Human Rights and Freedom of Religion or Belief* or any subject.
- To engage students in reflection on what factors contribute to a respectful learning environment and encourage good class discussion.
- To establish the responsibility of the whole class for maintaining rules and relate this responsibility to that of all citizens for the promotion and protection of human rights.
- To illustrate the relationship of rights to responsibilities.

**TIME:** 50 minutes - variable, depending on whether assignments are done in class or as homework.

**MATERIALS:** Chart paper and markers or blackboard and chalk.

## I. PRESENTATION: INTRODUCING THE NEED FOR CLASSROOM RULES (5 minutes)

### Step 1:

Explain that the curriculum, *Lifting the Spirit: Human Rights and Freedom of Religion or Belief*, will involve the class in far-reaching discussions. Much of the subject matter will necessarily involve controversial topics, which some members of the class may have strong feelings about, both negative and positive. The goal of these discussions will never be to prove one position is correct and another wrong, but to explore different ideas in a spirit of acceptance, inquiry, and exploration.

Acknowledge clearly, however, that no one, including the teacher, is free from bias.

### Step 2:

Remind the class that the purpose of studying this curriculum is to understand the meaning of religion, belief, and human rights. The second goal is to understand how everyone can become a responsible citizen, promoting acceptance and preventing discrimination based on religion or belief in their own communities. Point out that this goal can only be achieved when the classroom itself promotes acceptance and prevents discrimination.

### Step 3:

Explain that for this reason the class needs to agree upon some classroom rules that will help to ensure that everyone's right to freedom of expression, respect,

privacy, and safety are respected, as well as their freedom of religion or belief and right to education and human rights education.

## **II. DISCUSSION: WHAT MAKES A GOOD LEARNING ENVIRONMENT?** (13 minutes)

### **Step 1:**

Start by asking, “*What makes a good discussion?*” Record student suggestions. Encourage observations about subjective feelings involved and the way others respond as well as objective, intellectual considerations.

### **Step 2:**

Ask, “*What kind of classroom environment encourages a good discussion?*” Record student observations.

### **Step 3:**

Ask, “*What kind of class environment helps you to learn?*” Record observations.

## **III. ACTIVITY: DEVELOPING CLASSROOM RULES** (15 minutes)

### **Step 1:**

Explain that in order to ensure that their study of freedom of religion or belief can take place in a safe, accepting, and respectful environment, the class will try to draw up some simple classroom rules. These rules should apply to everyone, including the teacher.

### **Step 2:**

Divide the class into pairs and ask each pair to develop five (or more) rules that they consider essential to promote this kind of class environment.

To the Teacher: *In a very large class, the groups could be larger.*

### **Step 3:**

After a few minutes, ask each pair to combine with another to form a group of four and compare and combine their lists. The group of four should then write down the rules that they agree upon.

### **Step 4:**

Ask for a representative of one or two groups to read each item on their list. After each suggested rule, ask for a show of hands from other groups who had the same or similar rule. List each rule that seems to have consensus on chart paper.

Ask if any groups developed rules that have not yet been mentioned and add these to the list if most people agree with them.

**Step 5:**

Observe that fewer rules are better than many and ask why this is so. Ask if any of these rules on the list could be combined.

**Step 6:**

Observe that clear rules are more likely to be observed. Ask for any suggestions on refining the language of the rules.

To the Teacher:

- *The exercise of refining the language of the list could be part of the assignment suggested below. Alternatively you may wish to have the original small groups take time in class to revise and refine the language.*
- *Try to keep the number of rules to a minimum, at least no more than 10.*

**IV. ACTIVITY/ASSIGNMENT: INTERPRETING CLASS RULES AS RIGHTS AND RESPONSIBILITIES (time variable)**

**Step 1:**

When the class has arrived at a workable list of rules, discuss how these rules can be enforced. Emphasize that responsibility for maintaining the rules rests with the whole class, not just the teacher.

Point out that each rule implies both a right and a responsibility. For example, if one rule states that no one should interrupt a speaker, (i.e. everyone has the right not to be interrupted), then this rule also implies a responsibility, (i.e., everyone has the responsibility not to interrupt or allow anyone to be interrupted).

**Step 2:**

Ask everyone to copy the class list of rules on a clean sheet of paper.

Then make this assignment, either for individuals as homework or in groups as cooperative classwork:

Assignment: Rewrite the class rules as statements of rights and responsibilities.

- Ideally express these statements of rights and responsibilities in the first person (e.g., “I have the responsibility not to interrupt or allow anyone to be interrupted”).
- Lists the rights in one column and the corresponding responsibility in the other. You may wish to use a chart or framework like that below:

RIGHT	RESPONSIBILITY
I have the right to speak without being interrupted.	I have the responsibility not to interrupt or to allow anyone to be interrupted.

**Step 3:**

Compare students' lists of corresponding responsibilities. Draw up a list that combines their ideas.

**Step 4:**

Copy the combined list of rights and responsibilities on chart paper and keep posted in the classroom. Explain that these rules, and their interpretation as rights and responsibilities, will remain posted in the classroom as reminders to everyone of how a respectful, safe classroom environment can be ensured for everyone to learn and develop to his or her full potential.

Make copies of this list and/or ask students to copy their list of classroom rules and keep this list for use during their study of *Lifting the Spirit: Human Rights and Freedom of Religion or Belief*.

*To the Teacher: The skill of rephrasing rights as responsibilities will be repeated in a more challenging form in Lesson 5, "Freedom and Responsibility", pp. 22-24.*

**V. CONCLUSION (2 minutes)**

Conclude by reminding students that enforcement of these rules is everyone's responsibility, just as it is every citizen's responsibility to see that everyone in the community enjoys the right to freedom of religion or belief.

## UNIT I: INTRODUCTION TO RIGHTS AND RESPONSIBILITIES

### LESSON 2: INTRODUCING HUMAN RIGHTS

**OBJECTIVES:**

- To introduce the curriculum, *Lifting the Spirit: Human Rights and Freedom of Religion or Belief*.
- To introduce the relationship between **human needs** and **human rights**.
- To establish the principle of **human dignity** and its relation to human rights.

**TIME:** 50 minutes.

**MATERIALS:** Chart paper, markers, and glue or tape; set of Needs and Wants Cards for each pair of participants (See Handout 2A-2D).

#### I. PRESENTATION: INTRODUCTION TO *LIFTING THE SPIRIT: HUMAN RIGHTS AND FREEDOM OF RELIGION OR BELIEF* (3 minutes)

- A. Explain that **intolerance** and **discrimination** based on religion or belief contributes to many conflicts in the world. Ask students for some examples, both local and global, of such intolerance and discrimination.
- B. Explain that the class is going to begin a new curriculum, *Lifting the Spirit: Human Rights and Freedom of Religion or Belief*, that will help them to understand the meaning of religion, belief, and human rights, as well as how each of them can be responsible citizens, promoting acceptance and preventing discrimination in their own communities.

*To the Teacher:* You may wish to explain the terms **intolerance** and **discrimination**.

#### II. ACTIVITY: HUMAN NEEDS/ HUMAN RIGHTS\* (20 minutes)

**Step 1:**

Divide participants into pairs and give each pair a set of Needs and Wants Cards. Give these instructions:

1. Imagine that you have a new government in your community that wants to provide all the people with the basic things they need and want. The cards represent the things the government thinks you might want. There are also four blank cards for you to draw and/or write any additional items you can think of.

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\* Adapted from Susan Fountain, *It's Only Rights: A Practical Guide to Learning about the Convention on the Rights of the Child* (New York: UNICEF, 1993), 9-14.

2. Your job is to divide the cards into two groups: 1) things you need and 2) things you want. If you neither need nor want an item, put it in a separate stack.
3. You have about 5 minutes to complete this part of the activity.

**Step 2:**

Ask two or three pairs to join another. Give each group of four or six a piece of chart paper and glue or tape. Give these instructions:

1. Divide the chart paper into three columns. At the top of the left-hand column write "NEEDS," on the center column write "?" and on the right-hand column write "WANTS." (See sample below)

NEEDS	?	WANTS

2. Compare your "Needs" cards, including those you created for yourself.
  - When everyone has the same card, attach one copy to the "Needs" column of your chart.
  - Where your choices differ, explain your thinking and try to come to agreement. If you cannot agree, place one copy of the card in the center column under "?."
3. Do the same with your "Wants" cards, including those you created for yourself.
4. If you had a group of cards that were neither "needs" nor "wants," compare those as well and try to come to agreement. If you agree, add them to the chart or discard them. If you cannot, add those to the "?" column.

**Step 3:**

Discuss the activity so far:

- *Which lists were longer, "needs" or "wants"? Why?*
- *How did you determine the difference between wants and needs?*
- *Which of your needs were material, such as food or shelter? Which were abstract, such as freedom of speech or religion?*
- *Do all people in the whole world have the same basic needs?*
- *Which items did most groups place under the "?" column?*
- *Which items caused the most disagreement?*



**Step 4:**

Continue the activity by announcing the following: *“The new government has found that for political and economic reasons it cannot provide citizens with all these benefits. Each group must eliminate three items from its “needs” list.”* Give the groups a few minutes to discuss these decisions.

- *What did you give up? How did you decide?*
- *How would this elimination affect your life?*

**Step 5:**

Announce the following: *“The new government has found it necessary to cut back still further on needs. You must eliminate three more items from your “needs” list.”* Give the group a few minutes to discuss these decisions.

- *What did you give up? How did you decide?*
- *How would this further elimination affect your life?*

**Step 6:**

Explain that the most basic needs of human beings are sometimes referred to as rights and that human rights are based on the things that everyone needs to be fully human. These needs include both material things and freedoms.

*To the Teacher: Save these charts for use in Lesson 5, “Freedom and Responsibility”, pp. 22-24.*

### **III. ACTIVITY: HUMAN BEINGS/HUMAN RIGHTS\*\* (25 minutes)**

**Step 1:**

Write the words "HUMAN" at the top of chart paper or a blackboard. Below the word draw a circle or the outline of a human being. Ask participants to brainstorm what qualities define a human being and write the words or symbols inside the outline. For example, "intelligence," "sympathy."

*To the Teacher: Suggestions may include negative qualities (e.g., greed, prejudice) or ambiguous qualities (e.g., aggressiveness /assertiveness, cunning/ cleverness). List these along with positive qualities.*

**Step 2:**

Ask participants what they think is needed in order to protect, enhance, and fully develop the positive qualities of a human being. List their answers outside the circle, and ask participants to explain how each suggestion helps to enhance the qualities of human beings. For example, "education," "friendship," and "loving family." Discuss these questions about human dignity:

- *Based on this list, what do we need to live in dignity?*
- *Should all people have the things that permit them to live in dignity?*

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\*\* Adapted from *Human Rights Here and Now*, ed. Nancy Flowers (University of Minnesota, 1998), Activity 1, 38-42.

*To the Teacher: For any negative qualities or ambiguous qualities, ask what is needed to overcome or control them and cross them off when a remedy is suggested. Only positive qualities should remain within the circle.*

### **Step 3:**

Explain that everything inside the figure or circle relates to **human dignity**, the integrity and wholeness of being human. Discuss these questions about human dignity:

- *What does it mean to be fully human? How is that different from just "being alive" or "surviving"?*
- *Can any of our "essential" human qualities, (i.e. those written inside the figure or circle), be taken from us? For example, only human beings can communicate with complex language; are you human if you lose the power of speech?*
- *What would happen if you had to give up one of these human necessities? Which quality would you choose to give up?*
- *What happens when a person or government attempts to deprive someone of something that is necessary to human dignity, (i.e. treats people as though they were less than human)?*
- *Can you think of examples where some people have been treated as less than fully human?*

### **Step 4:**

Explain that everything written around the outline represents what is necessary to human dignity and that human rights are based on these necessities.

Write these three statements from the **Universal Declaration of Human Rights (UDHR)** on chart paper or the blackboard. Explain that this document sets the standard for how human beings should behave towards one another so that everyone's human dignity is respected:

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

Preamble  
Universal Declaration of Human Rights

*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood [and sisterhood]\*.*

Article 1  
Universal Declaration of Human Rights

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\* *[and sisterhood] and [or her] are not found in the original text of the Universal Declaration of Human Rights. They have been added here in order to more clearly portray the spirit of inclusiveness present in the document.*

*Everyone has duties to the community in which alone the free and full development of his [or her]\* personality is possible.*

Article 29 (1)

Universal Declaration of Human Rights

#### **IV. CONCLUSION (2 minutes)**

Remind the group of the first activity, in which they had to decide about basic human needs and how they felt when they had to eliminate things they considered essential. Conclude by emphasizing that this new curriculum will explore the freedom of religion and belief as a basic necessity of human life and human dignity, that is, as a human right.

HANDOUT 2A



**HOLIDAY TRIPS**



**YOUR OWN BEDROOM**



**PROTECTION FROM  
DISCRIMINATION**



**EDUCATION**



**MONEY TO SPEND  
AS YOU LIKE**



**SWEETS**



HANDOUT 2B



**DECENT SHELTER**

**THE ABILITY TO  
PRACTICE YOUR  
OWN RELIGION**



**A PERSONAL  
COMPUTER**



**CLOTHES IN THE  
LATEST STYLE**



**CLEAN AIR**



**PROTECTION FROM  
ABUSE AND NEGLECT**



HANDOUT 2C



HANDOUT 2D



**YOUR  
AND BE**

**THE  
OPPORTUNITY  
TO EXPRESS  
OPINION**

**MEDICAL CARE  
WHEN YOU NEED IT**



## UNIT I: INTRODUCTION TO RIGHTS AND RESPONSIBILITIES

### LESSON 3: DEFINING *DIGNITY, RELIGION, AND BELIEF*

#### OBJECTIVES:

- To emphasize the importance of human dignity, equality, and difference.
- To clarify the use of *religion or belief* in this curriculum.

**TIME:** 50 minutes.

**MATERIALS:** Chart paper and markers or blackboard and chalk.

#### I. INTRODUCTION (5 minutes)

Remind participants that the last lesson considered the relationship between **human rights, human needs** and **human dignity**. Ask participants to express this relationship in their own words.

#### II. DISCUSSION: EQUAL DIGNITY AND RIGHTS (15 minutes)

##### Step 1:

Reintroduce the quotations from the **Universal Declaration of Human Rights** presented in Lesson 2, “Introducing Human Rights”, pp. 8-9:

*. . . [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 . . .*

Preamble  
Universal Declaration of Human Rights

*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood [and sisterhood].*

Article 1  
Universal Declaration of Human Rights

*Everyone has duties to the community in which alone the free and full development of his [or her] personality is possible*

Article 29 (1)  
Universal Declaration of Human Rights



### III. ACTIVITY: DEFINING RELIGION OR BELIEF (15 minutes)

#### Step 1:

Explain that the capacity for religion and belief is one quality universally recognized as defining human beings and as a result is recognized as a fundamental human right.

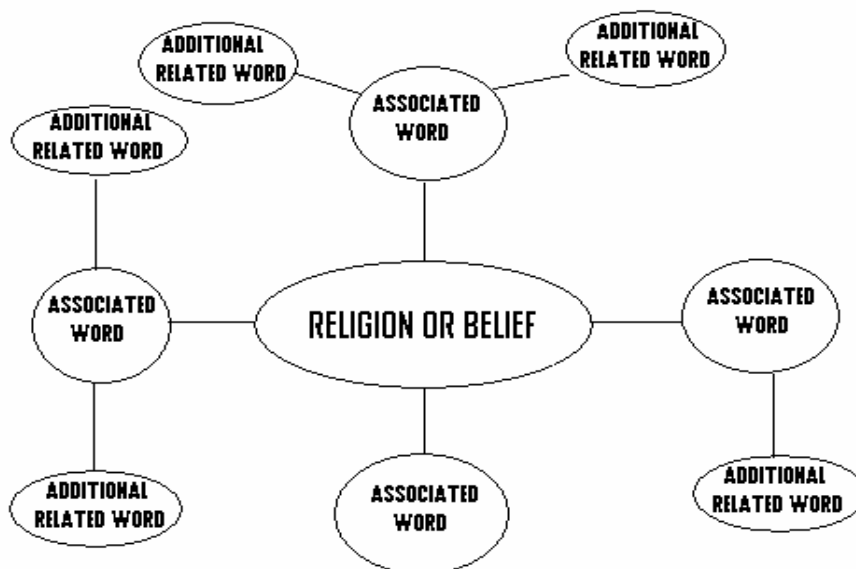
Discuss these questions related to equal dignity and human rights:

- *How can you explain the connection between “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family” and “freedom, justice and peace in the world”?*
- *Are all human beings really equal? How can the UDHR claim, “all human beings are born free and equal in dignity and rights” when there are such vast differences among peoples?*
- *What is the value of human differences?*

#### Step 2:

Create an Ideas Web:

1. Ask students individually or in pairs to write the words “Religion or Belief” at the center of a sheet of paper. Ask students to offer examples of the words or phrases they associate with these words, and construct a web similar to the example below.
2. Ask each student or pair to compare the web they have constructed with another individual or pair and discuss their similarities and differences.
3. Ask the whole class to contribute to a group web, bringing the main points of agreement discovered in making and comparing individual webs.



**Alternative Method:**

Write the words "RELIGION" in the center of a circle on one side of the board or chart paper and "BELIEF" on the other. Ask students to offer examples of the words or phrases that associate with these words. After each suggestion, ask, "Is that related to religion or belief or both?" Record responses: write words that refer only to religion below the word "RELIGION" and words that refer only to belief under "BELIEF." If a word relates to both religion and belief, write it between the two words. Draw lines connecting each suggested word or phrase to the key words to which they apply and/or to other related words that are mentioned.

**Step 3:**

Ask the class to analyze and discuss the Ideas Web they have constructed:

- *Do the ideas and associations differ for the word "religion" and the word "belief"?*
- *Can this Ideas Web be applied to many religions or just the dominant religion(s) in this community?*
- *Can this ideas web be applied to beliefs other than formal religions?*
- *Does "religion" differ from "belief"?* Ask students to clarify their thinking and provide examples of what they mean.

**Step 4:**

Using the ideas generated so far, ask students to attempt to create formal definitions for both religion and belief. Either 1) generate a class definition and write it on chart paper or 2) ask students alone or in pairs to write their definitions and collect these for use later in Lesson 4.

**IV. PRESENTATION (13 minutes)**

**Step 1:**

Explain that some people do not believe in a god or do not have a specific religion or belief. Introduce and explain the terms **theistic, atheistic, non-theistic, and agnostic**. Ask for examples of these terms from students' experiences.

<b>Theism</b>	<i>Religions or spiritualities with a supernatural reality.</i>
<b>Atheism</b>	<i>Faith in a natural or material reality; opposed to supernatural reality or supreme being. A person with this belief is called an <b>atheist</b>.</i>
<b>Non-theistic</b>	<i>Religions that do not have a supernatural reality.</i>
<b>Agnosticism</b>	<i>Having no religion; uncertain or in process of investigation. A person with this belief is called an <b>agnostic</b>.</i>

**Step 2:**

Explain that the word “religion” usually refers to a belief that includes a spiritual or supernatural reality.

To the Teacher: *You may need to explain terms like **supernatural** or **metaphysical**.*

**Step 3:**

Explain that when we speak of “freedom of religion or belief,” the word “belief” in this context refers to **theistic, non-theistic, atheistic** and **agnostic** convictions. Make clear that everyone has the right not to profess any religion or belief.

**V. CONCLUSION (2 minutes)**

**Step 1:**

Explain that this lesson was intended to initiate thinking about human dignity and the concepts of religion and belief. Emphasize that the concepts defined in this lesson will use these terms repeatedly.

**Step 2:**

Future lessons in *Lifting the Spirit* will explore in depth the meaning of religion or belief and consider the rights and responsibilities of citizenship and the relationship of local government to religion or belief.

## UNIT II: INTRODUCTION TO FREEDOM OF RELIGION OR BELIEF

### LESSON 4: INTRODUCING THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF

#### OBJECTIVES:

- To introduce the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB), especially Article 1, paragraph 1.
- To clarify the distinctions among *worship*, *observance*, *practice*, and *teaching*.
- To understand the definitions of **religion** and **belief** in the Declaration.

**TIME:** 50 minutes.

**MATERIALS:** Chart paper and markers or blackboard and chalk; definitions developed in Lesson 3, "Defining *Dignity*, *Religion*, and *Belief*", p. 16.

#### To the Teacher:

*Depending on the knowledge base of the class, you may wish at this point to introduce a brief explanation of the significance of a UN document and the process of consensus it represents. This topic will be introduced again and developed thoroughly in Unit III, which discusses human rights. See Appendix E for the full and summarized text of the UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB).*

#### I. INTRODUCTION (2 minutes)

Explain that the UN spent more than twenty years debating and defining the meaning of the right to freedom of religion or belief before adopting the **UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB)** on November 25, 1981.

Explain that this document not only establishes a recognized definition of religion and belief, but also includes eight articles that further define and clarify this freedom.

#### II. ACTIVITY: UNDERSTANDING FREEDOM OF RELIGION AND BELIEF (18 minutes)

##### Step 1:

Write Article 1.1 of DROB on the board or give it to students as part of a handout. Ask someone to read it aloud.

*Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his [or her] choice, and freedom, either individually or in community with others and in public or private, to manifest his [or her] religion or belief in worship, observance, practice and teaching*

*Article 1.1  
1981 UN Declaration (DROB)*

**Step 2:**

Ask students to compare this definition of freedom of religion with the definitions of religion or belief they developed as a class or individually in Lesson 3, “Defining Dignity, Religion and Belief”, p. 16. Could their definition(s) be substituted in this definition of freedom of religion or belief? Why or why not?

**Step 3:**

Encourage reflection on the significant differences between the terms **religion** and **belief**.

- *Why did the drafters of the Declaration choose to use both terms in the title of the Declaration: “...Discrimination Based on Religion or Belief,” rather than any single one of them?*
- *What important areas might have been left out if only one term had been used?*

Remind students of the definitions of **theism**, **non-theism**, **atheism** and **agnosticism** used in Lesson 3, “Defining Dignity, Religion and Belief”, p. 16, and repeat that the word “belief” as it is used in the 1981 UN Declaration includes all of these views.

**Step 4:**

Ask students to paraphrase key phrases from this article:

- *freedom to have...a religion or whatever belief of his [or her] choice*
- *either individually or in community with others*
- *in public or private*
- *to manifest his [or her] religion or belief in worship*
- *to manifest his [or her] religion or belief in... observance*
- *to manifest his [or her] religion or belief in...practice*
- *to manifest his [or her] religion or belief in... teaching.*

**Step 5:**

Combine these paraphrases to form a plain-language restatement of Article 1.1. Write it below the formal definition.

**Alternative Method:** Have students paraphrase these phrases and develop a paraphrase for Article 1.1 as a written assignment.

To the Teacher:

- Where appropriate, lead the discussion to the relationship between conscientiously held beliefs and action based on those beliefs.
- You may wish to challenge students' definitions by asking them to put the terms "thought, conscience and religion" in the context of terms such as "ethics," "values," "belief," "culture," "cult," etc.

### III. ACTIVITY: WORSHIP, OBSERVANCE, PRACTICE, AND TEACHING (30 minutes)

#### Step 1:

Remind students of the final sentence of Article 1, Paragraph 1, by reading it aloud: *This right shall include freedom... either individually or in community with others and in public or private, to manifest his [or her] religion or belief in worship, observance, practice and teaching.*

#### Step 2:

Ask for some illustrative examples from their experience of each word, (i.e. *worship, observance, practice and teaching*), used as a form or manifestation of religion or belief. List responses on a chart like that below.

WORSHIP	OBSERVANCE	PRACTICE	TEACHING

#### Step 3:

Discuss different manifestations of religion or belief:

- *How is each of these manifestations relevant to their respective different religions and beliefs?*
- *Why is the phrase "in public or private" important? Are some practices acceptable in private but unacceptable in public?*
- *Are the manifestations mentioned equally acceptable to the local community?*
- *Are there ways of manifesting religion or belief that are or might be unpopular or unacceptable to their community?*
- *Are there ways of manifesting religion or belief that are in conflict with other human rights? How are these conflicts usually resolved? Are there other or better ways to resolve them?*

#### Step 4:

Discuss why the right to "manifest ... religion or belief in worship, observance, practice and teaching" is important to the freedom of religion or belief.

**Step 5:**

Ask for examples of cases in which people have been discriminated against because of the way they manifest their religion or belief in worship, observance, practice, or teaching. Encourage examples of both historical and current discrimination, as well as local, national, and global examples.

To the Teacher:

- *Encourage students to distinguish between worship, observance, practice, and teaching and to examine how each can be significant to a belief system.*
- *You may wish to set aside a bulletin board or wall space in the classroom for students to bring in articles from the media or written descriptions of their personal observations of manifestations of religion or belief in the community. You might list the number of different examples of religion or belief represented.*

## UNIT II: INTRODUCTION TO FREEDOM OF RELIGION OR BELIEF

### LESSON 5: FREEDOM AND RESPONSIBILITY

#### OBJECTIVES:

- To create awareness of the paradoxical relationship between freedom of religion or belief and discrimination based on that freedom.
- To introduce the idea that responsibility for protecting and promoting human rights, especially freedom of religion or belief, rests alike with governments, public and private institutions, and individuals, including young people.

**TIME:** 50 minutes.

**MATERIALS:** Chart paper, markers, cards, and glue or tape; chart of Needs and Wants Cards developed in Lesson 2, "Introducing Human Rights", pp. 5-7.

#### I. ACTIVITY: RIGHTS AND RESPONSIBILITIES\* (30 minutes)

##### Step 1:

Ask students to divide themselves in the same groups that developed the charts of Needs and Wants in Lesson 2, "Introducing Human Rights", pp. 5-7. Remind them of the purpose of that activity to show how **human rights** are based on **human needs**.

##### Step 2:

Give these instructions:

1. Divide the chart paper into two columns. Label the right-hand column "HUMAN RIGHTS" and the left-hand column "RESPONSIBILITIES." (See sample below.)
2. Take each of the original items listed under "Needs" and express it as a human right. Start with the word "Everyone." For example, "Education" might be expressed as "Everyone has the right to education." Write each right on a separate card. Place the card in the "Human Rights" column of the chart.
3. Then take each right and try to think of three responsibilities that are linked to that right. This might be a responsibility for the government, community institutions, and/or the individual. For example, the

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\* Adapted from Susan Fountain, *It's Only Rights: A Practical Guide to Learning about the Convention on the Rights of the Child* (New York: UNICEF, 1993), 46-47.



responsibility for education might be expressed as “The government has the responsibility to provide everyone with education”, “The community has the responsibility to see that every child goes to school”, or “I have the responsibility to make sure that everyone enjoys the right to education.”

HUMAN RIGHTS	RESPONSIBILITIES
Everyone has the right to education.	<ul style="list-style-type: none"> <li>• The State has the responsibility to provide everyone with education.</li> <li>• The community has the responsibility to see that every child goes to school.</li> <li>• I have the responsibility to make sure that everyone enjoys the right to education.</li> </ul>

**Step 3:**

Discuss this activity:

- *Which rights have very clear governmental responsibilities related to them?*
- *Which have clear individual responsibilities?*
- *For which rights was it most difficult to decide on three responsibilities? Why?*
- *Do you think your family places more emphasis on your rights as a young person or your responsibilities? What about your school? Your community? The government? Why is this so?*
- *What makes it easy to fulfill your responsibilities as a young person? What makes it difficult?*

**II. PRESENTATION/ DISCUSSION: THE PARADOX OF FREEDOM OF RELIGION OR BELIEF (20 minutes)**

**Step 1:**

Point out that this freedom of religion or belief, which is recognized in international legal documents, such as the **Universal Declaration of Human Rights (UDHR)** and the **UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB)**, is paradoxical: While this freedom can be a source of hope, consolation, and healing in community with others, it is also the course of tension and conflict that can lead to intolerance based on religion or belief.

**Step 2:**

Ask students for examples of freedom of religion or belief and also of tension, conflict, and intolerance based on religion or belief. Remind students of the examples they gave in Lesson 2, “Introducing Human Rights”, p. 5, and ask if any of these cases of discrimination led to activism for change and ultimately resulted in greater freedom of religion or belief.

### Step 3:

Ask students what people or institutions they think are responsible for protecting and promoting the freedom of religion or belief.

Encourage them to understand that the government has responsibility to protect the rights of all citizens, but that other social institutions, including the organs of civil society, educational and religious institutions, and individual citizens themselves also bear this responsibility.

- Pursue this line of questioning, continually asking “*Does anyone else have responsibility to protect and promote the freedom of religion or belief?*”
- After each suggested body that bears responsibility, ask in what way they can act to uphold this freedom.
- Ask what happens when a person or institution does not meet this responsibility, either by active denial of the freedom or by failing to prevent violation of the freedom.

*To the Teacher: You may wish to introduce the word **secular** and clarify that a “secular government” is not “godless” and not in favor of religion. A secular government has the same responsibility for protecting and ensuring freedom of religion or belief as any other government.*

<b>Secular</b> <i>Worldly rather than spiritual; not related to religion.</i>
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### Step 4:

Finally ask the class directly, “*Do you too have a responsibility to protect and promote the freedom of religion or belief?*”

- Ask how young people, who are still legally children, can meet this responsibility.
- Encourage students to make the connection between this universal freedom guaranteed in international law and their personal behavior in their own community.

### Going Further:

Have each group draw up a list of the ten most important responsibilities they have as members of their families, school, community, or country.

## UNIT II: INTRODUCTION TO FREEDOM OF RELIGION OR BELIEF

### LESSON 6: UNDERSTANDING RELIGION OR BELIEF

#### OBJECTIVES:

- To examine common meanings of **religion** and **belief**, especially those used in this curriculum.
- To emphasize common principles shared by most religions and beliefs.
- To introduce the concept of Master Stories, which provide a model for making sense of human existence.
- To suggest how different world views contribute to conflicting moral standards, which in themselves can contribute to **intolerance** and **discrimination**.

**TIME:** 50 minutes.

**MATERIALS:** Handout 6: The Golden Rule Expressed in Many Traditions

*To the Teacher: Be aware that some students may have little or no conscious familiarity with any tradition of religion or belief. Others may believe that only one belief is valid and feel hostile to other views. Be sensitive to emotional responses to the subject matter and do not allow dispute to develop during class discussions. Emphasize that the purpose of the lessons in Lifting the Spirit is to foster acceptance and respect toward different religions and beliefs.*

#### I. PRESENTATION/DISCUSSION (50 minutes)

##### Step 1:

Remind students of the initial discussions they had on the meaning of religion or belief (Lessons 3 and 4). Explain that this lesson will go deeper into the meaning of this term and examine different ways that religion and belief are defined and manifested.

##### Step 2:

Using the material provided in Appendix A, Part 2, “An Introduction to Freedom of Religion or Belief”, pp. 98-103, explain the general understanding of the meaning of religion or belief, including these points:

##### Religion

- Is sometimes described as “an emotion of reverence, wonder, and respect tinged with fear.”
- For many people religion is a way of expressing praise for the gift of life given by God.
- For some people religion includes a divine scripture or divinely inspired creeds and standards for living. For example, Jews, Christians, and Muslims recognize the same sacred texts contained in the **Pentateuch**,

the first five books of the Bible, along with other texts. Ask students for examples from their experiences of other sacred texts.

### Belief

- Remind students of the definitions of the terms **theistic**, **atheistic**, **non-theistic** and **agnostic** introduced in Lesson 3, “Defining Dignity, Religion, and Belief”, p. 16. Ask students for examples that differentiate and illustrate these terms.
- Explain that the term **belief** is more accurate in some cases rather than **religion**. In other cases some people prefer to be described as non-believers. Give examples that differentiate belief from religion. Ask students for further examples from their experiences that differentiate religion and belief.

### **Step 3:** \*

Display the quotations on Handout 6: The Golden Rule Expressed in Many Traditions, for all to read, without the religious and cultural affiliations included.

- Ask students to read each statement aloud and then guess which religion or culture might have expressed such a thought. This process will educate you about students’ prior knowledge, including their spiritual traditions. Once their ideas are exhausted, reveal each affiliation.
- Ask students to identify the different religions mentioned, providing them with definitions where they are unfamiliar.
- Ask students, “What is the point or theme reflected in all of these quotations?” Discuss how the same idea – the **Golden Rule** – has emerged in multiple cultures.

*To the Teacher: You may wish to have students study further about the different religions represented.*

### **Step 4:**

Use student responses to the final question in Step E above to make a transition to the three common principles of religion and non-religious beliefs: life, expression, and justice. Explain these principles.\*\*

- **A principle of life:** All religions agree on the sanctity of human life. Some religions extend that life principle to include other creatures that share this universe with human beings, while others apply it to the earth itself. Festivals celebrating birth are universal, as are those that honor and mourn the dead. In the Abrahamic religions (Judaism, Christianity, Islam), “Thou shalt not murder,” the tenth commandment on Mount Sinai, clearly prohibits murder, which is defined as taking human life without a cause.

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\* Lesson adapted from Jane Dalton’s Lesson on Morality.

\*\* Dr. Fatma Reda, a Muslim psychiatrist at the University of Minnesota, developed these principles for inclusion into *Lifting the Spirit: Human Rights and Freedom of Religion or Belief*.

- **A principle of expression:** All religions recognize the human need to express deeply held beliefs. Expression can take many forms, including speech, worship, observance, practice, and teaching. However, expression of belief can have both positive and negative outcomes, often leading to bitter conflict, violence, and suffering. The human right to freedom of religion or belief has the potential to reconcile such conflict in a spirit of mutual tolerance and respect.
- **A principle of justice:** Human beings will always have differing and conflicting interests. Religions seek to resolve such conflicts through agreed upon rules. However, such rules and concepts of justice are themselves often in conflict.

Ask students to explain these principles in their own words and give examples of each from religions or non-religious beliefs with which they are familiar.

*To the Teacher: Lesson 13, "Worship, Observance, Practice and Teaching", pp. 50-51, focuses on expression of religion or belief in detail.*

### **Step 5:**

Point out the definition of religion developed by Professor Leonard Swidler of Temple University, Philadelphia, Pennsylvania, USA:

**Religion: An explanation of the ultimate meaning of life, and how to live accordingly.**

**Professor Leonard Swidler**

Discuss and ask for examples of what these phrases mean.

- What is meant by *"the ultimate meaning of life"*?
- What is the relationship between *the "ultimate meaning of life"* and *"how to live accordingly"*?

### **Step 6:**

Explain the concept of a "Master Story" as defined by Rabbi Michael Goldberg: *a central narrative of a belief or religious tradition*. Common to almost all belief systems, Master Stories provide an explanation of the ultimate meaning of life and often affirm the principles of life, expression, and justice. Examples of such stories include the Bhagavad Gita for Hindus, the Exodus from Egypt for Jews, the Passion and Resurrection of Jesus for Christians, and the Israa'and Mi'raj for Muslims.

- Ask students to supply specific examples of such stories.
- Ask students to identify the principles of life, expression, and justice in these stories.

### **Homework Assignment**

Ask students to identify and copy or be able to retell any central narrative from a religion with which they are familiar and explain in writing how this story helps

people to make sense of human existence. Where students are unfamiliar or unable to identify such a story, provide them with examples from a variety of traditions, including Indigenous religions. Some examples might be stories about creation, national phenomena, birth, reincarnation, and the origins of law.

**Going Further:**

1. Mapping World Religions and Beliefs: Keep a wall map during the course of studying *Lifting the Spirit* on which the class records the principal locations of different religions and beliefs. Add to it whenever a new concept, religion, or belief is mentioned that has a geographic focus.

## HANDOUT 6

# The Golden Rule Expressed In Many Traditions

**Bahá'í:**

*And if thine eyes be turned towards justice, choose thou for thy neighbor that which thou choosest for thyself.*

**Buddhism:**

*Make thine own self the measure of others.*

**Christianity:**

*Therefore all things whatsoever ye would have done to you, do ye even so to them.*

**Confucianism:**

*What you do not want done to yourself, do not do to others.*

**Hinduism:**

*Do not to others what ye do not wish done to yourself.*

**Islam:**

*None of you truly believes until he wishes for his brother what he wishes for himself.*

**Jainism:**

*Treat all creatures in the world, as they would want to be treated.*

**Judaism:**

*What is hateful to you, do not do to your neighbor.*

**Sikhism:**

*As thou deemest thyself, so deem others.*

**Taoism:**

*To those who are good to me, I am good.*

**Zoroastrianism:**

*That nature only is good when it shall not do unto another whatever is not good for its own self.*

## UNIT II: INTRODUCTION TO FREEDOM OF RELIGION OR BELIEF

### LESSON 7: ANALYZING MASTER STORIES AND CONFLICTING STANDARDS AND BELIEFS

#### OBJECTIVES:

- To follow up on the assignment of interpreting Master Stories from Lesson 6, “Understanding Religion or Belief”, pp. 25-29.
- To solidify students’ understanding of the concept of Master Stories and their function as a model for making sense of human existence.
- To review the definition of religion and common principles of religion introduced in Lesson 6.
- To review the ways in which different worldviews affect moral standards and can lead to **intolerance** and **discrimination**.
- To introduce the conflicts arising from absolute truth claims and between sacred and secular beliefs.

**TIME:** 50 minutes.

**MATERIALS:** Master Stories from Lesson 6, historical and current examples of “absolute” truth claims and conflicts between sacred and secular beliefs.

#### I. SMALL-GROUP DISCUSSION (20 minutes)

##### Step 1:

Divide the class into small discussion groups of students who received the same Master Story. (Where the alternative assignment was given, asking students to bring in their own stories, assign students to groups so that different stories are presented.)

##### Step 2:

Ask students to share their individual interpretations of the assigned story and come to a consensus about its meaning:

- What does each member of the group think the meaning of the story is (i.e., the model it offers for making sense of human existence)?
- Can the three common principles of religion or non-religious beliefs (i.e., life, expression, and justice) be identified in the story?
- How does the story relate to Professor Swidler’s definition of religion? (See Lesson 6, “Understanding Religion or Belief, p. 27 for definition).
  - How does the story convey an “ultimate meaning of life”?
  - How does the story convey “how to live accordingly”?

#### II. FULL-GROUP DISCUSSION (15 minutes)



**Step 1:**

In a full-class discussion, compare and contrast the world views reflected in these stories.

- Ask a member of each group to read or retell his or her story for the whole class.
- Ask another member of each group to give his or her interpretation of the story, acknowledging any conflicting views.

**Step 2:**

Point out that these stories represent a wide variety of interpretations of the ultimate meaning of life and serve as the bases for differing moral standards. Ask for or give a few examples of how such a concept or worldview can lead to a moral or ethical bias.

**Step 3:**

Emphasize that such conflicting moral standards often lead to **intolerance** and **discrimination**. Ask for or give real and/or hypothetical examples of this conflict.

**Step 4:**

Conclude the class by discussing what individuals, institutions and governments can do and are doing when intolerance based on differing conceptions of the “ultimate meaning of life” arises. Emphasize that every individual and organ of society have responsibilities to help prevent such intolerance and discrimination.

**III. PRESENTATION (15 minutes)****Step 1:**

Using the material provided in the text of Appendix A, Part 2, “An Introduction to Freedom of Religion or Belief”, pp. 98-103, explain that several factors usually contribute to this conflict of worldviews and resulting moral standards, especially “**absolute**” **truth claims** and the conflict between sacred and secular beliefs.

**Step 2:**

Explain and illustrate “absolute” truth claims and explain how people, who believe these claims, may coerce others to accept their truth claims.

- Provide historical and current examples.
- Ask students for additional current examples of how “absolute” truth claims manifest themselves in community conflicts (e.g., debates over pornography, reproductive rights, gender roles, use of alcohol).

**Step 3:**

Define secular beliefs and explain the conflict between sacred and secular beliefs. Provide some examples, both historical and current, and ask for other examples from the class.

**Step 4:**

Re-emphasize that although these conflicts are prevalent in modern society, they have existed throughout human history and have been the source of intolerance and discrimination.

- Ask students how such conflicts are usually resolved.
- Emphasize that laws usually reflect the prevailing power in a society but that minority points of view must also be respected.
- Ask students why diversity of religion or belief can be valuable to a society.
- Remind students that religion is a basic human right guaranteed in the Universal Declaration of Human Rights and other international instruments.

**Step 5:**

Conclude on these points:

- The importance of respecting a diversity of religion or belief.
- The responsibility of all citizens to creating respect for a diversity of opinions.
- The critical value of freedom of religion or belief in creating global stability and peace.

**FOLLOW-UP ACTIVITIES**

1. **Research:** Ask students to research historical and/or contemporary examples where “absolute” truth claims were coercively imposed on a society. Especially ask them to analyze the power relationships involved in this coercion. In historical cases, ask them to evaluate the ultimate result of this religious coercion.
2. **Research:** Ask students to research historical and/or contemporary examples of conflict between sacred and secular beliefs. In particular ask them to analyze how these conflicts were resolved and the power relationships involved in the solution.
3. **Reflection:** Ask students to reflect in writing on the importance of freedom of religion or belief in creating global stability and peace.
4. **Reflection:** Ask students to observe in writing how their community deals with differences in religion or belief and evaluate whether they find these methods in keeping with freedom of religion or belief.

**Going Further:**

1. Ask students to find out more about the moral standards of the religion who's Master Story they analyzed in Lessons 6 and 7. Compare and contrast these standards, pointing out ethical differences that could lead to conflict.
2. Encourage students to find out about the variety of religions and beliefs represented in their own community. Consider inviting outside speakers to address the class, field trips to attend worship ceremonies, and research projects to learn more about different communities of faith or belief.

## UNIT III: HUMAN RIGHTS FROM CONCEPT TO DECLARATION

### LESSON 8: GIVING HUMAN RIGHTS A HUMAN FACE\*

#### OBJECTIVES:

- To explore articles of the UDHR that relate to freedom of religion or belief.
- To become familiar with the contents of the UDHR.
- To explore how the enjoyment or denial of freedom of religion or belief can be expressed.

**TIME:** 50 minutes - variable, depending on whether assignments are done in class or as homework.

**MATERIALS:** Copies of the UDHR and art supplies.

#### I. PRESENTATION: INTRODUCING HUMAN RIGHTS (10 minutes)

##### Step 1:

Explain that thus far *Lifting the Spirit: Human Rights and Freedom of Religion or Belief* has addressed big concepts like human dignity, social responsibility, and religion or belief. This lesson begins Unit III, “Human Rights from Concept to Declaration,” which will explore the legal and practical bases of human rights.

##### Step 2:

Remind students how in Lesson 2, “Introducing Human Rights”, pp. 5-13, they looked at the difference between “needs” and “wants” and discussed how **human needs**, the things all people need to live in dignity, are directly related to **human rights**. If possible, reintroduce the chart developed in the activity “Human Beings/Human Rights”, pp. 7-8, to remind students of these concepts.

##### Step 3:

Reintroduce the quotations from the **Universal Declaration of Human Rights (UDHR)** used in Lessons 2 and 3:

*. . . [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 . . .*

Preamble

Universal Declaration of Human Rights

*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood [and sisterhood].*

Article 1

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\* Adapted from *Human Rights Here and Now*, ed. Nancy Flowers (University of Minnesota Human Rights Resource Center, 1998) Activity 11, 67-68.

## Universal Declaration of Human Rights

*Everyone has duties to the community in which alone the free and full development of his [or her] personality is possible*

Article 29 (1)

Universal Declaration of Human Rights

### Step 4:

Explain that this unit will return to look more closely at this original and most fundamental human rights document.

## II. ACTIVITY: GIVING HUMAN RIGHTS A HUMAN FACE (40+ minutes, depending on the setting and the medium used)

### Step 1:

Ask participants, working individually or in pairs or small groups to read the UDHR Article 18 and illustrate this right enjoyed, denied, defended, or all three.

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his [or her] religion or belief in teaching, practice, worship and observance.*

Article 18

Universal Declaration of Human Rights

They might create –

- a skit or mime.
- a graphic illustration or mural.
- a song, dance, proverb, or game (these might include adaptations of traditional culture).
- a poem or story.
- a commercial advertisement.
- a flag or banner.

*To the Teacher: You may wish to assign other UDHR articles as well, asking students to consider their relevance to freedom of religion or belief (e.g., Article 2, Freedom from Discrimination; Article 7, Equality before the Law; Article 12, Right to Privacy; Article 20, Freedom of Assembly; Article 26, Right to Education; Article 27, Right to Participate in the Cultural Life of the Community).*

### Step 2:

When the projects are complete, ask each team or individual to show their creation. The rest of the participants evaluate what the presentation is about and

how it is illustrated. After each presentation, have the creator(s) explain why he/she/they chose a specific medium.

### **Step 3:**

Discuss the following questions:

- Which of these presentations about freedom of religion or belief are most appropriate for different groups in the community (e.g., children, elders, members of the principal religion or belief, members of other groups)?
- Do people in their community know about their right to religion or belief?
- Do people in their community enjoy this basic freedom?

### **Going Further:**

1. **Modify:** This activity can be modified to make the resulting creations into a guessing game, a community presentation, or a celebration for December 10, Human Rights Day, or some other appropriate day.
2. **Display:** Post graphic illustrations in a library, children's museum, or community building or use them to create a calendar or mural.
3. **Present:** The skits, mimes, songs, dances, or writings can be presented as a performance for classmates, parents, or other groups in the community.
4. **Celebrate:** One can celebrate Human Rights Day or another appropriate holiday by planning a festival around these materials. Invite your local newspaper, TV stations, and public officials. Some examples of activities that can be carried out to celebrate Human Rights Day include:
  - Sponsoring an award to be given on Human Rights Day to an individual in your community who has undertaken outstanding service in the field of human rights.
  - Forming a Human Rights Day parade.
  - Putting together an annual Human Rights Day event with speakers and/or panelists who will discuss issues of human rights.
  - Creating a collage, quilt, or mural that depicts the spirit of the Universal Declaration of Human Rights to display in your community.

For additional ideas on celebrating Human Rights Day, check out "More than 50 ideas for commemorating the Universal Declaration of Human Rights" at the following United Nations website: <http://www.unhcr.ch/html/50th/ideas.com>.

## UNIT III: HUMAN RIGHTS FROM CONCEPT TO DECLARATION

# LESSON 9: EXPLORING THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, PART 1

### OBJECTIVES:

- To encourage thinking about what rights are needed by society.
- To become familiar with the history and contents of the UDHR.

**TIME:** 50 minutes.

**MATERIALS:** Blackboard and chalk, chart paper, and marking pens for each group; copies of the UDHR, copies of the 1981 UN Declaration, complete or abbreviated version.

### I. ACTIVITY: A NEW PLANET, PART I\* (30 minutes)

#### Step 1:

Read the following scenario:

*A small new planet has been discovered that has everything needed to sustain human life. No one has ever lived there. There are no laws, no rules, and no history. You will all be settlers here and in preparation your group has been appointed to draw up the bill of rights for this all-new planet. You do not know what position you will have in this country.*

#### Step 2:

Divide participants, working in four groups. Assign two of the groups a planet that has a state religion or belief and two of the groups a planet that does not have a state religion or belief). Instruct all groups to do the following:

- Give this new planet a name.
- Decide on ten rights that the whole group can agree upon and list them on the blackboard or chart paper.
- Choose someone to explain their list.

#### Step 3:

Ask each group to present its list to the class. As they do so, make a “master list” that includes all the rights the groups mention, combining similar rights.

When all the groups have reported their lists, examine and discuss the master list, making suggested changes.

- Do some of the rights overlap? Can they be combined?

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\* Adapted from *Human Rights Here and Now*, ed. Nancy Flowers (University of Minnesota, 1998) Activity 5, 49-51.

- Is any right listed on only one list? Should it be included or eliminated from the “master list”?

**Step 4:**

Discuss the activity so far:

- Did your ideas about which human rights were most important change during this activity?
- How would life be on this planet if some of these rights were excluded?
- Are there any rights you would still like to add to the final list?
- Why is making a list like this useful?
- Were there any differences in lists of the groups with a state religion or belief and those without?

**II. PRESENTATION: EVOLUTION OF THE UDHR (20 minutes)**

Make a brief presentation on the history and development of human rights and the UDHR. (See Appendix A, Part 1, “History and Development of Human Rights and the Universal Declaration of Human Rights”, pp. 93-97, for a summary).



## UNIT III: HUMAN RIGHTS FROM CONCEPT TO DECLARATION

# LESSON 10: EXPLORING THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, PART 2

### OBJECTIVES:

- To encourage thinking about what rights are needed by society.
- To become familiar with the history and contents of the UDHR.

**TIME:** 50 minutes.

**MATERIALS:** Copies of the Universal Declaration of Human Rights.

## I. ACTIVITY: A NEW PLANET, PART 2 (30 minutes)

### Step 1:

Give students copies of the UDHR (full and abbreviated texts can be found in Appendix D, “The Universal Declaration of Human Rights”, pp. 118-125), and ask them to return to their original small groups.

### Step 2:

Ask each group to try to match the rights listed on the “master list” with articles of the UDHR. Some rights on the list may include several UDHR articles. Others may not be in the UDHR at all.

**Alternative Method:** To save time, assign each group specific rights from the “master list” to investigate.

### Step 3:

Ask students to identify a particular UDHR article, and then to read the simplified version of the article aloud. Resolve any contradictions that may occur.

### Step 4:

Discuss:

- Were some of the rights on the “master list” not included in the UDHR? How can you explain this omission?

### Step 5:

Ask participants to identify the UDHR article that refers most closely to religion or belief. Ask someone to read this article aloud:

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public and private, to manifest his [or her] religion or belief in teaching, practice, worship and observance.*

*Article 18  
Universal Declaration of Human Rights*

### Step 6:

Discuss:

- Did your small group include a right like UDHR Article 18 that protects freedom of religion or belief? Why or why not?
- Would Article 18 be experienced differently in a country with or without a state religion or belief? Explain.
- What are some obstacles to freedom of religion or belief in a country with a state religion or belief?

## II. PRESENTATION: THE HUMAN RIGHTS FRAMEWORK (20 minutes)

### Step 1:

Make a brief presentation on the human rights framework, emphasizing the UDHR as its foundation stone (See Appendix A, Part 1, “History and Development of Human Rights and the Universal Declaration of Human Rights”, pp. 93-97 for a summary). Include these topics:

- **The International Bill of Human Rights**
- **The Covenants**
- Other major human rights treaties: the **Convention on the Rights of the Child (CRC)**, the **Convention of the Elimination of All Forms of Discrimination Against Women (CEDAW)**.

### Step 2:

Show how the 1981 Declaration (DROB) fits into this framework.

### Going Further:

#### Personal Preferences

Ask students to mark on the “master list” the three rights that mean the most to them personally. The facilitator can then tally up the marks to see how many each right received. When the group continues, remind participants about the **interdependency** and **indivisibility** of rights. Discuss:

- Why do you think certain rights received so many marks from this group?
- Are there special circumstances in this community or country that make some rights more important than others?

## UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF

# LESSON 11: EXPLORING THE 1981 UN DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF

### OBJECTIVES:

- To introduce the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB).
- To raise questions about the source of rights linked to freedom of religion or belief.
- To relate the DROB to the human rights framework.

**TIME:** 50 minutes.

**MATERIALS:** Copies of Handout 11: Thought, Conscience, Religion and Belief; copies of the DROB.

## I. ACTIVITY: DO THEY HAVE THE RIGHT? (20 minutes)

### Step 1:

Explain that this activity will survey student attitudes and opinions on the topic of freedom of religion or belief.

- Explain that students will be a “human barometer” of opinion. Designate one corner at the front of the room as the “Completely Agree” point and the opposite as the “Completely Disagree” point.
- Explain that stronger and weaker opinions are anywhere midway between these two poles.
- Indicate that the exact middle point between these two corners indicates “Don’t Know.”
- Explain that when you read about certain opinions and beliefs, everyone should take a position in the room according to whether they think that people have a right to think or act in this way. Students should not speak during this process.
- Clarify that this activity is not about whether they agree with the statement but whether they think people have a right to that belief.

### Step 2:

Read a few relevant statements from Handout 11: Thought, Conscience, Religion and Belief, and allow time for students to take a position without speaking. Ask students to observe where classmates are along this spectrum. Then ask individuals at different points in the spectrum to explain their positions. When a

number of different opinions have been heard, allow any students who wish to change positions. Ask a few who changed to explain their change.

### Step 3:

When you have read five or six statements, ask students to be seated to discuss this activity.

#### To the Teacher:

- *Some students will become confused about the meaning of their response to the statement. Reiterate that they are taking a position on whether they think the person has the right to that opinion, NOT on whether they agree with the statement.*
- *Emphasize that there should be no discussion while students take positions.*

## II. PRESENTATION: THE 1981 DECLARATION (30 minutes)

### Step 1:

Introduce the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB).

- Define a **declaration** and its relation to the body of international human rights law.

To the Teacher: See Appendix A, Part 1, “History and Development of Human Rights and the Universal Declaration of Human Rights”, pp. 93-97 for background information on human rights.

<b>Declaration</b>	<i>A document stating agreed upon standards or principles. It is not legally binding. The UN General Assembly often issues influential but legally nonbinding declarations.</i>
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- Explain the relation of international human rights law to regional and national rights documents, (i.e. the human rights framework).

To the Teacher: See Appendix A, Part 2, “An Introduction to Freedom of Religion or Belief”, pp. 98-103 for background information on the DROB.

### Step 2:

Give students a copy of the Declaration and review its contents.

- Explain that this Declaration contains 8 articles that set out in detail the rights and responsibilities related to freedom of religion or belief:
  - Article 1: Guarantees freedom of religion and belief and prohibits discrimination based on religion or belief.
  - Article 2: Discrimination is defined as “any distinction, exclusion, restriction or preference based on religion or belief.”
  - Article 3: This kind of discrimination is described as an “affront to human dignity and a disavowal of the principles of the Charter of the United Nations” as well as a violation of human rights.

- Article 4: Governments have the responsibility to prevent and eliminate discrimination on the grounds of religion or belief, including changing any discriminatory laws.
- Article 5: Parents have the right to “organize the life within the family and educate their children in accordance with their religion or belief.”
- Article 6: Details specific freedoms included in the Declaration:
  - To worship or assemble and to establish places for this purpose.
  - To establish charitable or humanitarian institutions.
  - To make and use articles and materials related to rites or customs.
  - To write and disseminate publications.
  - To teach religion or belief.
  - To train and choose leaders.
  - To observe holidays and ceremonies.
  - To communicate with others nationally or internationally.
- Article 7: Asserts that the rights in the Declaration should be reflected in national laws.
- Article 8: Nothing in the Declaration should be understood as restricting or negating any rights in the Universal Declaration or the international covenants on human rights.

### Step 3:

Explain that the next five lessons will closely examine Article 1 of the 1981 UN Declaration and how it relates to their lives and their roles as citizens. Show Article 1 on a poster or the blackboard and read it aloud.

*1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his [or her] choice, and freedom, either individually or in community with others and in public or private, to manifest his [or her] religion or belief in worship, observance, practice and teaching.*

*2. No one shall be subject to coercion, which would impair his [or her] freedom to have a religion or belief of his [or her] choice.*

*3. Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others.*

*Article 1  
1981 UN Declaration (DROB)*

#### To the Teacher:

- *The degree of detail used in this introduction should be determined by the experience and information of the class.*
- *This lesson might be followed up by assigning as homework one of the community surveys found in Lesson 17, “Assessing Freedom of Religion or Belief in Your Community”, pp.64-70.*

## HANDOUT 11

# THOUGHT, CONSCIENCE, RELIGION, AND BELIEF

To the Teacher: *Select a few of these statements or create others like them for students to respond to.*

1. I never eat the flesh of animals. I think they have souls just like human beings. I think butcher shops should be forbidden. My friends and I take every opportunity to threaten butchers and vandalize slaughterhouses and butcher shops, hoping to put them out of business. We've even burned down a few.
2. I don't believe in any kind of god. I think this life is all there is: we are born, we die, and that's it.
3. Very few people recognize this fact, but aliens from another world are systematically infiltrating the earth. They look like us and act like us, but they are secretly part of a plot to enslave the human race and invade our planet.
4. My religion worships the only true god. Those who do not recognize this truth will ultimately be damned to hell. I don't want to have anything to do with such people and avoid them whenever possible.
5. My parents are very conservative and raised me very strictly in their religious beliefs. However, I no longer believe as they do and have recently joined a group that practices a wonderful new religion. Although my parents are furious and the whole community has rejected me, I am fifteen and old enough to choose my own religion.
6. Frankly I worship the devil. You can't have good without evil.
7. I am opposed to violence and oppose all forms of war. I would never serve in the military, no matter what.
8. More than 90% of the people in my community belong to the same religion. When a teacher was appointed to our school who did not share our religion, we protested. We didn't want somebody who didn't share our values teaching our children. We finally got her fired.
9. Back in my old country, everybody understood that you sacrifice certain animals on certain occasions. However, here people think it's weird that we slaughter chickens and goats in our backyard. Last month a neighbor called the Society for the Prevention of Cruelty to Animals, saying we were murdering innocent chickens. How do they think their chickens get to their

dinner tables? The only difference is we offer ours to the gods before we eat them.

10. When I joined the commune, the guru asked me to sign over ownership of my house and car. I did so willingly as proof of my faith and obedience. The commune takes care of all my material needs anyway.
11. Private property is one of the main sources of suffering in the world, with the rich trying to get more at the expense of the poor. And government is simply the tool of the wealthy. The less government, the better. I believe the only source for real order is anarchy. I refuse to vote or pay taxes.
12. Smoking this herb is an ancient rite in our religion. Yes, you become intoxicated, but not for recreation. The drug helps you to open yourself to the gods. Members of our religion should be allowed to use this drug in our rituals.
13. We know the Holy Book is the word of God. I don't want my children to be taught things that contradict the Holy Book or to read books that portray behaviors that violate my values. And I don't want the TV or radio to bring immoral images and language into my home. There ought to be much stronger control of these things: God-fearing people shouldn't have to be exposed to such offensive material.

## UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF

### LESSON 12: HUMAN RIGHTS DEFINITIONS AND INTERDEPENDENCE

#### OBJECTIVES:

- To clarify the meanings of **thought**, **conscience**, **religion**, and **belief**.
- To show the **interdependence** between freedom of religion or belief and other human rights.

**TIME:** 50 minutes.

**MATERIALS:** Handout 12: The Interdependence of Human Rights; copies of the UDHR.

#### I. INTRODUCTION (2 minutes)

##### Step 1:

Explain that this lesson will help to clarify the language used in the 1981 UN Declaration (DROB) and think more clearly about how freedom of religion or belief relates to other human rights.

##### Step 2:

Show the class a poster with DROB Article 1, Paragraph 1 or write it on the board. Read it aloud to the class.

*Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his [or her] choice, and freedom, either individually or in community with others and in public or private, to manifest his [or her] religion or belief in worship, observance, practice and teaching.*

*Article 1.1  
1981 UN Declaration (DROB)*

#### II. ACTIVITY: DEFINING TERMS (5 minutes)

##### Step 1:

Ask students to brainstorm definitions for the words **thought**, **conscience**, **religion**, and **belief**.

- After each suggested definition, ask for an illustrative example. You may wish to include dictionary definitions of these terms.
- Record responses on a chart like that below.



THOUGHT	CONSCIENCE	RELIGION	BELIEF

**Step 2:**

Ask students to consolidate the suggestions into a working definition of the words **thought**, **conscience**, **religion**, and **belief** to be used throughout this unit.

- Record these definitions on chart paper and post in the classroom.

**Step 3:**

Encourage reflection on the significant differences between these terms.

- Ask why the drafters of the Declaration chose to use all these terms rather than any single one of them.
- What important areas would have been omitted if only one of these terms had been used?

To the Teacher:

- *Where appropriate, lead the discussion to the relationship between conscientiously held belief and action based on those beliefs.*
- *You may wish to challenge students' definitions by asking them to put the terms **thought**, **conscience**, **religion**, and **belief** in the context of terms such as ethics, values, culture, cult, etc.*

**III. PRESENTATION: GETTING THE WORDS RIGHT (3 minutes)**

**Step 1:**

Point out that the terms **thought** and **conscience** refer to internal activities that could be unspoken, although one might take action on the basis of thought or conscience. However, **religion** and **belief** refer to activities that are usually expressed and might result in such actions as observance, practice, teaching, or assembly.

**Step 2:**

Reiterate the explanation that in the context of freedom of religion or belief, "belief" includes **theistic**, **atheistic**, **non-theistic**, and **agnostic** beliefs. Correct the chart generated in the activity Defining Terms if other beliefs were listed there.

**IV. ACTIVITY: THE INTERDEPENDENCE OF HUMAN RIGHTS (30 minutes)**

To the Teacher:

- *You may wish to assign each related right to a small group, which then reports to the whole class on its discussion.*
- *This activity could also be assigned as homework, with individual students writing out their opinions.*

### Step 1:

Explain that all human rights are **interdependent, indivisible, and inalienable**, defining and giving examples of these terms.

<b>Interdependent</b>	<i>Refers to the complementary framework of human rights law. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.</i>
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<b>Indivisible</b>	<i>Refers to the equal importance of each human rights law. A person cannot be denied a law because someone decides it is "less important" or "non-essential."</i>
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<b>Inalienable</b>	<i>Refers to rights that belong to every person and cannot be taken from a person under any circumstances.</i>
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### Step 2:

Give out copies of Handout 12: The Interdependence of Human Rights. Ask students to consider how the concept of freedom of thought, conscience, religion, and belief is linked to other rights and freedoms.

### Step 3:

Ask students to report their ideas about the interdependence of the right to religion or belief to other human rights.

**Alternative Method:** Omit the documents listed after each right in Handout 12. Instead ask students to locate the relevant article in the Universal Declaration of Human Rights (UDHR).

## V. DISCUSSION (10 minutes)

Conclude the lesson with a discussion of the principle of the interdependence of rights.

- Ask students to explain in their own words how rights are interdependent.
- What would happen if a government could decide that some rights were more important than others or eliminate those rights it found “inconvenient”?

## HANDOUT 12

# THE INTERDEPENDENCE OF HUMAN RIGHTS

**How is freedom of religion or belief related to these other human rights?**

1. To the right to form and express opinions?  
(e.g., the **Universal Declaration of Human Rights** (UDHR) Article 19, the **Convention on the Rights of the Child** (CRC) Article 12).
  - Do people have the right to express everything they think? Why or why not?
  - What about **hate speech** or other acts that violate the rights of others?
2. To the freedom to seek, receive and impart information and ideas of all kinds?  
(e.g., CRC Articles 19 & 13).
3. To the right to education?  
(e.g., UDHR Article 26, CRC Articles 28 & 29).
4. To the right to privacy, implying that people cannot be forced to reveal their thoughts?  
(e.g., UDHR Article 12, CRC Article 16).
5. To the right to assembly and association?  
(e.g., UDHR Article 20, CRC Article 15).

**UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF**

**LESSON 13:  
WORSHIP, OBSERVANCE, PRACTICE, AND TEACHING**

**OBJECTIVE:**

- To understand the importance of manifestations of religion or belief.

**TIME:** 50 minutes.

**MATERIALS:** Chart paper and markers or blackboard and chalk.

**I. INTRODUCTION (5 minutes)**

Remind students of the final sentence of Article 1, Paragraph 1, of the 1981 UN Declaration by reading it aloud (perhaps reshaping the chart with the whole article or writing it on the board).

*This right shall include freedom... either individually or in community with others and in public or private, to manifest his [or her] religion or belief in worship, observance, practice and teaching.*

*Article 1.1*

*1981 UN Declaration on Freedom of Religion or Belief*

**II. ACTIVITY: WORSHIP, OBSERVANCE, PRACTICE AND TEACHING (30 minutes)**

**Step 1:**  
Ask students to define the words *worship*, *observance*, *practice*, and *teaching* as they relate to religion or belief. Help them differentiate between these terms.

**Step 2:**  
Ask for some illustrative examples from their community of each word. List responses on a chart like that below. This step might be done with the whole class or with students working in small groups.

WORSHIP	OBSERVANCE	PRACTICE	TEACHING

**Step 3:**  
Discuss the different examples of how people manifest their religion or belief, (i.e. worship, observance, practice, and teaching).

- How is each of these manifestations relevant to their respective religions and beliefs?

- Are the manifestations mentioned equally acceptable to the local community?
- Are there ways of manifesting religion or belief that are or might be unpopular or unacceptable to their community?
- Are there ways of manifesting religion or belief that are in conflict with other human rights? How are these conflicts usually resolved? Are there other or better ways to resolve them?

### III. DISCUSSION: THE IMPORTANCE OF MANIFESTING RELIGION OR BELIEF (15 minutes)

#### Step 1:

Discuss why the right to *manifest ... religion or belief in worship, observance, practice, and teaching* is important to the freedom of religion and belief.

#### Step 2:

Remind students of the indivisibility and interdependence of rights examined in Lesson 11, “Exploring the 1981 UN Declaration (DROB)”, pp. 41-45. How is manifesting religion or belief also interrelated to other rights:

- To the right to form and express opinions?
- To the freedom to seek, receive, and impart information and ideas of all kinds?
- To the right to education?
- To the right to privacy, implying that people cannot be forced to reveal their thoughts?
- To the right to assembly and association?

#### Step 3:

Remind students of the content of Article 6 of the 1981 UN Declaration (See Appendix E, Part 2, “1981 UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief – Full Text”, pp. 127-128), which although not featured in any other lesson, enumerates rights directly related to manifesting religion or belief:

- To worship or assemble and to establish places for this purpose.
- To establish charitable or humanitarian institutions.
- To make and use articles and materials related to rites or customs.
- To write and disseminate publications.
- To teach about religion or belief.
- To train and choose leaders.
- To observe holidays and ceremonies.
- To communicate with others nationally or internationally.

How are these actions related to worship, observance, practice, or teaching?

#### Step 4:

Worship does not apply to non-religious belief systems. How do **atheists** or **agnostics** observe, practice, and teach their belief?

## UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF

### LESSON 14: CONFLICTS REGARDING WORSHIP, OBSERVANCE, PRACTICE, AND TEACHING

**OBJECTIVES:**

- To explore conflicting rights related to religion or belief.
- To review the international human rights framework and/or the UDHR.

**TIME:** 50 minutes.**MATERIALS:** Handout 14: Conflicts Between Religious Practice and Civil Law and Local Customs.

#### I. INTRODUCTION (10 minutes)

**Step 1:**

Remind students of the examples of worship, observance, practice, and teaching from Lesson 13, “Worship, Observance, Practice, and Teaching”, p. 50, (possibly reintroduce the chart created of local examples).

**Step 2:**

Discuss how worship, observance, practice, and teaching can sometimes conflict with local laws or customs.

- Ask students if any of the examples they offered conflict with local law or customs.
- Ask for examples of worship, observance, practice, and teaching from other communities and countries that would conflict with local laws or customs.

**Step 3:**

Remind students of Lesson 11, “Exploring the 1981 UN Declaration”, pp. 41-45, where they had to decide whether people had a right to certain practices.

**Step 4:**

Explain that this lesson concerns such conflicts and ways the 1981 Declaration might be used to resolve them.

#### II. ACTIVITY: STUDY EXERCISE (25 minutes)

**Step 1:**

Divide class into small groups and give each a case study. Groups should consider the following questions:

- In what way does worship, observance, practice, and teaching conflict with local laws or customs?
- What human rights are involved in the case on both sides?
- How does Article 1 of the 1981 Declaration (DROB) help to understand the rights involved in the case?

- How would this group resolve the conflict between Article 1 of the 1981 Declaration (DROB) and other laws and customs?

**Step 2:**

Ask a reporter from each group to describe their case and report on the group's conclusions.

### III. PRESENTATION AND DISCUSSION: THE IMPORTANCE OF INTERNATIONAL STANDARDS (15 minutes)

*To the Teacher: See Appendix A, Part 1: "History and Development of Human Rights and the Universal Declaration of Human Rights", pp. 93-97, for more background information.*

**Step 1:**

Ask students what these case studies reveal about the kinds of issues that cause conflict over religion or belief.

**Step 2:**

Explain that the international human rights framework offers agreed-upon rules for resolving conflicts over religion or belief. For example:

- Human rights conventions like the **International Covenant on Civil and Political Rights** (ICCPR) and the **International Covenant on Economic, Social and Cultural Rights** (ICESCR) forbid discrimination based on religion or belief. Many conventions provide a means for countries and/or individuals to bring complaints of violations before the commissions that oversee how countries comply with the obligations of treaties they have ratified.
- Of particular importance to young people, the **Convention on the Rights of the Child** (CRC) grants the child freedom of thought, conscience, and belief (Article 14) and the right to an education that respects the child's values and those of others and prepares him or her to live with understanding and tolerance toward all religious groups (Article 29).
- The UN sometimes appoints a **Special Rapporteur** to investigate, gather information, and report on certain human rights issues. The Special Rapporteur on freedom of religion or belief has the responsibility to study and report on important violations to the **UN Commission on Human Rights**

**Step 3:**

Discuss the importance of international standards for dealing with freedom of religion and belief issues.

- Why do such cases arouse such strong emotion? Ask for some examples from recent events.
- How can international law help to defuse religious conflict?
- Why does the increasing contemporary movement and mixing of diverse populations in the world make the 1981 Declaration more important?

## HANDOUT 14

### CONFLICTS BETWEEN RELIGIOUS PRACTICES AND CIVIL LAWS AND LOCAL CUSTOMS

The following case studies have been adapted from real situations. For further cases see these websites:

<http://www.iarf.net/GlobalIssues/Updates/updateshome.htm>

<http://www.hrwf.net/>

<http://web.amnesty.org/library/index/ENGASA410012001>

#### **COUNTRY A: Crowds Protest New Law Limiting Religious Organizations**

Island Z is an autonomous territory off the mainland of Country A, which has a “protectorate” over it, dominates events there, and ultimately hopes to absorb it as part of the country.

Recently some half a million people on Island Z took to the streets to protest against a proposed new law that would have, among other effects, threatened the territory's freedom of religion, as well as freedom of speech, press, and assembly. The new law would allow the government of Island Z to bar or close down any organizations on the island that are banned by the government of Country A. This provision would have negatively affected organizations like “non-approved” churches and spiritual movements and, overall, would have “set the clock back” on religious freedoms.

Furthermore protestors believe the new law undermines Island Z’s autonomy by ensuring that its laws conform to the tougher measures of Country A. As a result of the protests, passage of the law was delayed in parliament for “further study.”

The UN Commission on International Religious Freedom found particularly troubling the draft bill's provision that would give the government the right to approve or disapprove religious organizations on grounds of national security.



## **COUNTRY B: Crucifixes Banned in Public Schools**

After a judge ruled that a school should remove crosses from its walls, government ministers and religious leaders of Country B lined up last Sunday to defend the presence of crucifixes in the country's classrooms. Acting on a complaint from Mr. S, a Muslim activist who did not want his two children to see crucifixes at their primary school, a court in the capital city said the symbols had to go. The judge wrote that the crucifixes "show the state's unequivocal will to place Catholicism at the center of the universe... in public schools, without the slightest regard for the role of other religions in human development."

The ruling caused fury among religious authorities and many politicians in a country that has officially split church from state but remains deeply attached to its Roman Catholic roots. "This is an outrageous decision that should be overturned as quickly as possible. It is unacceptable that one judge should cancel out millennia of history," said Labor Minister Mr. M. Justice Minister Mrs. T said she would order an inquiry into whether the decision conformed with the law of Country B, threatening sanctions if it did not. Two laws stating that schools must display crucifixes date from the 1920s, when Country B was a monarchy, and are still technically in effect. But since 1984, when Roman Catholicism ceased being state religion, the laws have not been strictly enforced. Some teachers have removed crucifixes from school walls while many others have left them.

"How can anyone order the removal from classrooms of a symbol of the basic values of our country?" said Cardinal E. Mr. S, whose complaint about crucifixes launched the court case, defended the ruling. "I have no fight with the crucifix... I have simply been granted a constitutional right that religious symbols should not be on display in the classroom where my children study." Some left-leaning union leaders voiced support, saying the removal of crucifixes from schools would help integrate children of other faiths and fight discrimination. "It is a brave and modern decision," said Mr. Q, a powerful union leader.

It is not the first time the issue of crucifixes in schools has caused controversy. Last year, Education Minister Mr. W proposed that it should be obligatory to display crucifixes in classrooms, public offices and train stations. Jewish and Muslim leaders expressed horror at the proposals, which have not been approved.

## **COUNTRY C: Five Buddhists Sentenced**

Amnesty International is concerned by the recent arrest and detention of members of the Sanga Buddhist Temple for the peaceful expression of their religious beliefs. This report provides details concerning the trial and imprisonment of five temple members in September 2000 as well as information on other Sanga Buddhists believed to be in detention. Their convictions illustrate the continuing repression of non-official religious groups in Country C and are in flagrant contradiction to the government of Country C 's assertion of freedom of religion. As a state party to the International Covenant on Civil and Political Rights (ICCPR), Country C has the responsibility to uphold freedom of religious belief and worship as enshrined in Article 18, as well as guarantees for freedom of expression contained in Country C's Constitution.

Five members of the Sanga Buddhist temple were given prison sentences on 26 September 2000. In a trial that only lasted one day and was not open to the public, each member was sentenced to 1-3 year's imprisonment. It is reported that clashes occurred between police and other Sanga followers as court proceedings began, with unconfirmed reports of further arrests made at the time. Those on trial were accused of "defaming the government and abusing democracy" according to a Foreign Ministry spokesperson. Four of the five detained had previously denounced the provincial authorities and called for an investigation into allegations of abuses of State power in a letter that they co-signed addressed to the Central Government.

Amnesty International believes that the defendants have been accused under vaguely worded articles of the penal code of Country C, which may be used to impose severe penalties and criminalize peaceful religious activity. Amnesty International's findings concur with the recent report of the United Nations Special Rapporteur on freedom of religion or belief who concluded that "these extremely vague provisions make it possible to punish manifestations of freedom of religion or belief that are in conformity with international law".

Amnesty International believes that those arrested are prisoners of conscience, detained solely for exercising their rights to freedom of expression and religion, and is calling for their immediate and unconditional release.

## **COUNTRY D: "Mob" Banned from Worshipping**

In the latest incident in a spate of moves against unregistered churches across Country D, police lieutenant K banned members of an unregistered church in the town of N from meeting for worship. The ban came after Lt. K confiscated religious books being distributed by church member Mr. N at a mobile street library in the town. Lt. K - an officer of the anti-terrorism department of the Internal Affairs administration - failed to draw up any record of the confiscation of the books, church members complained. He also threatened to bring a criminal prosecution against Mr. N.

Lt. K said the church members' account was "only partly" true. "This is not a church at all, just a religious mob," he said. "Under the laws of Country D a church is not allowed to operate without registration, but these people refuse to register." The Council of Independent Churches, to which the congregation belongs, believes that registration is unacceptable because it leads to unwarranted state interference in the life of the church.

When church leaders pointed out that Country D is a signatory to the International Covenant on Civil and Political Rights, which guarantees the right to meet freely for religious worship, and that according to Article 2 of the country's law on religion "if rules are set out in an international agreement signed by Country D which differ from those contained in the national law, then the rules of the international agreement will take precedence." Lt. K responded that this was a problem for the Internal Affairs Ministry, not for rank-and-file officers: "You will agree that it would be simply ridiculous for police officials to start checking whether articles of the criminal and administrative codes contradicted international agreements to which Country D is a signatory," Lt. K also denied that he had confiscated the books from Mr. N. "He said he was giving them away for free, so I simply took them away to read them," Lt. K claimed. "I'm very interested in these books."

Congregations of the Council of Independent Churches split from the National Council of Churches in 1961, when further state-sponsored controls were introduced by the leadership. It has refused state registration ever since. According to a spokesperson, it has 3,705 congregations throughout the country. Country D has recently seen a spate of attempts to close down unregistered churches.

In a recent report the Special Rapporteur on freedom of religion or belief condemned the growing use of laws making registration compulsory to restrict the right of believers to meet freely for worship.

## **COUNTRY E: Church Attacked for Disturbing Neighbors**

Tensions within a neighborhood in the capital city of Country E, have eased in the wake of two recent attacks on a religious congregation after some residents raised angry complaints that music and praise during the congregation's late night programs kept them awake.

According to congregation leader, Mr. G, the first signs of difficulty surfaced during a monthly prayer vigil held from 10 PM. to 6 AM. About 60 members of the congregation meet on the first Friday of each month, starting their vigil with singing outside the building where it is cooler. After midnight they move inside. A woman living in an adjacent house came and said they were preventing the neighborhood from sleeping. According to Mr. G, she said she would raise the issue with the community and threatened to burn down the meeting house. At the next prayer vigil two weeks later, she returned to the church and, calling the believers "undisciplined," repeated her threat to set the building ablaze. She then started to enlist neighborhood backing with a petition against the congregation, which was eventually signed by 54 families.

The first violent attack on the church took place two days later, during the first of a series of weekend praise concerts during the month of August held from 5 to 8 PM. At about 7:30 as a band was playing just outside the meeting house, a group of about 50 young people started throwing stones at members of the congregation, Mr. G said. Two women aged 16 and 45 were hurt. When the violence started, Mr. G went to the nearby police station, but he was told there were no available officers to send.

The next day Mr. G lodged an official complaint against the woman as the "main instigator" of the attack. At the next praise concert the following weekend, a group of young men burst into the church grounds around 7:30 PM, tearing down part of a fence. Sticks and stones rained down from adjacent buildings, smashing a windowpane and sending people running for cover. An 11-year-old boy was hit with a stone on the forehead, went into a coma for about 30 minutes and was hospitalized for three days. Congregation members retained medical certificates as proof of the injuries. After Mr. G again went to the police station, a police van arrived at the scene and identified some of the young people involved in the attack. Two of them were arrested and spent the night in jail.

Sources close to the congregation pointed out that these incidents were not the result of religious tensions in this historically tolerant society, but rather an issue of sound systems, drums and neighbors who thought the praise music was simply too loud. "If they would come to us and tell us that our program of prayer vigils prevents them from sleeping, we would find a solution. We are here for peace. But it is necessary that the people ... recognize the right of worship and the Constitution of Country E which guarantees freedom of religion," Mr. G said.

Many religious organizations in Country E have expressed their support for the congregation. Some 60 percent of those attending the church, which has been in the neighborhood for several years, are immigrants from other countries. "It's a problem of cohabitation," said Bishop F, national president of the Council of Churches in Country E. "For the moment it is important to calm the spirits within the community and continue to look to reconcile and find solutions." He noted that relations with many community members involved in the incidents have already improved, and that the congregation has temporarily suspended its monthly all-night prayer meetings.

Over 90 percent of the population of Country E is estimated to belong to the state religion; nevertheless, the small minority or other religions enjoys religious liberty as guaranteed by Country E's constitution. In reporting the August 17 incident, the local newspaper noted: "Religious minorities have never been the object of a sentiment of hate. Being in the majority does not mean denying others the right to exist and to express themselves."

## UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF

### LESSON 15: COERCION IN RELIGION OR BELIEF

**OBJECTIVE:**

- To understand how coercion affects freedom of religion or belief.

**TIME:** 50 minutes - variable, depending on number of participants and time allowed for preparation of plays.

**MATERIALS:** Chart paper and markers or blackboard and chalk.

#### I. INTRODUCTION (2 minutes)

Remind students of Article 1, Paragraph 2 of the 1981 Declaration (DROB) by reading it aloud (perhaps reshoving the chart with the whole article or writing it on the board).

*No one shall be subject to coercion, which would impair his [or her] freedom to have a religion or belief of his [or her] choice.*

*Article 1.2  
1981 UN Declaration on Freedom of Religion or Belief*

#### II. DISCUSSION: UNDERSTANDING COERCION (10 minutes)

**Step 1:**

Ask students to give some examples of “*coercion, which would impair one’s freedom to have a religion or belief of one’s choice.*”

- From the national government.
- From community institutions (e.g., schools, religious institutions, political parties).
- From family and friends.

**Step 2:**

Ask students to give some examples from history, either national or international, of such coercion.

**Step 3:**

What is the difference between **coercion** and **influence**?

**Step 4:**

What are some forms that “coercion” can take? Which are more obvious (e.g., physical persecution, imprisonment, fines, and exclusion)? Which are most

subtle (e.g., financial and other benefits, political participation, discrimination in housing, education, employment, cultural and social situations)? How could members of a majority religion or belief use coercion in some of these ways against members of a minority religion or belief?

**Step 5:**

Ask students what the word “**proselytizing**” means to them. Ask them for examples of religious proselytizing. Are there kinds of “aggressive proselytizing” that could seem to be “coercion”?

**III. ACTIVITY: DRAMATIZING COERCION (variable time)**

**Step 1:**

Divide students into small groups. Give each group these instructions.

1. Choose an example of coercion that impairs freedom of religion or belief. This could be historical or contemporary, real or imaginary.
2. Develop a short play that illustrates this coercion. Try to show how the coercion limits freedom of religion or belief.

**Step 2:**

Ask each group in turn to present their short play. Stop the action at critical moments and ask some of the actors questions that reveal their motivation or point of view. For example:

- “How would your character be feeling at this moment?”
- “Why do you think she/he feels so strongly?”
- “What does your character think of the other characters?”

**Step 3:**

After each group presents its play, ask small groups to go back and revise the play. This time, someone in the play should oppose the coercion on the grounds that everyone has a right to freedom of thought, conscience, and religion. The spokesperson could be someone in the original play or a new character.

**Step 4:**

Ask a few groups to show their revised plays.

**IV. DISCUSSION: RESPONDING TO COERCION (13 minutes)**

Ask the class what can be done about religious coercion.

- Is it different from religious persecution?
- Do people have a responsibility to take action when they see someone else being coerced?
- What kinds of actions are possible? Reasonable? Effective?

**UNIT IV: THE 1981 UN DECLARATION ON FREEDOM OF RELIGION OR BELIEF**

**LESSON 16:  
LIMITS TO FREEDOM OF RELIGION OR BELIEF**

**OBJECTIVES:**

- To understand the limitations to freedom of religion or belief.
- To become aware of the difficulties in defining limitations and their possible misuse.

**TIME:** 50 minutes.

**MATERIALS:** Handout 11, originally used in Lesson 11, “Exploring the 1981 UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief”, pp. 44-45.

**I. INTRODUCTION (3 minutes)**

Remind students of the final section of Article 1, Paragraph 3 of the 1981 Declaration (DROB) by reading it aloud (perhaps reshowing the chart with the whole article or writing it on the board).

*Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others.*

*Article 1.3  
1981 UN Declaration (DROB)*

**II. DISCUSSION: UNDERSTANDING LIMITATIONS (15 minutes)**

*To the Teacher: You may wish to return to this topic and chart of limitations in Unit V where freedom of religion or belief in the home community is assessed.*

**Step 1:**  
Review the specific limitations mentioned in Paragraph 3 (i.e., to protect public safety, order, health or morals or the fundamental rights and freedoms of others). Ask for examples of what might be included by these phrases and why. Record examples on a chart like that below.

<b>Prescribed by Law</b>	<b>Necessary to Protect Public Safety</b>	<b>Necessary to Protect Health</b>	<b>Necessary to Protect Morals</b>	<b>Necessary to Protect Rights of Others</b>



**Step 2:**

Ask students if any such limitations exist in their community. Star these suggestions on the chart.

**Step 3:**

Discuss:

- Do these limitations seem justified?
- Could these limitations be used by a state to limit freedom of religion or belief? How?
- Can you think of other rights that have to be limited for similar reasons?
- How can conflict of rights be resolved?

**II. ACTIVITY: LIMITING FREEDOM OF RELIGION OR BELIEF  
(20 minutes)****Step 1:**

Divide class into small groups. Give each group a copy of Handout 11: Thought, Conscience, Religion, and Belief (originally used in Lesson 11, “Exploring the 1981 UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief”, pp. 44-45). Ask each group to review the belief statements on Handout 11 and decide if this religion or belief might be limited under Paragraph 3.

**Step 2:**

Take each statement in turn and ask for a show of hands: how many would limit this religion or belief and how many would not? Ask for justification of each position.

**IV. PRESENTATION: RIGHTS IN CONFLICT (12 minutes)**

Conclude the lesson by pointing out the difference of opinion that has occurred in this class. Point out that rights are often in conflict and the human rights framework does not provide guidelines for how to resolve them.

- What are some ways that conflicts about rights can be resolved?

## UNIT V: TAKING ACTION FOR FREEDOM OF RELIGION OR BELIEF

### LESSON 17: ASSESSING FREEDOM OF RELIGION OR BELIEF IN YOUR COMMUNITY

#### OBJECTIVES:

- To help students gain perspective on the freedom of religion or belief in their family and community.
- To recognize the difference between a **plural** and **homogenous community**.
- To recognize the difference between major religious groups and various denominations and sub-groups within the same religious group.
- To consider the implications of a plural or homogenous community.

**TIME:** Two 50 minute class periods.

**MATERIALS:** Chart paper and marker or blackboard and chalk, Handout 17: Autobiography of Religion or Belief.

*To the Teacher: Be sensitive that acknowledging “alternative beliefs” within the family or friendship group may expose a participant to ridicule or embarrassment. In communities where religious persecution exists, you may choose to omit this activity altogether. In other communities, you may need to take great care to ensure that student information remains anonymous and that all information is treated with respect.*

#### I. INTRODUCTION (2 minutes)

Explain that this unit turns from a general consideration of freedom of religion or belief to examine one’s own classroom, community, and country.

#### II. ACTIVITY: A SURVEY OF FREEDOM OF RELIGION OR BELIEF IN THE COMMUNITY (time variable)

*To the Teacher: This activity requires that in advance the teacher acquire specific and accurate data about religious groups that exist in the community.*

##### Step 1:

Give students copies of Handout 17: Autobiography of Religion or Belief. Explain that they will make a survey in order to understand influences in the local community. Explain that everyone is to complete a handout about their family, their community, and themselves. What they write is to be strictly anonymous.

Remind students of the names of various religions. Urge them to distinguish between the major religious groups (Buddhist, Christian, Hindu, Indigenous spiritualities, Jewish, Muslim, for example) and denominations or sub-groups within those groups (some examples of denominations and sub-groups are

Baptist, Mormon, and Roman Catholic Christianity; Tibetan and Zen Buddhism; Shia and Sunni Islam; Orthodox and Reform Judaism).

Remind students of the definitions of **atheist** and **agnostic**, defined in earlier lessons (see Lesson 3, “Defining Dignity, Religion and Belief”, p. 16). Not everyone, including participants themselves, may have a religion. For example, some people will describe themselves as **atheists** or **agnostics**. List these under “OTHER BELIEFS REPRESENTED IN THE COMMUNITY.”

Give these suggestions:

- If you don’t know the answer, just write “???” or “Don’t Know.”
- Give as much detail as possible when you mention a particular religious affiliation or belief.
- To preserve anonymity, don’t use your name or the names of others on your chart.

*To the Teacher: You may want to include “OTHER” in the family boxes on Handout 17. The definition of “family” varies from culture to culture, so leaving an open box may give students more options to adjust the handout to fit their circumstances.*

### Step 2:

Have students complete Handout 17. This step is best assigned for homework to enable students to talk with family members, especially in a diverse community where members of the same family may come from different ethnic and faith communities.

### Step 3:

When participants have finished the survey, collect them for redistribution. Before counting up the results, ask participants if they think their classroom or community is **plural** or **homogenous**. Remind them and explain what these terms mean:

**A plural community includes many different religions or beliefs.**

**A homogenous community has one dominant religion or belief.**

Write the word “**plural**” on one side of the blackboard, and the word “**homogenous**” on the other side. Leave these words for use in Step 4.

### Step 4:

Shuffle the surveys and give each participant someone else’s survey. Make a chart like those below on the blackboard or separate sheets of chart paper. Ask students to come up and record the data they find on the autobiography they received.

- If only major religions (e.g., Islam, Christianity) are reported, they should be listed in the first column under “MAJOR RELIGIONS.”

- If a denomination or sub-group is given, it should be listed in the row next to the name of that religion (see examples below). It should be counted under both columns (e.g., a Roman Catholic would be counted once under “DENOMINATIONS/SUB-GROUPS” and once under “MAJOR RELIGIONS.”
- If a religion, sub-group, or belief is already listed, they should add a check mark or tally stroke.
- **Agnosticism** and **atheism** should be listed under “OTHER BELIEFS REPRESENTED IN THE COMMUNITY.”

To the Teacher:

- *Students may need help to determine what major religion certain sub-groups belong to.*
- *If reports are very general (e.g., “Protestant”) you may wish to ask for more information or just list it as a sub-group.*

RELIGIONS REPRESENTED IN THE COMMUNITY		OTHER BELIEFS REPRESENTED IN THE COMMUNITY
MAJOR RELIGIONS	DENOMINATION/ SUB-GROUPS	<i>Atheists 2 Agnostics 5</i>
<i>Islam 26</i>	<i>Sunni 16 Shiite 10</i>	
<i>Christianity 20</i>	<i>Roman Catholic 5 Baptist 5 Mormon 5 Russian Orthodox 5</i>	
<i>Buddhism 9</i>	<i>Tibetan Buddhist 1 Zen Buddhist 8</i>	

Ask participants to assist in tallying the results on these charts:

- Add up the number of reports for each denomination or sub-group.
- Add up the total number for each major religion.
- Post the results on the chart.

To the Teacher: *Exact figures are not as important as a general impression of the community diversity and general proportions of religions and beliefs represented.*

**Step 5:**

Discuss the results of the survey:

- Did any of the results of this survey surprise you?
- Were some parts difficult to answer? Why or why not?
- Is the class “homogenous” or “plural” regarding religion or belief?
- Is it possible to identify this class, community, or the country as either one or the other?

Suggest to students that the two extremes actually represent a continuum, and that most countries fall somewhere between the two extremes. To illustrate, draw a line connecting the two terms, **plural** and **homogenous** (written on the board

in Step 2), and ask students to speculate about where their country falls on that line. If students have knowledge of other countries, ask them to place those countries on the line as well. Discuss those placements.

### Step 6:

Explain the terms **intolerance** and **discrimination**.

### Step 7:

Discuss:

- Which type of community would probably be most likely to emphasize to citizens that they should express acceptance toward all religions and beliefs? Why?
- Which type of community would probably be most likely to have laws prohibiting discrimination based on religion or belief? Why?

*To the Teacher: Some participants may conclude that a more plural community would emphasize “tolerance” and “acceptance” because of the many religions/beliefs represented – each individual may want to maintain his/her religious autonomy and rights, and all members of society may see great value in promoting “tolerance” and/or “acceptance.” In a homogenous community, many people may not feel the presence of other religions or beliefs, and therefore they may not place as much value on “tolerance.” Some students may conclude that a plural community may be more likely to have laws prohibiting discrimination based on religion or belief because there is a greater threat of such discrimination. In a truly homogenous society, it is more likely that there would be no discrimination based on religion or belief since nearly everyone adheres to the same beliefs. Challenge these assumptions, pointing out that conformity is likely to be encouraged in a homogenous society and non-conformity more acceptable in a diverse/plural society.*

### Step 8:

Discuss:

- How can you tell if a community is plural or homogenous?
- Could there be some religions or beliefs in the community of which they are unaware?
- Have they ever met an “**atheist**” (or some other group that probably exists in the community, but is not very visible)?

Suggest that **atheists** and **agnostics** may not generally “show” their beliefs outwardly. Others may practice their religion/beliefs secretly, particularly if the community is not tolerant of those beliefs or if discrimination based on religion or belief is not prohibited by law.

### Step 9:

Ask participants to express their opinions in writing:

- Is this school, community, or country tolerant of diverse religions and beliefs?
- What are some of the results of this acceptance or lack of acceptance?

*To the Teacher: This step could be assigned for homework.*

**Step 10:**

After participants have had a chance to articulate their ideas in writing, open a discussion of whether this community is tolerant of diverse religions and beliefs. Where participants find intolerance and discrimination, ask what they can do to address it.

**III. CONCLUSION (2 minutes)**

Conclude by observing that this brief survey and their opinions about tolerance may not be the same for other parts of the country, the region, or the world. However, freedom of religion or belief is a universal human right and like all human rights is the same for all people everywhere.

## HANDOUT 17

# AUTOBIOGRAPHY OF RELIGION OR BELIEF

Complete this worksheet, which will provide a sense of the diversity of your community.

- Under “RELIGION” try to include sub-groups or denominations (e.g., some examples of denominations or sub-groups are Baptist, Mormon and Roman Catholic Christianity; Tibetan and Zen Buddhism; Shiite and Sunni Islam).
- Under “BELIEFS” include people who identify themselves as “**atheists**” or “**agnostics**”.
- Include stepparents, foster parents, guardians, or anyone who acts as a parent.
- If you don’t know, just put “???”. This includes your own religion or beliefs.
- To keep the survey anonymous, don’t use your or anyone else’s name
- If you run out of room, make your own chart like those on the worksheet.

ONE PARENT OR GUARDIAN’S FAMILY	RELIGION(S)	BELIEF(S)
Parent or guardian’s mother		
Parent or guardian’s father		
Parent or guardian’s sister(s) (maternal aunt)		
Parent or guardian’s brother(s) (maternal uncle)		
Others		

ANOTHER PARENT OR GUARDIAN’S FAMILY	RELIGION(S)	BELIEF(S)
Parent or guardian’s mother		
Parent or guardian’s father		
Parent or guardian’s sister(s) (paternal aunt)		
Parent or guardian’s brother(s) (paternal uncle)		
Others		

<b>IMMEDIATE FAMILY</b>	<b>RELIGION(S)</b>	<b>BELIEF(S)</b>
One Parent or Guardian		
Another Parent or Guardian		
Sister(s)		
Brother(s)		
Other		

<b>FRIENDS/ CLASSMATES</b>	<b>RELIGION(S)</b>	<b>BELIEF(S)</b>
Friend		
Friend		
Friend		
Friend		
Friend		
Friend		

<b>NEIGHBORS/ COMMUNITY MEMBERS</b>	<b>RELIGION(S)</b>	<b>BELIEF(S)</b>
Community member		
Community member		
Community member		
Community member		
Community member		
Community member		

<b>YOU</b>	<b>RELIGION(S)</b>	<b>BELIEF(S)</b>



## UNIT V: TAKING ACTION FOR FREEDOM OF RELIGION OR BELIEF

# LESSON 18: TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR PLACE OF WORSHIP OR ASSEMBLY \*

**OBJECTIVES:**

- To connect the Right of Freedom of Religion or Belief to other international treaties and documents.
- To recognize tolerance, understanding, and respect for freedom of religion or belief in a place of worship or assembly.

**TIME:** 50 minutes – variable.

**MATERIALS:** Handout 18: Taking the Human Rights Temperature of Your Place of Worship.

### I. INTRODUCTION

**Step 1:**

Explain that the right to freedom of religion or belief is included in numerous international treaties and documents such as:

- **The Universal Declaration of Human Rights (UDHR)**
- **Declaration on the Elimination of All forms of Intolerance and of Discrimination based on Religion or Belief (DROB)**
- **International Covenant on Civil and Political Rights (ICCPR)**
- **International Covenant on Economic, Social and Cultural Rights (ICESCR)**
- **Convention on the Rights of the Child (CRC)**
- **Convention on the Elimination of All forms of Discrimination Against Women (CEDAW)**
- **Declaration on the Right and Responsibility of Individuals, Groups, and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms (DRR)**
- **Convention on the Elimination of All forms of Racial Discrimination (CERD)**
- **Convention Against Torture and other Cruel, Inhumane or Degrading Treatment or Punishment (CAT)**

Of these documents, however, DROB is the only international human rights document specifically addressing issues of freedom of religion or belief.

**Step 2:**

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\* Ibrahim, Mohamed adapted this activity from Rudelius-Palmer, K. & Shiman, D.  
@<http://www.hrusa.org/hrmaterials/temperature/temperature.shtm> (The Human Rights Resource Center, U. of Minnesota, MN).

Explain that the statements on Handout 18 are adapted from United Nations human rights documents. Most of these statements correlate directly to the basic right to religion or belief found in Article 18 of the Universal Declaration of Human Rights (UDHR):

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom either alone or in community with others and in public or private, to manifest his [or her] religion or belief in teaching, practice, worship, and observance.*

*Article 18  
Universal Declaration of Human Rights*

**Step 3:**

Note that when discrimination is mentioned in the statements below, it refers to a wide range of intolerance based on religion or belief as manifested in communities strongly influenced or sanctioned by a religious authority within a state. Such discrimination based on religion or belief is usually based on one of the following conditions:

- Gender
- Race/Ethnicity
- Disability
- Age
- Religious interpretation
- Bodily alterations or markings (e.g. female or male circumcision)
- Dress code
- Sexual orientation
- Social status
- Prohibition of some foods, drinks, substances and/or practices
- Moral and penal codes

**II. ACTIVITY**

**Step 1:**

Take the Human Rights Temperature of tolerance, understanding, and respect for freedom of religion or belief in your place of worship or assembly. Read each statement and assess, in the blank next to it, how accurately it describes your house of worship or place of assembly. When you assess, keep in mind all your community members, especially those in control of the temple/church/mosque/synagogue/etc.

<b>RATING OF SCALE</b>			
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<b>No/Never</b>	<b>Rarely</b>	<b>Often</b>	<b>Yes/Always</b>

Get help from other people in your community. This will help in having a good comparative assessment.

**Step 2:**

At the end, sum-up your score to determine the degree of tolerance, understanding, and respect for freedom of religion or belief in your place of worship or assembly.

The results of this survey should provide a general sense of tolerance, understanding, and respect for freedom of religion or belief in the house of worship or place of assembly you are surveying.

### **III. DISCUSSION**

**Step 1:**

Ask students to share their findings for each statement. You might do this by creating a chart and asking student to record scores for each statement. Ask students also to compare their overall scores.

**Step 2:**

Discuss those statements where the scores for a statement differ greatly. Why is there such disagreement? For example, are students considering different members of the community or interpreting the statement differently?

**Step 3:**

Ask students to consider which statement received the lowest scores.

- Of these, which seem the most serious problems regarding freedom of religion or belief?
- Of these, which could be improved?
- What would be the result if they were improved? Who would benefit?

**Step 4:**

What can be done to improve freedom of religion or belief in the school?

- What specific actions could help to bring about this improvement?
- Who could take these actions?
- How can improvement be evaluated?

## HANDOUT 18

### TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR PLACE OF WORSHIP OR ASSEMBLY

- \_\_\_ 1. My place of worship or assembly is a safe place for all people. (UDHR articles 18,19)
- \_\_\_ 2. In my house of worship or place of assembly, openly Gay, Lesbian, Bisexual, and Transgender (GLBT) people are welcome to attend the Service. (UDHR articles 1, 2)
- \_\_\_ 3. People of different religions are always welcomed in my house of worship or place of assembly. (UDHR articles 2, 18)
- \_\_\_ 4. Women have the same rights as men in my house of worship or place of assembly. (DROB article 2)
- \_\_\_ 5. Children in my house of worship have the right to freedom of thought/religion. (CRC articles 13, 14)
- \_\_\_ 6. The preacher in my house of worship or place of assembly does not promote intolerance against other racial/religious groups, directly or indirectly. (CERD articles 2, 4; and UDHR article 1)
- \_\_\_ 7. In my house of worship or place of assembly, women have the right to hold religious positions. (CEDAW articles 1-16)
- \_\_\_ 8. My house of worship or place of assembly provides equal access, resources, activities, and accommodations to liberal reformists of my religion. (DROB articles 1, 6; and UDHR article 2)
- \_\_\_ 9. In my house of worship or place of assembly, women have the same rights as men in regard to marriage. They can get married to men of other faiths. (UDHR article 16)
- \_\_\_ 10. In my house of worship or place of assembly, the leader does not make justification of torture and waging war in the past and current history. (CAT article 2)
- \_\_\_ 11. The community members in my house of worship or place of assembly will question/oppose any discriminatory acts practiced or advocated in their name. (UDHR articles 2, 29; and DROB article 1)
- \_\_\_ 12. When the leader in my house of worship or place of assembly is faced by a different interpretation of my Holy Book, s/he will listen and engage in dialogue with the person. (UDHR article 26)
- \_\_\_ 13. When a debate over religion or belief turns into a conflict in my house of worship or place of assembly, the Board will not take sides with the group that shares their opinion and punish the other one. (UDHR article 19; DROB article 2)

- \_\_\_ 14. The leader of the religion or belief in my house of worship or place of assembly always advocates for indiscriminating laws. (DRR article 3)
- \_\_\_ 15. Derogatory language is not used by conservatives against GLBT people in my house of worship or place of assembly. (UDHR article 2)
- \_\_\_ 16. Members of my community who are recognized by opposing a majority or minority political group are welcomed the same way as other groups. (ICCPR article 1)
- \_\_\_ 17. Parents are not encouraged by the leader in my house of worship or place of assembly to harshly discipline their children if they do not practice religion. (CRC article 19)
- \_\_\_ 18. Apostasy, infidelity, and heresy are words usually used by the leader in his/her weekly message to describe those who are not following the religion or belief. (CERD article 7; UDHR article 2)
- \_\_\_ 19. Diverse voices and perspectives, e.g. gender, race/ethnicity, language, physical or mental condition, age, and sexual orientation, are represented in the committees of my house of worship or place of assembly. (UDHR articles 2, 19)
- \_\_\_ 20. Special Interest groups (caucuses) are encouraged to be established without interference from the leadership of my house of worship or place of assembly. (UDHR article 19; CEDAW)
- \_\_\_ 21. Members of my house of worship or place of assembly can produce and disseminate publications without fear of censorship. (UDHR article 19)
- \_\_\_ 22. In my house of worship, the crime of slavery that was committed with the help of religious institutions in the past is condemned in the strongest words. (UDHR article 4; CERD article 2)
- \_\_\_ 23. Members of my house of worship or place of assembly have the opportunity to participate in democratic decision-making processes to develop policies and rules. (UDHR articles 20, 21, 23)
- \_\_\_ 24. The leadership of my house of worship or place of assembly donates money and offers assistance to needy people of other faiths or beliefs. (UDHR article 29)
- \_\_\_ 25. The leadership always engages in interfaith or interbelief dialogue to promote peace in the local and global community. (UDHR articles 2, 18, 19; DROB article 1).

The best score to get is **100** degrees of **tolerance, understanding, and respect for Human Rights and Freedom of Religion or Belief.**

## UNIT V: TAKING ACTION FOR FREEDOM OF RELIGION OR BELIEF

### LESSON 19: FREEDOM OF RELIGION OR BELIEF AROUND THE WORLD AND AT HOME\*

#### OBJECTIVES:

- To relate articles of the DROB to current events in the community and the world.
- To evaluate the degree of freedom of religion or belief in the community.
- To consider appropriate action to improve freedom of religion or belief in the community.

**TIME:** 50 minutes - variable, depending on whether assignments are done in class or as homework.

**MATERIALS:** Copies of the 1981 Declaration; magazines, newspapers, journals, and other materials for research.

#### I. ACTIVITY: IDENTIFYING RELIGIOUS AND BELIEF ISSUES AROUND THE WORLD AND AT HOME (30+ minutes, depending on the setting and the media used)

##### Step 1:

Divide participants into small groups for research and give each group a copy of the 1981 UN Declaration. Assign each research group a different set of articles from the Declaration to help them focus for their research and various forms of literature, (i.e. magazines, newspapers, journals, etc). Emphasize local and national materials.

Ask each group to search these materials to find examples of affirmation or violations of their assigned article. They may also bring in examples derived from other media (e.g., radio, television) if they can extract the basic information: country, situation, right denied, defended, or enjoyed.

##### To the Teacher:

- *Remind students that many times the exercise of a right is not obvious. For example, freedom of religion or belief might not be expressed in a news story but in an obituary, a wedding announcement, a cultural event, or a political meeting.*
- *This step could be assigned as homework.*
- *Variation: students could make posters that show the article and the materials they found related to this article.*

##### Step 2:

Have each group read its assigned article and present their findings to the larger group. Discuss ways that some of the violations could be eliminated and/or discuss the affirmations and how they can be spread to other countries.

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\* Adapted from *Human Rights Here and Now*, ed. Nancy Flowers (University of Minnesota, 1998) Activity 9, 59-60.

For each example, locate the country on a map and clarify the religion or belief involved in each case.

## II. DISCUSSION: FREEDOM OF RELIGION AND BELIEF IN OUR COMMUNITY (20 minutes)

### Step 1:

Remind students of their work in Lesson 16, “Limits to Freedom of Religion or Belief”, pp. 62-63, in which they discussed legal limitations placed on freedom of religion or belief and identified those imposed in their own community.

### Step 2:

Ask students to brainstorm affirmations and violations of the 1981 Declaration that occur in their own country and community. List these in two columns on a chart like that below.

FREEDOM OF RELIGION OR BELIEF IN OUR COMMUNITY	
Rights Enjoyed	Rights Denied

### Step 3:

What can be done to eliminate the rights identified as denied on this chart?

- Can participants think of any ways to eliminate some of their country’s own violations?
- Are there solutions that could work for not only their country but others as well? Is there a universal solution?
- Are any groups already working on any of these issues in the community? In the country? In the world?

### Step 4:

Discuss to what degree their country has implemented the 1981 Declaration.

- Has your country implemented the Declaration to a large degree? Why or why not?
- Has it implemented some articles but not others? Which articles? Why or why not?
- Has the country made **reservations** about the 1981 Declaration?
- What are some consequences of implementing the 1981 Declaration? Of not implementing it?

### Going Further:

Have the students pick one of their country’s violations and create a solution for it. Help them create a petition to bring to the local/state/national assembly by presenting their ideas to members of the community and gaining their signatures as means of support. The group could distribute copies of the 1981 Declaration to the people they speak to in order for knowledge of the Declaration to become more widespread. To help gain support, have the group explain a similar violation that occurred in another country and how that country solved its problem.

**UNIT V: TAKING ACTION  
FOR FREEDOM OF RELIGION OR BELIEF**

**LESSON 20:  
THE STATE AND FREEDOM OF  
RELIGION OR BELIEF\***

**OBJECTIVES:**

- To understand the three main types of legal relations between state and religion/belief and the constitutional phrases that indicate them.
- To define constitutional principles concerning religion or belief.

**TIME:** 50 minutes

**MATERIALS:** Handout 20: Analyzing Governments

**I. INTRODUCTION (1 minute)**

Explain that the constitution or national legal code of almost every country has something to say about freedom of religion or belief, and that these statements are rooted in the community for which the Constitution is created. Explain that this lesson will examine the laws of many countries with regard to religion or belief.

**II. PRESENTATION: TYPES OF CONSTITUTIONAL SYSTEMS  
(8 minutes)**

**Step 1:**

Describe the three main types of legal relations between state and religion.

State constitutions or legal frameworks almost always include principles related to religion or belief. These principles vary widely depending on the traditions, values, and ways of life of a country. Three broad categories define the relationship of a constitution or legal code to religion or belief:

**1. Theocracy:** (The word derives from the Greek word *theos* or “god” and *theokartia* or “the rule of god”). A theocracy is a government in which divine commandments are the civil laws, and God is regarded as the sovereign power.

**2. State religion or belief:** The term refers to countries where a state has declared a religion as its official religion or belief, with certain rights and privileges, usually associated with a monarch as the head of the state religion.

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\* Adapted from Amy Bergquist, South High School Teacher from Minneapolis, Minnesota, USA, 2003.



**3. Separation of religion and state:** In some governments, constitutional principles explicitly proclaim complete neutrality and independence of the state in respect to religion or belief.

**Step 2:**

As you describe each system, ask participants whether they think it would be best suited for a plural or homogenous community. Then ask participants if they know which system their own country uses. If they are not sure, suggest that they look at schools for evidence. Explain that the following activity will help them to answer this question.

**III. ACTIVITY: ANALYZING GOVERNMENTS (30 minutes)**

**Step 1:**

Distribute Handout 20: Analyzing Governments, and ask participants to decide what kind of government is described by each item and put the corresponding letter(s) in the blank:

**T** = Theocracy

**SRB** = State religion or belief

**SEP** = Separation of religion and state

*To the Teacher: These words may need defining: secular, secularism, Shari'a law. In addition, this step could be assigned as group work or as homework.*

**Step 2:**

When participants have completed Handout 20, go over the answers and clarify any confusion.

Ask for other examples, historical or present, of states that:

- Are theocracies (e.g., Iran, early 21<sup>st</sup> century; New England colonies of North America under Puritanism [a Protestant Christian sect], 17<sup>th</sup> century; the city-state of Florence, Italy, under Savanarola, 15<sup>th</sup> century; the city of Geneva under John Calvin [a Protestant Christian reformer], 16<sup>th</sup> century).
- Have a state religion or belief (e.g., USSR under Communism; Denmark, England, Sweden, Thailand, early 21<sup>st</sup> century).
- Have separation of religion and state (e.g., Germany, Holland. India).

**ANSWER KEY:** 1=SRB; 2=SRB; 3=SEP; 4=SEP; 5=SRB; 6=SRB; 7= SRB; 8=SRB; 9=T; 10=SEP; 11= SEP; 12=SEP; 13=T.

**IV. DISCUSSION (10 minutes)**

**Step 1:**

Which of these systems is best suited for a plural society? For a homogenous community? Why?

**Step 2:**

Suggest that schools often reflect the relationship of the state to religion or belief.

- What would they expect a school in a theocracy to be like?
- In a country with a state religion?
- In a country with separation of religion and state?

**Step 3:**

Remind participants of the community survey they made in Lesson 17, “Assessing Freedom of Religion or Belief in Your Community”, pp. 64-70.

- Do they consider their community to be homogenous or plural?
- Does their government have a theocracy, a state religion or belief, or separation of religion and the state?

**V. CONCLUSION (1 minute)**

Explain that Lesson 20 helped define kinds of constitutional principles concerning religion or belief. This lesson will help them understand the next lesson, which will look at their own constitution or legal code.

## HANDOUT 20

# ANALYZING GOVERNMENTS

**INSTRUCTIONS:** Decide what kind of government is described by each item and put the corresponding number in the blank:

**T** = Theocracy

**SRB** = State religion or belief

**SEP** = Separation of religion and state

KIND	COUNTRY
1. ____	<b>Brunei:</b> Section 2 of the Constitution of 1981 of this southeast Asian country states, "The religion of Brunei Darussalam shall be the Muslim Religion according to the Shafeite sect of that religion." Section 4 declares, "No person shall be appointed to be Prime minister unless he is a Brunei Malay professing the Muslim religion and belonging to the Shafeite sect of that religion."
2. ____	<b>England:</b> In 1534 Parliament named the English monarch as head of the state Church of England. The English queen or king remains the head of the Church of England.
3. ____	<b>France:</b> Article 2 of the 1958 French constitution states, "France is a Republic, indivisible, secular, democratic, and social. It shall respect all beliefs."
4. ____	<b>Japan:</b> Article 20 of the constitution of 1947 states, "Freedom of religion is guaranteed to all. The State and its organs shall refrain from religious education or any other religious activity."
5. ____	<b>Malta:</b> Article 2 of its constitution states, "The religion of Malta is the Roman Catholic Apostolic religion. Religious teaching of the Roman Catholic Apostolic faith shall be provided in all State schools as part of compulsory education."
6. ____	<b>Nepal:</b> Article 4 of its constitution of 1990 states, "Nepal is a multiethnic, multilingual democratic, independent, indivisible, sovereign, Hindu and Constitutional Monarchical Kingdom. Article 27 add, "In this constitution, the words "His Majesty" mean His majesty the King for the time being reigning, being a descendent of Great King Prithvi Narayan Shah an adherent of Aryan Culture and the Hindu religion."
7. ____	<b>Norway:</b> Section 2 of its constitution of 1814 states, "All inhabitants of the Kingdom shall have the right to free exercise of their religion. The Evangelical-Lutheran religion shall remain the official religion of the State." Section 12 states, "The king himself chooses a Council of Norwegian citizens. More than half the number of the members of the Council of State shall profess the official religion of the State, as shall the King."

8. ____	<b>Paraguay:</b> Article 6 of its constitution states, “The Roman Catholic Apostolic religion is the state religion, without prejudice to religious freedom, which is guaranteed in accordance with the provisions of this Constitution. Official religions with the Holy See shall be governed by concordats and other bilateral agreements.”
9. ____	<b>Qatar:</b> Article 1 of its constitution states that it is an independent sovereign Arab state and a member of the Union of Arab Emirates. Its religion is Islam and the Islamic Shari’a Law shall be a fundamental source of its legislation.
10. ____	<b>Senegal:</b> Article 19 of its constitution states, “The State guarantees that everyone shall have freedom of conscience, shall be free to teach and practice the religion of his choice. Religious institutions have the right to develop freely with no interference from the state.”
11. ____	<b>Turkey:</b> Article 136 of its 1982 constitution states, “The Department of Religious Affairs, which is within the general administration, shall exercise its duties prescribed in its particular law, in accordance with the principles of secularism, and be removed from the political views and ideas and seek national solidarity and integrity.”
12. ____	<b>United States of America:</b> The first Amendment to the US constitution, known as the US Bill of Rights, states, “Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof ....”
13. ____	<b>Yemen:</b> Article 22 of its constitution states, “Islam is the religion of the State, and Arabic is its official language.” Article 3 states, “The Islamic Shari’a is the source of all laws.”

## UNIT V: TAKING ACTION FOR FREEDOM OF RELIGION OR BELIEF

# LESSON 21: FREEDOM OF RELIGION OR BELIEF AND THE CONSTITUTION\*

### OBJECTIVES:

- To examine how freedom of religion or belief is protected in the national constitution or legal code.
- To determine whether students live in a theocracy, a country with a state religion, or a country with separation of religion and the state.

**TIME:** 50 minutes.

### MATERIALS:

- A copy of the country's constitution or legal code for each small group.
- One copy of Handout 21-A for each student, or note cards with copies of each point in Handout 21-A (one point on each card, for a total of 39 cards).
- One copy of Handout 21-B for each participant, or a copy of the grid on the classroom blackboard, or a transparency of Handout 21-B for use on an overhead projector.
- Blackboard and chalk, (Optional: an overhead projector and transparency of Handout 21-B).

## I. INTRODUCTION (2 minutes)

Remind students that in Lesson 20, “The State and Freedom of Religion or Belief”, pp. 78-82, they read articles from the constitutions or legal codes of many countries related to religion and belief. Explain that this lesson looks at how freedom of religion or belief is protected in the legal system in their own country.

## II. ACTIVITY: CONSTITUTIONAL SYSTEM BINGO (40 minutes)

*To the Teacher:* This activity requires that in advance the teacher acquire specific and accurate information about the national constitution or legal code and religious groups that exist in the community.

### Step 1:

Divide students into small groups and give each group a copy of the national constitution or legal code. Ask each group to identify the articles in this document that relate to religion and freedom of religion or belief.

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\* Adapted from Amy Bergquist, South High School Teacher from Minneapolis, MN, USA, 2003.

Advise students that although some articles will specifically mention religion or belief, others that are very important to religion or belief do not use those words (e.g., freedom of assembly, freedom of association, and freedom of speech).

To the Teacher:

1. *This step could be assigned for homework if enough copies of the constitution or legal code are available. To save time, the teacher could also identify these articles in advance and assign them to participants.*
2. *For a younger group, assign different articles of the constitution or legal codes that are related to religion or belief and have students explain how they are related.*

### **Step 2:**

Explain that the following activity will help them to evaluate their country's type of constitutional system. Divide students into several small groups. Pass out copies of Handout 21-B. Go over the categories on the left-hand side to make sure that they are clear to participants.

To the Teacher: *If it is not possible to provide copies of Handout 21-B to all students, simply re-create the grid on the blackboard.*

Explain that each team will listen to a description that goes in one of the boxes in the grid, and teams will race to decide where that description belongs. Thirty-nine description boxes are provided in Handout 21-A.

To the Teacher: *You have several options for using the descriptions:*

- A. *Read each card out loud;*
- B. *Distribute an equal number of cards to each group, and students can read them out loud;*
- C. *Hand out cards one at a time, and ask students to read them out loud.*

Explain that each correct answer will earn 10 points, and each incorrect answer will result in a deduction of 5 points. If one team gives an incorrect answer, ask the other teams to try. If you like, you can declare a winner after one team gets 3 correct answers placed in a row on the grid (horizontally, vertically, or diagonally). Otherwise, just play until all cards have been used and tally the points. Number or name each team and create a score card that can be seen by the participants to keep track of the points.

### **Step 3:**

Begin the game. When a description is read, give teams a chance to consult, if necessary. Then allow the first team that is ready with an answer to guess where the description belongs (see the answer key at the end of this lesson).

Once a description is correctly identified, tape it on the board in the correct box. Award points as described above. Continue playing until all descriptions are properly placed or until one team connects three correct answers in a line. If there is some controversy about a placement, ask participants to defend and explain their decisions.

### **Step 4:**

After completing the game grid, ask students if they now have enough evidence to decide what kind of constitutional system their country uses. Ask them to use sections of their constitution identified in Step 1 to support their opinions.

*To the Teacher: You will need to find a copy of your country's constitution. Then you will need to identify any parts of the constitution that talk about religion or belief. Then read to the class from those parts of the constitution. Based on what the constitution says about religion or belief, participants will check to see if their guesses were correct: Is their country a theocracy? Does it have a state religion? Or does it have separation of religion and state?*

Explain that there is frequently some “overlap” between systems. If necessary, compare the wording of the constitution or legal code to the quotations from the constitutions listed in the introduction. Then go over the portion of the grid that applies to your country, and decide whether the description of education and schools seems to fit the country. If there are ways in which it is different, discuss those differences. Ask students to give examples from their own school or from other schools in the community.

Ask students what their school would be like if it were in a country with a different constitutional structure. What aspects of their school could stay the same? What things would need to be changed?

### **Step 5:**

Ask participants the following questions and discuss their answers:

- Imagine you live in a mainly homogenous community, and you have a religion or belief that is held by the majority of the people in the community. Which type of system would you like the most? Why?
- Imagine you live in a mainly homogenous community, and you have a religion or belief that is **not** held by the majority of the people in the community. Which type of system would you like the most? Why? Would you be more likely to “hide” your religion or belief in some systems? Why?
- What are the advantages and disadvantages of each constitutional system?
- What does it mean to be a responsible citizen in matters relating to religion or belief in your country? How does that relate to the constitutional system that you have?

### **ANSWER KEY:**

A = 9, B = 24, C = 32, D = 3, E = 13, F = 26, G = 29, H = 38, I = 4, J = 20, K = 10, L = 23, M = 39, N = 16, O = 35, P = 1, Q = 22, R = 36, S = 8, T = 28, U = 30, V = 21, W = 14, X = 17, Y = 25, Z = 34, AA = 6, BB = 19, CC = 37, DD = 27, EE = 18, FF = 33, GG = 7, HH = 11, II = 12, JJ = 31, KK = 15, LL = 5, MM = 2.

## HANDOUT 21-A

<p>A. Non-religious schools get most of their money from the State, while religious schools get less money from the State. In some cases, the State will give no money at all to religious schools.</p>	<p>B. Teacher qualifications in State-run schools are secular. There are no requirements that teachers have any religious training.</p>	<p>C. The State religion may have an influence over what is taught to be “beautiful” in art class, but in many cases that will not prohibit alternative forms of artistic expression.</p>
<p>D. Students may initiate prayer or worship in State-run schools, but teachers may not direct those activities, and they are not part of the official school day.</p>	<p>E. In State-run schools, religion or belief is taught as the truth. It is assumed that all students accept the State religion. Religion may be an important part of all academic subjects.</p>	<p>F. Non-religious (secular) standards may be used to decide what can be taught about religion or belief in State-run schools. Preference will be given to the State religion.</p>
<p>G. When “modern” scientific beliefs conflict with the State religion, the State religion is given preference to determine what is taught to be “true” in science class, but there may be some allowance in the classroom for scientific views which contradict those of the State religion. Teachers may invite discussion about these conflicts.</p>	<p>H. Preference may be given to adherents of the State religion in providing educational opportunities, but the State religion’s values probably will not limit who has access to educational opportunities.</p>	<p>I. Students are taught about religion/belief in State-run schools, and one religion/belief is emphasized.</p>
<p>J. There may be a moderate level of variety in instruction of religion at a variety of schools. Most dominant will be the State religion, but there may be schools offering religious instruction for other religions.</p>	<p>K. The State religion is taught in State-run schools.</p>	<p>L. Some teachers in State-run schools may be mainly qualified on the basis of their religious training, but these teachers are most likely to teach religious subjects. Teachers of other subjects are more likely to have other, non-religious forms of teacher training.</p>
<p>M. Access to educational opportunities in State-run schools is probably not related to religion or religious values. Access may be based on personal merit or wealth.</p>	<p>N. State-run schools have the strongest and most intense religious instruction.</p>	<p>O. If politics is taught in State-run schools, some preference may be given to the views of the State religion on political matters, but other views may be presented and considered.</p>
<p>P. State-run schools include mandatory participation in prayer or worship services during the school day.</p>	<p>Q. Teachers in State-run schools may be mainly qualified on the basis of their religious training. Some teachers may have additional training. State-run schools may require that teachers have religious training.</p>	<p>R. If politics is taught in State-run schools, views presented will usually not be shaped by one dominant religious perspective.</p>
<p>S. Religious and non-religious schools may get money from the State, but the State may provide special additional funding to schools that support the State religion.</p>	<p>T. When “modern” scientific beliefs conflict with the State religion, the State religion is given preference to determine what is taught to be “true” in science class.</p>	<p>U. When “modern” scientific beliefs conflict with religious beliefs, the scientific beliefs are given priority over religious beliefs in the science classroom. Teachers may invite discussion about these conflicts.</p>
<p>V. If the community is plural, there is a great variety of religious schools teaching a wide variety of religions/beliefs.</p>	<p>W. In State-run schools, religion is taught as an academic subject, but it is distinct from other academic subjects. Only one religion is generally taught, and that is the State religion. Religious teaching may also include religious worship at school, but students may be allowed not to participate.</p>	<p>X. Religious instruction may be the strongest either at State-run or at other schools.</p>



<p>Y. The standards of the State religion are used to decide what can be taught about religions/beliefs in State-run schools. Generally, only the State religion has a place in instruction about religions/beliefs in State-run schools.</p>	<p>Z. If politics is taught in State-run schools, the State religion will influence how political issues are presented.</p>	<p>AA. State-run schools may teach about religion/belief, and if they do, schools attempt to teach about all major religions/beliefs, rather than focusing on one.</p>
<p>BB. Most schools teach about the State religion, and if schools are run by religious associations, they are mainly run by the same religious association. There is little if any religious instruction for other religions or beliefs.</p>	<p>CC. Access to educational opportunities may be limited by values within the State religion. For example, the State religion may place emphasis on the education of members of a particular social group, or members of one sex.</p>	<p>DD. Standards of objectivity and neutrality are used to decide what can be taught about religion and belief in State-run schools.</p>
<p>EE. The strongest and most intense religious instruction is found in schools that are not run by the State.</p>	<p>FF. No particular views of “beauty” will be promoted above others in art classes, or, in some cases, views of what is “beautiful” will have secular roots.</p>	<p>GG. Religious schools get most of their money from the State. Non-religious schools do not get much financial support from the State. Also, schools run by religious groups that are not part of the State religion do not receive much, if any, financial support from the State.</p>
<p>HH. If religion is taught in State-run schools, it is the State religion. It is possible that State-run schools may not include much if any religious instruction.</p>	<p>II. State-run schools do not have religious instruction at all, or if they do, many different religions or beliefs are offered for study.</p>	<p>JJ. If the State religion has views about what is appropriate artistic expression, then art classes will use those views to assess and evaluate art. In some cases, the State religion may prohibit certain forms of artistic expression in schools.</p>
<p>KK. If religion is taught in State-run schools, it takes the form of an “objective” class in which one or more religions are studied, but not practiced. Worship is not part of studying religion in a State-run school.</p>	<p>LL. Students are taught about religion/belief in State-run schools, and one religion is emphasized, but other religions/beliefs may also be included in instruction.</p>	<p>MM. During the school day or on religious holidays in State-run schools, time may be set aside for worship or prayer. Students may choose not to participate.</p>

**HANDOUT 21-B**

	<b>Theocracy</b>	<b>State Religion</b>	<b>Separation of State and Religion</b>
Is prayer allowed and/or encouraged in State-run schools?	<b>1</b>	<b>2</b>	<b>3</b>
If students are taught about religion/belief in State-run schools, is one religion/belief emphasized?	<b>4</b>	<b>5</b>	<b>6</b>
What schools get most of their money from the State?	<b>7</b>	<b>8</b>	<b>9</b>
What religion/belief is taught in State-run schools?	<b>10</b>	<b>11</b>	<b>12</b>
How is religion/belief taught in State-run schools?	<b>13</b>	<b>14</b>	<b>15</b>
What kinds of schools have the greatest degree of religious instruction?	<b>16</b>	<b>17</b>	<b>18</b>
Are there a variety of schools teaching a variety of religions/beliefs?	<b>19</b>	<b>20</b>	<b>21</b>
What are teacher qualifications in State-run schools?	<b>22</b>	<b>23</b>	<b>24</b>
What standards are used to decide what can be taught about religion(s)/belief(s) in State-run schools?	<b>25</b>	<b>26</b>	<b>27</b>
What is taught to be “true” in science class in State-run schools?	<b>28</b>	<b>29</b>	<b>30</b>
What is taught to be “beautiful” in art class in State-run schools?	<b>31</b>	<b>32</b>	<b>33</b>
What is taught about politics in State-run schools?	<b>34</b>	<b>35</b>	<b>36</b>
Who may have access to educational opportunities in State-run schools?	<b>37</b>	<b>38</b>	<b>39</b>

**Answer Key for Handout 21-B**

	<b>Theocracy</b>	<b>State Religion</b>	<b>Separation of Religion and State</b>
<b>Is prayer allowed and/or encouraged in State-run schools?</b>	P. State-run schools include mandatory participation in prayer or worship services during the school day.	MM. During the school day or on religious holidays in State-run schools, time may be set aside for worship or prayer. Students may choose not to participate.	D. Students may initiate prayer or worship in State-run schools, but teachers may not direct those activities, and they are not part of the official school day.
<b>If students are taught about religion/belief in State-run schools, is one religion/belief emphasized?</b>	I. Students are taught about religion/belief in State-run schools, and one religion/belief is emphasized.	LL. Students are taught about religion/belief in State-run schools, and one religion is emphasized, but other religions/beliefs may also be included in instruction.	AA. State-run schools may teach about religion/belief, and if they do, schools attempt to teach about all major religions/beliefs, rather than focusing on one.
<b>What schools get most of their money from the State?</b>	GG. Religious schools get most of their money from the State. Non-religious schools do not get much financial support from the State. Also, schools run by religious groups that are not part of the State religion do not receive much, if any, financial support from the State.	S. Religious and non-religious schools may get money from the State, but the State may provide special additional funding to schools that support the State religion.	A. Non-religious schools get most of their money from the State, while religious schools get less money from the State. In some cases, the State will give no money at all to religious schools.
<b>What religion/belief is taught in State-run schools?</b>	K. The State religion is taught in State-run schools.	HH. If religion is taught in State-run schools, it is the State religion. It is possible that State-run schools may not include much if any religious instruction.	II. State-run schools do not have religious instruction at all, or if they do, many different religions or beliefs are offered for study.

<p><b>How is religion/belief taught in State-run schools?</b></p>	<p>E. In State-run schools, religion or belief is taught as the truth. It is assumed that all students accept the State religion. Religion may be an important part of all academic subjects.</p>	<p>W. In State-run schools, religion is taught as an academic subject, but it is distinct from other academic subjects. Only one religion is generally taught, and that is the State religion. Religious teaching may also include religious worship at school, but students may be allowed not to participate.</p>	<p>KK. If religion is taught in State-run schools, it takes the form of an “objective” class in which one or more religions are studied, but not practiced. Worship is not part of studying religion in a State-run school.</p>
<p><b>What kinds of schools have the greatest degree of religious instruction?</b></p>	<p>N. State-run schools have the strongest and most intense religious instruction.</p>	<p>X. Religious instruction may be the strongest either at State-run or at other schools.</p>	<p>EE. The strongest and most intense religious instruction is found in schools that are not run by the State.</p>
<p><b>Are there a variety of schools teaching a variety of religions/belief?</b></p>	<p>BB. Most schools teach about the State religion, and if schools are run by religious associations, they are mainly run by the same religious association. There is little if any religious instruction for other religions or beliefs.</p>	<p>J. There may be a moderate level of variety in instruction of religion at a variety of schools. Most dominant will be the State religion, but there may be schools offering religious instruction for other religions.</p>	<p>V. If the community is plural, there is a great variety of religious schools teaching a wide variety of religions/beliefs.</p>
<p><b>What are teacher qualifications in State-run schools?</b></p>	<p>Q. Teachers in State-run schools may be mainly qualified on the basis of their religious training. Some teachers may have additional training. State-run schools may require that</p>	<p>L. Some teachers in State-run schools may be mainly qualified on the basis of their religious training, but these teachers are most likely to teach religious subjects. Teachers of other subjects are more</p>	<p>B. Teacher qualifications in State-run schools are secular. There are no requirements that teachers have any religious training.</p>

	teachers have religious training.	likely to have other, non-religious forms of teacher training.	
<b>What standards are used to decide what can be taught about religion(s)/ belief(s) in State-run schools?</b>	Y. The standards of the State religion are used to decide what can be taught about religions/beliefs in State-run schools. Generally, only the State religion has a place in instruction about religions/beliefs in State-run schools.	F. Non-religious (secular) standards may be used to decide what can be taught about religion or belief in State-run schools. Preference will be given to the State religion.	DD. Standards of objectivity and neutrality are used to decide what can be taught about religion and belief in State-run schools.
<b>What is taught to be “true” in science class in State-run schools?</b>	T. When “modern” scientific beliefs conflict with the State religion, the State religion is given preference to determine what is taught to be “true” in science class.	G. When “modern” scientific beliefs conflict with the State religion, the State religion is given preference to determine what is taught to be “true” in science class, but there may be some allowance in the classroom for scientific views which contradict those of the State religion. Teachers may invite discussion about these conflicts.	U. When “modern” scientific beliefs conflict with religious beliefs, the scientific beliefs are given priority over religious beliefs in the science classroom. Teachers may invite discussion about these conflicts.
<b>What is taught to be “beautiful” in art class in State-run schools?</b>	JJ. If the State religion has views about what is appropriate artistic expression, then art classes will use those views to assess and evaluate art. In some cases, the State religion may prohibit certain	C. The State religion may have an influence over what is taught to be “beautiful” in art class, but in many cases that will not prohibit alternative forms of artistic expression.	FF. No particular views of “beauty” will be promoted above others in art classes, or, in some cases, views of what is “beautiful” will have secular roots.

	forms of artistic expression in schools.		
<b>What is taught about politics in State-run schools?</b>	Z. If politics is taught in State-run schools, the State religion will influence how political issues are presented.	O. If politics is taught in State-run schools, some preference may be given to the views of the State religion on political matters, but other views may be presented and considered.	R. If politics is taught in State-run schools, views presented will usually not be shaped by one dominant religious perspective.
<b>Who may have access to educational opportunities in State-run schools?</b>	CC. Access to educational opportunities may be limited by values within the State religion. For example, the State religion may place emphasis on the education of members of a particular social group, or members of one sex.	H. Preference may be given to adherents of the State religion in providing educational opportunities, but the State religion's values probably will not limit who has access to educational opportunities.	M. Access to educational opportunities in State-run schools is probably not related to religion or religious values. Access may be based on personal merit or wealth.

**APPENDIX A**  
**DOCUMENTS RELATING TO**  
**FREEDOM OF RELIGION OR BELIEF**  
**PART 1**  
**UN DOCUMENTS**  
(In chronological order)

**United Nations Charter** (1945)

<http://www.un.org/aboutun/charter/>

Articles 1, 13, 55: The Charter of the United Nations in these articles uses the phrase “respect for human rights and fundamental freedoms without distinction as to race, sex, language or religion.”

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

<http://www.unhchr.ch/udhr/lang/eng.htm>

Articles 18, 26: Article 18 is one of the subjects of this curriculum. Article 26 refers to education to “promote understanding, tolerance and friendship among nations, racial or religious groups.”

**Convention on the Prevention and Punishment of the Crime of Genocide** (1948)

<http://www1.umn.edu/humanrts/instatee/x1cpcpg.htm>

Article 2: This article defines genocide as any act “with the intent to destroy, in whole or in part, a national, ethnic, racial or religious group.”

**Convention Relating to the Status of Refugees** (1951)

<http://www1.umn.edu/humanrts/instatee/v1crs.htm>

Article 4: Refers to refugees being accorded the same rights as nationals “with respect to freedom to practice their religion and freedom as regards the religious education of their children.”

**Convention Relating to the Status of Stateless Persons** (1954)

<http://www1.umn.edu/humanrts/instatee/w3cssp.htm>

Articles 3, 4: Contains the same language, with respect to religion or belief, as found in the Charter of the United Nations and the Convention on the Status of Refugees.

**Convention Against Discrimination in Education** (1960)

<http://www1.umn.edu/humanrts/instatee/p1cde.htm>

Articles 1, 2, 5: These articles state that the establishment or maintenance of separate educational institutions for religious reasons is not discriminatory, if it is in keeping with the wishes of parents or legal guardians, and providing that these institutions conform to educational standards developed by competent

authorities, and are directed to the full development of the human personality and to strengthening respect for human rights and fundamental freedoms.

**International Convention on the Elimination of All Forms of Racial Discrimination** (1965)

<http://www1.umn.edu/humanrts/instree/d1cerd.html>

Article 5: This article declares that full compliance with this convention includes the right to freedom of religion or belief for all racial and ethnic groups, along with other fundamental rights and freedoms.

**International Covenant on Civil and Political Rights (Covenant on Civil and Political Rights)** (1966)

<http://www1.umn.edu/humanrts/instree/b3ccpr.htm>

Articles 18, 26: Article 18 is part of this legal treaty and the subject of this study. Article 26 guarantees everyone the right to education for the full development of human personality and respect for human rights by promoting understanding, tolerance and friendship among nations, racial and religious groups.

**General Comment Number 22 on Article 18** (1993)

[www1.umn.edu/humanrts/gencomm/hrcom22.htm](http://www1.umn.edu/humanrts/gencomm/hrcom22.htm)

Paragraphs 1-11: As guidance for States Parties who have signed and the Covenant on Civil and Political Rights and are obligated to submit periodic reports on implementation, the Human Rights Committee has written an eleven paragraph comment on the meaning of Article 18 of this Covenant.

**International Covenant on Economic, Social and Cultural Rights** (1966)

<http://www1.umn.edu/humanrts/instree/b2esc.htm>

Article 13: This article ensures the religious and moral education of children in conformity with the wishes of parents or legal guardians, and uses the phrase “full development of human personality and respect for human rights” found in other human rights instruments.

**Convention on the Elimination of All Forms of Discrimination Against Women** (1979)

<http://www1.umn.edu/humanrts/instree/e1cedaw.htm>

Article 16: This article deals with women’s rights in the context of family relations. Several Muslim states have reservations to this article due to perceived conflicts with national laws and Shari’a law. The Committee on the Elimination of Discrimination Against Women (CEDAW) has refuted reservations to Article 16, and has several recommendations regarding conflicts between obligations to the Convention and traditional religious or cultural practices. The Committee calls on States to eradicate such religious-based practices as forced marriage, dowry deaths, and female circumcision.

**Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief** (1981)



[www1.umn.edu/humanrts/instree/d4deidrb.htm](http://www1.umn.edu/humanrts/instree/d4deidrb.htm)

Articles 1-8: This 1981 UN Declaration is the principal subject of this study guide. For an explanation of each article refer to Section II: Rights at Stake.

**Convention on the Rights of the Child** (1989)

<http://www1.umn.edu/humanrts/instree/k2crc.htm>

Article 14: This article identifies the rights of the child to freedom of religion or belief. It differs from article 5 of the 1981 UN Declaration in that it respects the rights and duties of parents or legal guardians, but places an emphasis on providing direction in a manner consistent with the “evolving” capacity of the child, and calls on states to limit practices of religions or beliefs that may be injurious to the child, as elaborated in Article 18, paragraph 3 of the Covenant on Civil and Political Rights. A child is defined as anyone below the age of 18 years.

**Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief** (1981)

<http://www1.umn.edu/humanrts/instree/d4deidrb.htm>

Articles 1-8: This 1981 UN Declaration is the principal subject of this study guide. For an explanation of each article refer to section II: Rights at Stake.

**Draft Declaration on the Rights of Indigenous Peoples** (1994)

<http://www1.umn.edu/humanrts/instree/declra.htm>

Articles 12,13: These articles claim the rights of indigenous peoples to restitution of religious and spiritual property taken without their consent, to manifest, practice, develop and teach their spiritual and religious traditions, and to ensure that indigenous sacred sites, including burial sites, be preserved

# APPENDIX A

## PART 2

### REGIONAL DOCUMENTS

#### COUNCIL OF EUROPE

##### European Convention for the Protection of Human Rights and Fundamental Freedoms (1950)

[www.pfc.org.uk/legal/echrttext.htm](http://www.pfc.org.uk/legal/echrttext.htm)

Article 9: This article repeats Article 18 of the 1948 Universal Declaration of Human Rights. A Protocol, signed in 1950 by members of the Council of Europe, respects the rights of parents to educate children in their own religious and philosophical convictions.

##### Participating States of the Conference on Security and Cooperation in Europe (1989)

[www.osce.org](http://www.osce.org)

Principles 16, 17: Thirty-five participating states released a Concluding Document, Principles 16 and 17 of which are re-written versions of Article 18 of the Covenant on Civil and Political Rights and the 1981 UN Declaration.

#### ORGANIZATION OF AMERICAN STATES (OAS)

##### American Convention on Human Rights (1969)

<http://www1.umn.edu/humanrts/oasinstr/zoas3con.htm>

Article 12: This article repeats the four paragraphs of Article 18 of the Covenant on Civil and Political Rights.

#### AFRICAN UNION (formerly ORGANIZATION OF AFRICAN UNITY (OAU))

##### African Charter on Human and Peoples Rights (1981)

[www1.umn.edu/humanrts/instatee/z1afchar.htm](http://www1.umn.edu/humanrts/instatee/z1afchar.htm)

Article 8: Adopted by the Organization of African Unit, states that “freedom of conscience, the profession and free practice of religion shall be guaranteed. No one may, subject to law and order, be submitted to measures restricting the exercise of these freedoms.”

#### THE ARAB LEAGUE

##### Universal Islamic Declaration on Human Rights (1981)

<http://www.alhewar.com/ISLAMDECL.html>

Articles 12 and 13 outline the right to freedom of religion with the limits of Shari’a Law.

##### Arab Charter on Human Rights (1994)

<http://www1.umn.edu/humanrts/instatee/arabcharter.html>

Articles 26 and 27 address freedom of religion and belief.

## **APPENDIX A PART 3 ADDITIONAL DOCUMENTS**

### **[United States of America: Virginia Statute for Religious Freedom \(1786\)](#)**

[www.worldpolicy.org/globalrights/religion/va-religiousfreedom.html](http://www.worldpolicy.org/globalrights/religion/va-religiousfreedom.html) Adopted by the Virginia Legislature, and still the law of the state of Virginia; based on Thomas Jefferson's religious freedom bill. The Supreme Court of the United States has looked to this and other historical documents to determine cases based on the First Amendment to the United States Constitution, A Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

### **[World Council of Churches: Declaration on Religious Liberty \(1948\)](#)**

[www.religlaw.org/interdocs/docs/wccdecreliglib1948.html](http://www.religlaw.org/interdocs/docs/wccdecreliglib1948.html)

Adopted in Amsterdam at the First Assembly of the World Council of Churches, a few months prior to adoption of the Universal Declaration of Human Rights. It affirms that religious freedom is everywhere secured, and that Christians may not enjoy privileges that are denied to people of other religions or beliefs.

### **[Declaration on Religious Freedom: Dignitatis Humanae \(1965\)](#)**

[www.vatican.va/.../ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651207\\_dignitatis-humanae\\_en.html](http://www.vatican.va/.../ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html)

A declaration on religious freedom for the Catholic Church, adopted by the Second Vatican Council. The first paragraph claims that the one true religion subsists in the Catholic and Apostolic Church. The title of "human dignity," however, is extended to all members of the human family and to freedom of conscience without coercion. The title is close to the phrasing of the preamble to the Universal Declaration of Human Rights – "Whereas recognition 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."

### **[Spain: Religious Liberty Law \(1980\)](#)**

[www.religlaw.org/interdocs/docs/religliblawsp1980.htm](http://www.religlaw.org/interdocs/docs/religliblawsp1980.htm)

Enacted by the Parliament of Spain. Declares that no faith shall be the official State religion, and that rights deriving from freedom of worship and religion shall not be to the detriment of the rights of others. Grants religions legal status, and creates, in the Ministry of Justice, an Advisory Committee on Freedom of Worship.

### **[People's Republic of China: Document 19 \(1982\)](#)**

<http://www.religlaw.org/interdocs/docs/doc19relig1982.htm>

Issued by the Central Committee of the Chinese Communist Party. Defines

the position of the Party regarding religion, discusses religion as a historical phenomenon, and states that Communists are atheists and must propagate atheism.

#### **The Cairo Declaration on Human Rights in Islam (1990)**

[www.isesco.org.ma/pub/Eng/humanrights/page7.htm](http://www.isesco.org.ma/pub/Eng/humanrights/page7.htm)

Adopted by the Foreign Ministers of the 55 state Organization of the Islamic Conference (OIC), formed in 1972. Membership is restricted to states in which Islam is the official state religion or Muslims form the majority population. There are 25 articles to the Cairo Declaration on Human Rights in Islam on topics such as freedom of movement, work, education, burial, usury, property, environment, equality before the law, and freedom of expression. Article 24 declares that “All the rights and freedoms stipulated in this Declaration are subject to Islamic Shari’a,” and article 25 states that “The Islamic Shari’a is the only source of reference for the explanation or clarification of any of the articles of this Declaration.”

#### **Israel: Fundamental Agreement Between the Holy See and the State of Israel (1993)**

[www.us-israel.org/jsource/anti-semitism/holysee.htm](http://www.us-israel.org/jsource/anti-semitism/holysee.htm)

Signed by the State of Israel and the Holy See. This agreement established full diplomatic relations between the State of Israel and the Holy See, including an exchange of Ambassadors. The Holy See, recalling its Declaration on Religious Freedom (*Dignitatis Humanae*), affirms its commitment to uphold the right to freedom of religion and conscience, as set forth in the Universal Declaration of Human Rights.

#### **International Labour Organization**

[www.ilo.org](http://www.ilo.org)

The International Labour Organization, founded in 1919, is the UN specialized agency that seeks the promotion of social justice and internationally recognized human and labor rights. While several of the conventions it ratified after World War II include provisions pertaining to freedom of religion or belief, no specific convention addresses this freedom.

# **APPENDIX B RESOURCES PART 1 RESOURCES FOR ADVOCACY**

## **Amnesty International USA Interfaith Network**

[www.amnestyusa.org/interfaith/](http://www.amnestyusa.org/interfaith/)

Amnesty USA's interfaith network supports activists of all faiths who are on the front line of the struggle for human rights.

## **Cairo Institute for Human Rights Studies**

[www.cihrs.org/HOME/Home.htm](http://www.cihrs.org/HOME/Home.htm)

CIHRS is a regional research center specialized in the field of human rights. Resources related to the Arab world appear on this site and contact information for the Cairo Institute is available.

## **For the Record 2001 - Religious Intolerance: Report of the Special Rapporteur (SR) on religious intolerance**

[www.hri.ca/fortherecord2001/vol1/religious.htm](http://www.hri.ca/fortherecord2001/vol1/religious.htm)

Identifies incidents and government actions that are inconsistent with provisions in the Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief.

## **Human Rights Without Frontiers**

[www.hrwf.net](http://www.hrwf.net)

Compilations of news stories by country regarding freedom of religion or belief.

## **Institute for Jewish Policy Research**

[www.jpr.org.uk/main.htm](http://www.jpr.org.uk/main.htm)

An online country-by-country examination of the manifestations of racism, xenophobia and, especially, anti-Semitism, against a backdrop of the more general social and political contexts in which such manifestations occur.

## **International Association for Religious Freedom**

[www.iarf.net](http://www.iarf.net)

IARF is an active NGO at the UN committed to support for Article 18 of the Universal Declaration of Human Rights.

## **International Coalition for Religious Freedom World Report**

[www.religiousfreedom.com/wrpt/rptindex.htm](http://www.religiousfreedom.com/wrpt/rptindex.htm)

The International Coalition for Religious Freedom is a non-profit, non-sectarian, educational organization dedicated to defending the religious freedom of all people, regardless of creed, gender or ethnic origin. It currently receives the bulk of its funding from institutions and individuals related to the Unification Church

community.

**International Religious Liberty Association**

[www.irla.org](http://www.irla.org)

This group, founded by Seventh Day Adventists, is dedicated to defending and safeguarding the civil right of all people to worship, to adopt a religion or belief of their choice, and to manifest their religious convictions in observance, promulgation, and teaching, subject only to the respect for the equivalent rights of others.

**Keston Institute**

[www.keston.org](http://www.keston.org)

Monitors freedom of religion and researches religious affairs in communist and post-communist countries.

**Parliament of the World's Religions**

[www.cpwr.org](http://www.cpwr.org)

Contains resources for clergy.

**Religious Freedom in the Majority of Islamic Cultures: 1998 Report**

[www.alleanzacattolica.org/acs/acs\\_english/acs\\_index.htm](http://www.alleanzacattolica.org/acs/acs_english/acs_index.htm)

Report by a Catholic organization tracking religious intolerance in Muslim nations.

**Report to the OSCE Supplementary Human Dimension Meeting on Freedom of Religion**

[www.osce.org/documents/odihr/2003/09/682\\_en.pdf](http://www.osce.org/documents/odihr/2003/09/682_en.pdf)

Published by the International Helsinki Federation for Human Rights.

**The Rutherford Institute**

[www.rutherford.org](http://www.rutherford.org)

Topic briefs regarding religious freedom and other civil liberties concerns.

**Talking Points for Use in Local Worship Services**

[www.hrusa.org/advocacy/community-faith/talking-points.shtm](http://www.hrusa.org/advocacy/community-faith/talking-points.shtm)

Published by the Human Rights Resource Center, the talking points are meant to help to preachers, teachers, religious leaders, prayer leaders, and any one who may want to engage their faith community in a discussion about the values of human rights and religion.

**United States Commission on International Religious Freedom**

[www.uscirf.gov](http://www.uscirf.gov)

Presents the Annual Report to Congress on International Religious Freedom describing the status of religious freedom in each foreign country, government policies violating religious belief and practices of groups, religious denominations and individuals, and U.S. policies to promote religious freedom around the world.

**United States Policies in Support of Religious Freedom: Focus on Christians**

[http://bahai-library.com/?file=us\\_policies\\_religious\\_freedom.html](http://bahai-library.com/?file=us_policies_religious_freedom.html)

Released by the Bureau of Democracy, Human Rights, and Labor Affairs, July 22, 1997.

**The World Council of Churches**

[www.wcc-coe.org](http://www.wcc-coe.org)

In a 1948 conference in Amsterdam this group published a Declaration on Religious Liberty.

# APPENDIX B RESOURCES PART 2 RESOURCES FOR TEACHING

## **Council for Secular Humanism**

[www.secularhumanism.org](http://www.secularhumanism.org)

The Council for Secular Humanism cultivates rational inquiry, ethical values, and human development through the advancement of secular humanism. To carry out its mission the Council for Secular Humanism sponsors publications and programs, and organizes meetings and other group activities.

## **International Humanist and Ethical Union**

[www.iheu.org](http://www.iheu.org)

The IHEU is an international NGO in special consultative status with the U.N. (New York, Geneva, Vienna) and the Council of Europe (Strasbourg), and seeks to represent the human-centered views of its 100 member organizations in 37 countries. It is one of 40 NGOs given authority by the Council of Europe to lodge complaints against states violating the European Social Charter. Humanism is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry.

## **AntiDefamation League's A World of Difference**

[www.adl.org/awod/awod\\_institute.asp](http://www.adl.org/awod/awod_institute.asp)

A curriculum focused on combating anti-Semitism, bigotry and extremism.

## **CyberSchoolBus, Interactive Declaration, Article 18**

[www0.un.org/cyberschoolbus/humanrights/declaration/18.asp](http://www0.un.org/cyberschoolbus/humanrights/declaration/18.asp)

This UN hosted site provides an explanation of each Universal Declaration article with definitions, plain language and activities to help students understand and interpret the language of this critical UN document.

## **Human Rights Resource Center of the University of Minnesota**

<http://www1.umn.edu/humanrts/>

The University of Minnesota Human Rights Center trains and assists the work of human rights professionals and volunteers through five primary programs: (1) Applied Human Rights Research; (2) Educational Tools; (3) the Upper Midwest Human Rights Fellowship Program, the Humphrey Human Rights and Law Fellowships, and other Field/Training Opportunities; (4) the University of Minnesota Human Rights Library; and (5) Learning Communities and Partnerships.



### **Human Rights Education Handbook**

[www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/toc.html](http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/toc.html)

In this handbook, published by the Human Rights Resource Center, activities 12, 19, and 21 are designed to facilitate discussion about general human rights issues, but can easily be adapted to focus on freedom of religion or belief.

### **Raising Children with Roots, Rights and Responsibilities**

[www1.umn.edu/humanrts/edumat/pdf/rrr.pdf](http://www1.umn.edu/humanrts/edumat/pdf/rrr.pdf)

Published by the Human Rights Resource Center. Sessions 3 and 11 relate to freedom of religion and belief. This curriculum is best suited for children ages three to six, their parents and educators.

### **Teaching Tolerance**

[www.tolerance.org](http://www.tolerance.org)

Sponsored by the Southern Poverty Law Center, this website provides online curricula and activities related to hate-crimes, racial intolerance, and discrimination.

### **UNICEF Voices of Youth: The Teacher's Place**

[www.unicef.org/voy](http://www.unicef.org/voy)

Information and discussion about general human rights education.

### **UNHCHR Database on Human Rights Education**

[www.unhchr.ch/hredu.nsf](http://www.unhchr.ch/hredu.nsf)

Provides information on organizations, materials and programs for human rights education. The database is a contribution to the UN Decade for Human Rights Education (1995-2004) and aims to facilitate sharing of the many resources available in the area of human rights education and training.

### **ABC, Teaching Human Rights: Practical activities for primary and secondary schools**

[www.unhchr.ch/html/menu6/2/abc.htm](http://www.unhchr.ch/html/menu6/2/abc.htm)

Published by the UN Office of the High Commissioner for Human Rights. Chapter 3 contains a discussion about freedom of religion and belief as well as suggested activities.

# **APPENDIX B RESOURCES PART 3 RESOURCES FOR RESEARCH**

## **Journal of Law and Religion, Hamline University Law School**

<http://web.hamline.edu/law/lawreign/jlr>

An international, interdisciplinary forum committed to studying law in its social context, including moral and religious views of law and life.

## **MOST Clearinghouse on Religious Rights**

[www.unesco.org/most/rr1.htm](http://www.unesco.org/most/rr1.htm)

Through interdisciplinary, comparative, and culturally sensitive research, UNESCO's Management of Social Transformations Programme (MOST) aims at furnishing information useful for the peaceful and democratic management of societies characterized by ethnic, religious and linguistic pluralism.

## **The Religion Case Reporter**

[www.paradigmpub.com](http://www.paradigmpub.com)

Reports judicial opinions addressing the free exercise of religion, state establishment of religion, and the clergy and religious institutions; provides comprehensive and easily accessed information concerning any topic affected by religious practice or status.

## **Religion and Law Research Consortium**

[www.religlaw.org](http://www.religlaw.org)

A collaboration of international academic centers related to law and religion, provides a search engine for judicial decisions, statutes, and academic analyses and treatises.

## **Religious Freedom Page - Nation Profiles**

<http://religiousfreedom.lib.virginia.edu/nationprofiles>

Developed at the University of Virginia, this site examines the status of religious freedom around the world. A common format makes possible a quick overview of the materials available for any given country.

## **APPENDIX B RESOURCES PART 4 ADDITIONAL RESOURCES**

Amnesty International, *5,000 Years of Prison: Conscientious Objectors in Greece*. Greece: Amnesty International Publications, 1993.

Andrysek, O, *Non-Believers: A New Aspect of Religious Intolerance?* 2  
Conscience & Liberty 15 No.2, 1990.

Benito, Elizabeth Odio, *Study of the Current Dimensions of the Problems of Intolerance and Discrimination on Grounds of Religion or Belief*. United Nations: E/CN.4/Sub.2/87/26, 1987.

Durham, Cole, *Freedom of Religion or Belief: Laws Affecting The Structuring of Religious Communities*. Vienna: paper prepared for the 1999 Organization for Security and Cooperation in Europe Review Conference, 1999.

Frowein, J. Abraham, *Freedom of Religion in the Practice of the European Commission and Court of Human Rights*. ZAORV 249, 1986.

Koshy, N., *Religious Freedom In A Changing World*. World Council of Churches, 1992.

Krishnaswami, Arcot, *Study of Discrimination in the Matter of Religious Rights and Practices*, United Nations: E/CN.4/Sub.2/200/Rev.1, 1960.

Lerner, Nate, *Group Rights and Discrimination in International Law* Martinus Nijhoff, 1991.

Lindholm, Tore and Kari Vogt, *Islamic Law Reform and Human Rights Challenges and Rejoinders*. Nordic Publications, 1993.

Sullivan, Donna J., *Gender Equality and Religious Freedom: Toward a Framework for Conflict Resolution*, 24 N.Y.U. J. Int'l L. & Pol. 795, 1992.

Swidler, Leonard and Paul Mojzes, *Attitudes of Religions and Ideologies Toward the Outsider*. Edwin Mellen Press, 1990.

Tahzib, Bahiyyah G., *Freedom of Religion or Belief: Ensuring Effective International Legal Protection*. Kluwer Law International, 1996.

Walkate, J.A., *The Right of Everyone to Change His Religion or Belief: Some Observations*. Netherlands Int'l L. Rev., 146, 1983.

**APPENDIX B  
RESOURCES  
PART 5  
ADDITIONAL LINKS**

**L'Aumisme Religion Universelle de l'Unite des Visages de DIEU**

[www.aumisme.org](http://www.aumisme.org)

**The Bahá'í International Community and the United Nations**

[www.bahai.org/article-1-6-0-6.html](http://www.bahai.org/article-1-6-0-6.html)

**Center for Study on New Religions**

[www.cesnur.org](http://www.cesnur.org)

**Christian Solidarity Worldwide**

[www.csw.org.uk](http://www.csw.org.uk)

**International Christian Concern**

<http://persecution.org>

**Osservatorio delle Libertà ed Istituzioni Religiose**

[www.giurisprudenza.unimi.it/~olir/index.html](http://www.giurisprudenza.unimi.it/~olir/index.html)

**Orthodox Christian Mission Center**

[www.ocmc.org](http://www.ocmc.org)

**The Religious Society of Friends**

[www.quaker.org](http://www.quaker.org)

**Société, Droit et Religion en Europe (SDRE)**

[www-sdre.c-strasbourg.fr](http://www-sdre.c-strasbourg.fr)

**Soka Gakkai International**

[www.sgi.org](http://www.sgi.org)

**Thirdway Cafe: Mennonite Media**

[www.thirdway.com/peace](http://www.thirdway.com/peace)

**Voices of the Martyrs**

<http://persecution.com>

# **APPENDIX C**

## **UNIVERSAL DECLARATION OF HUMAN RIGHTS**

### **PART 1**

### **ABBREVIATED VERSION**

Article 1	Right to Equality
Article 2	Freedom from Discrimination
Article 3	Right to Life, Liberty, Personal Security
Article 4	Freedom from Slavery
Article 5	Freedom from Torture and Degrading Treatment
Article 6	Right to Recognition as a Person before the Law
Article 7	Right to Equality before the Law
Article 8	Right to Remedy by Competent Tribunal
Article 9	Freedom from Arbitrary Arrest and Exile
Article 10	Right to Fair Public Hearing
Article 11	Right to be Considered Innocent until Proven Guilty
Article 12	Freedom from Interference with Privacy, Family, Home and Correspondence
Article 13	Right to Free Movement in and out of the Country
Article 14	Right to Asylum in other Countries from Persecution
Article 15	Right to a Nationality and the Freedom to Change it
Article 16	Right to Marriage and Family
Article 17	Right to Own Property
Article 18	Freedom of Religion or Belief
Article 19	Freedom of Opinion and Information
Article 20	Right of Peaceful Assembly and Association
Article 21	Right to Participate in Government and in Free Elections
Article 22	Right to Social Security
Article 23	Right to Desirable Work and to Join Trade Unions
Article 24	Right to Rest and Leisure
Article 25	Right to Adequate Living Standard
Article 26	Right to Education
Article 27	Right to Participate in the Cultural Life of the Community
Article 28	Right to a Social Order that Articulates this Document
Article 29	Community Duties Essential to Free and Full Development
Article 30	Freedom from State or Personal Interference in the above Rights

**APPENDIX C**  
**UNIVERSAL DECLARATION OF HUMAN RIGHTS**  
**PART 2**  
**FULL TEXT**

G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948)

**Preamble**

**Whereas** recognition 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,

**Whereas** disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

**Whereas** it is essential, if a man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

**Whereas** it is essential to promote the development of friendly relations between nations,

**Whereas** the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

**Whereas** Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

**Whereas** a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

**Now Therefore,**

**The General Assembly Proclaims**

This Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by

teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among peoples of territories under their jurisdiction.

### **Article 1**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.

### **Article 2**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

### **Article 3**

Everyone has the right to life, liberty and security of person.

### **Article 4**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

### **Article 5**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

### **Article 6**

Everyone has the right to recognition everywhere as a person before the law.

### **Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

## **Article 8**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

## **Article 9**

No one shall be subjected to arbitrary arrest, detention or exile.

## **Article 10**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

## **Article 11**

1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

## **Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

## **Article 13**

1) Everyone has the right to freedom of movement and residence within the borders of each State.

2) Everyone has the right to leave any country, including his own, and to return to his country.

## **Article 14**

1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.



2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

### **Article 15**

- 1) Everyone has the right to a nationality.
- 2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

### **Article 16**

- 1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- 2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- 3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

### **Article 17**

- 1) Everyone has the right to own property alone as well as in association with others.
- 2) No one shall be arbitrarily deprived of his property.

### **Article 18**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public and private, to manifest his religion or belief in teaching, practice, worship and observance.

### **Article 19**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

### **Article 20**

- 1) Everyone has the right to freedom of peaceful assembly and association.

2) No one may be compelled to belong to an association.

### **Article 21**

1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2) Everyone has the right of equal access to public service in his country.

3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

### **Article 22**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

### **Article 23**

1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

2) Everyone, without any discrimination, has the right to equal pay for equal work.

3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4) Everyone has the right to form and to join trade unions for the protection of his interests.

### **Article 24**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

### **Article 25**

1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical

care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

### **Article 26**

1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

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

3) Parents have a prior right to choose the kind of education that shall be given to their children.

### **Article 27**

1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

### **Article 28**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

### **Article 29**

1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the

just requirements of morality, public order and the general welfare in a democratic society.

3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**Article 30**

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

**APPENDIX D**  
**1981 UN DECLARATION**  
**ON THE ELIMINATION OF ALL FORMS OF**  
**INTOLERANCE AND OF DISCRIMINATION BASED**  
**ON RELIGION OR BELIEF (DROB)**  
**PART 1**  
**SUMMARY OF ARTICLES**

- **Article 1: Defining the Freedom**, defines freedom of thought, conscience and religion or belief, its manifestations, prohibition of coercion and the limitations a state can place on a religion or belief to protect public safety, order, health, morals or fundamental rights and freedoms.
- **Article 2: Classifying Discrimination**, categorizes who might be capable of discrimination on grounds of religion or belief by four types; state, institution, group of persons or a person.
- **Article 3: Link to Other Rights**, links freedom of religion or belief to all other rights under the Universal Declaration of Human Rights and the two International Covenants.
- **Article 4: Effective Measures.**, encourages states and others to promote effective measures to prevent discrimination based on religion or belief and promote tolerance, understanding and respect for freedom of religion or belief.
- **Article 5: Parents and Children**, promotes the rights of parents to bring up a child in their own religion or belief, and the rights of the child to religious education and protection against discrimination, including limits on religions or beliefs to protect the physical and mental health of the child.
- **Article 6: Specific Manifestations**, enumerates (a) the right to worship and assemble, (b) to establish charitable institutions, (c) to acquire and use materials for religious rites, (d) to write and issue publications, (e) to have suitable places for teaching, (f) to solicit contributions and gifts, (g) to train and appoint leaders, (h) to observe days of rest and holidays and (i) to establish and maintain communications.
- **Article 7: National Legislation**, encourages states to enact or rescind national legislation where necessary to protect freedom of religion or belief.
- **Article 8: Existing Protections**, ensures that nothing in the 1981 Declaration shall restrict any rights to religion or belief already defined in the Universal Declaration of Human Rights and the International Covenants.

**APPENDIX D**  
**1981 UN DECLARATION**  
**ON THE ELIMINATION OF ALL FORMS OF**  
**INTOLERANCE AND OF DISCRIMINATION BASED**  
**ON RELIGION OR BELIEF (DROB)**  
**PART 2**  
**FULL TEXT**

**Article 1:** 1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of their choice, and freedom either individually or in community with others, and in private or public to manifest their religion or belief in worship, observance, practice and teaching. 2. No one shall be subject to coercion, which would impair their freedom to have a religion or belief of their choice. 3. Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect the public safety, order, health, morals or the fundamental rights and freedoms of others.

**Article 2:** 1. No one shall be subject to discrimination by any State, institution, groups of persons or person on grounds of religion or belief. 2. For the purpose of the present Declaration, the expression "intolerance and discrimination based on religion or belief" means any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.

**Article 3:** 1. Discrimination between human beings on grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and enunciated in detail in the International Covenants on Human Rights, and as an obstacle to friendly and peaceful relations between nations.

**Article 4:** 1. All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life. All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or belief or other beliefs in this matter.

**Article 5:** 1. The parents or, as the case may be, the legal guardians of the child

have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up. 2. Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of the parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of the parents or legal guardians, the best interests of the child being the guiding principle. 3. The child shall be protected from any form of discrimination on the grounds of religion or belief. They shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others and in full consciousness that their energy and talents should be devoted to the service of their fellow human beings. 4. In the case of the child who is not under the care either of his parents or of the legal guardians, due account shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle. 5. Practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account Article 1, paragraph 3, of the present Declaration.

**Article 6:** 1. To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes. 2. To establish and maintain appropriate charitable or humanitarian institutions. 3. To make, acquire and use to an adequate extent the necessary articles and materials related to the rites and customs of a religion or belief. 4. To write, issue and disseminate relevant publications in these areas. 5. To teach a religion or belief in places suitable for these purposes. 6. To solicit and receive voluntary financial and other contributions from individuals and institutions. 7. To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief. 8. To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief. 9. To establish and maintain communications with individuals and communities in matters of religion or belief at national and international levels.

**Article 7:** 1. These rights and freedoms set forth in the present Declaration shall be accorded in national legislation in such a manner that everyone shall be able to avail themselves of such rights and freedoms in practice.

**Article 8:** 1. Nothing in the present Declaration shall be construed as restricting or derogating any right defined in the Universal Declaration of Human Rights and the International Covenants on Human Rights.

## APPENDIX E

# GLOSSARY OF TERMS

Note: All words written in capital letters are defined in this glossary.

**“ABSOLUTE” TRUTH CLAIMS:** Any oral or written interpretation of a religious creed or dogma concerning first principles, core beliefs and the ultimate meaning of life that claims to be a literal, unqualified and complete truth, as opposed to an allegory or story pointing to such truths. “Absolute” truth claims are often referred to as revealed truth, literally given by a supernatural power.

**AGNOSTIC, AGNOSTICISM:** Having no religion or belief; uncertain or in a process of investigation. A person with this belief is called an **agnostic**.

**ATHEISTIC, ATHEISM:** Non-belief in a supreme being; faith in a natural or material reality; opposed to supernatural reality. A person with this belief is called an **atheist**.

**BELIEF:** Refers to theistic, non-theistic, atheistic and agnostic convictions.

**COERSION:** The application to another of either physical or moral force.

**COMMISSION ON HUMAN RIGHTS:** A UN commission comprising a group of representatives of different countries that deal with situations involving human rights and fundamental freedoms anywhere in the world. **SPECIAL RAPPORTEURS** report to this commission or its sub-commissions.

**CONSCIENCE:** The awareness of a moral or ethical aspect to one's conduct together with the urge to prefer right over wrong.

**CONVENTION:** Binding agreement between states; used synonymously with **TREATY** and **COVENANT**. When conventions are adopted by the **UN GENERAL ASSEMBLY**, they create legally binding international obligations for the **MEMBER STATES** who have signed the convention. When a national government **RATIFIES** a covenant, the articles of that covenant become part of its domestic legal obligations.

**CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW):** (Women's Convention) (adopted 1979; entered into force 1981) The first legally binding international document prohibiting discrimination against women and obligating governments to take affirmative steps to advance the equality of women.

**CONVENTION ON THE RIGHTS OF THE CHILD (CRC):** (Children's Convention) (adopted 1989; entered into force 1990) Convention setting forth a full spectrum of civil, cultural, economic, social, and political rights for children.



**COVENANT:** Binding agreement between states; used synonymously with CONVENTION and TREATY. When covenants are adopted by the UN GENERAL ASSEMBLY, they create legally binding international obligations for the MEMBER STATES who have signed the covenant. When a national government RATIFIES a covenant, the articles of that covenant become part of its domestic legal obligations.

**CUSTOMARY INTERNATIONAL LAW:** Law that becomes binding on states although it is not written, but rather adhered to out of custom; when enough states have begun to behave as though something is law, it becomes law "by use"; this is one of the main sources of international law.

**DECLARATION:** Document stating agreed upon standards but which is not legally binding. UN conferences, like the 1993 UN Conference on Human Rights in Vienna and the 1995 World Conference for Women in Beijing, usually produce two sets of declarations: one written by government representatives and one by NONGOVERNMENTAL ORGANIZATIONS (NGOs). The UN General Assembly often issues influential but legally NONBINDING declarations.

**DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF (DROB):** A DECLARATION proclaimed by the UN General Assembly on 25 November 1981 (Also referred to in this text as the 1981 Declaration).

**DISCRIMINATION:** The treatment of persons in different ways based on some characteristic of that person such as their race, religion, ethnic group, color, creed, political opinion, or other status or characteristic, when there is no legal justification for doing so.

**ENTER INTO FORCE:** The point of time when a TREATY becomes fully binding on the countries that have ratified it. This usually happens when a certain number of states have RATIFIED the treaty.

**GENOCIDE:** A crime defined in international law as acts intended to destroy, in whole or in part, a national, ethnic, racial, or religious group of human beings.

**GOLDEN RULE:** See Handout 6: The Golden Rule Expressed in Many Traditions, p. 30, for examples of the Golden Rule.

**HATE SPEECH:** Oral and written statements expressing hate, anger, and disdain for a certain group of people in a way meant to be offensive to or shame the group.

**HOMOGENEOUS COMMUNITY:** A community that has one dominant religion or belief.

**HUMAN DIGNITY:** The integrity and wholeness of being human.

**HUMAN NEEDS:** The means of subsistence necessary for all human beings.

**HUMAN RIGHTS:** The rights a person is entitled to simply because he or she is a human being, irrespective of his or her citizenship, nationality, race, ethnicity, language, gender, sexuality, or abilities; human rights become enforceable when they are codified as CONVENTIONS, COVENANTS, or TREATIES, or as they become recognized as CUSTOMARY INTERNATIONAL LAW.

**INALIENABLE:** Refers to rights that belong to every person and cannot be taken from a person under any circumstances.

**INDIVISIBLE:** Refers to the equal importance of each human rights law. A person cannot be denied a law because someone decides it is "less important" or "non-essential."

**INFLUENCE:** To produce an effect on by imperceptible or intangible means.

**INTERDEPENDENT:** Refers to the complimentary framework of human rights law. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

**INTERNATIONAL BILL OF HUMAN RIGHTS:** The combination of the UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR), the INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR) and its Optional Protocol, and the INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR).

**INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR):** (Adopted 1966, entered into force 1976): CONVENTION that declares that all people have a broad range of civil and political rights. One of three components of the INTERNATIONAL BILL OF HUMAN RIGHTS.

**INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR):** (Adopted 1966, entered into force 1976): CONVENTION that declares that all people have a broad range of economic, social, and cultural rights. One of three components of the INTERNATIONAL BILL OF HUMAN RIGHTS.

**INTERNATIONAL LABOR ORGANIZATION (ILO):** A specialized agency of the UN established to improve working conditions and promote social justice.

**INTOLERANCE:** unwillingness to recognize and respect differences in opinions or beliefs.

**KORAN:** The book composed of sacred writings accepted by Muslims as revelations made to Muhammad by Allah through the angel Gabriel.

**MEMBER STATES:** Countries that are members of the United Nations.

**METAPHYSICAL:** Of or relating to the transcendent or to a reality beyond what is perceptible to the senses.

**NONBINDING:** A document, like a DECLARATION, that carries no formal legal obligations. It may, however, carry moral obligations or attain the force of law as INTERNATIONAL CUSTOMARY LAW.

**NONGOVERNMENTAL ORGANIZATIONS (NGOs):** Organizations formed by people outside of government. NGOs monitor the proceedings of human rights bodies such as the Commission on Human Rights and are the "watchdogs" of the human rights that fall within their mandate. Some are large and international (e.g., Save the Children, Amnesty International, the Girl Scouts); others may be small and local (e.g., an organization to advocate for people with disabilities in a particular city; a coalition to promote women's rights in one refugee camp). NGOs play a major role in influencing UN policy, and many of them have official consultative status at the UN.

**NON-THEISTIC:** Religions or spiritualities without a supernatural reality.

**OPTIONAL PROTOCOL:** A protocol that states are not forced to RATIFY, even if they have ratified the TREATY that the protocol amends. The Optional Protocol to the INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR), for example, permits complaints by individuals who claim to be victims of violations. The Optional Protocol to the CONVENTION ON THE RIGHTS OF THE CHILD prohibits the compulsory recruitment of children to serve in armed conflict.

**PENTATEUCH:** The first five books of Jewish and Christian Scriptures.

**PLURAL COMMUNITY:** A community that includes many different religions or beliefs.

**RATIFICATION, RATIFY:** Process by which the legislative body of a state confirms a government's action in signing a treaty; formal procedure by which a state becomes bound to a treaty after acceptance.

**RELIGION:** An explanation of the ultimate meaning of life, and how to live accordingly.

**RESERVATION:** A formal statement made by a government when it RATIFIES a TREATY stating that it does not accept one or more of the legal obligation contained in the document.

**SECULAR, SECULARISM:** Not bound by monastic vows or rules; not belonging to a religious order or congregation.

**SEPARATION OF RELIGION AND STATE:** In some governments constitutional principles explicitly proclaim complete neutrality and independence of the state in respect to religion or belief.

**SHARI'A LAW:** The code of law based on the KORAN.

**SPECIAL RAPPORTEUR:** A person given a specific mission to investigate, gather information, and report on a certain human rights subject or the situation in a particular part of the world. The Special Rapporteur on freedom of religion or belief reports annually to the UN Commission on Human Rights on the status of this human right worldwide.

**SPIRITUALITY, SPIRITUALITIES:** Sensitivity or attachment to religious values.

**SUPERNATURAL:** Departing from what is usual or normal especially so as to appear to transcend the laws of nature and of or relating to an order of existence beyond the visible observable universe.

**STATE RELIGION OR BELIEF:** The term refers to countries where a state has declared a religion as its official religion or belief, with certain rights and privileges, usually associated with a monarch as the head of the state religion.

**STATES PARTY(IES):** Those countries that have RATIFIED a COVENANT or a CONVENTION and are thereby bound to conform to its provisions.

**THEISM:** Religions or spiritualities with a supernatural reality.

**THEOCRACY:** (The word derives from the Greek word *theos*, "god," and *theokartia* or "the rule of god.") A theocracy is a government in which divine commandments are the civil laws, and God is regarded as the sovereign power.

**THOUGHT:** A personal belief or judgment that is not founded on proof or certainty.

**TREATY:** Binding agreement between states; used synonymously with COVENANT and COVENTION. When treaties are adopted by the UN GENERAL ASSEMBLY, they create legally binding international obligations for the MEMBER STATES who have signed the treaty. When a national government RATIFIES a treaty, the articles of that treaty become part of its domestic legal obligations.

**UNITED NATIONS CHARTER:** Initial document of the UN setting forth its goals, functions, and responsibilities; adopted in San Francisco in 1945.

**UNITED NATIONS GENERAL ASSEMBLY:** The only United Nations organ in which all member states are represented. The General Assembly serves as a forum for member states to launch initiatives on international questions of peace, economic progress, and human rights.

**UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR):** Adopted by the UN GENERAL ASSEMBLY on December 10, 1948. Primary UN document establishing human rights standards and norms. All member states have agreed to uphold the UDHR. Although the declaration was intended to be NONBINDING, though time its various provisions have become so respected by states that it can now be said to be CUSTOMARY INTERNATIONAL LAW.