Amnesty International is a global movement of more than 7 million people who campaign for a world where human rights are enjoyed by all.

Our vision is for every person to enjoy all the rights enshrined in the Universal Declaration of Human Rights and other international human rights standards.

We are independent of any government, political ideology, economic interest or religion and are funded mainly by our membership and public donations.
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ABOUT AMNESTY HUMAN RIGHTS CLUB

Across the globe, young people have always been at the forefront of social change – and student activism is at the heart of Amnesty International. In 1961, two students in Portugal were arrested for raising their glasses in a toast to freedom. This wrongful imprisonment ignited the flame that fires our work and built Amnesty International into what it is today.

Amnesty Human Rights Club is a space for young people to join the movement for human rights. It is a platform for youth, by youth, where like-minded people come together to learn, mobilise and act on human rights issues.

HUMAN RIGHTS EDUCATION AND AMNESTY CLUBS

Human Rights Education is aimed at developing an understanding of our common responsibility to make human rights a reality in every community and in society at large. Amnesty’s Human Rights Club programme is a step in this direction. These clubs provide an opportunity for you to create spaces to connect, learn and collaborate with other people and become part of a larger movement for human rights.

WHAT IS THERE FOR YOU?

By joining Amnesty’s South Asia Human Rights Club programme, you join a community of young individuals who care passionately and act to promote human rights for all.

We are a movement of diverse, everyday people who take injustice personally – and together we change the world. The fight for justice can begin with building the human rights movement in your community and on your campus. By building a strong group, learning about human rights issues, and developing your skills as an activist and organizer, you may mobilise your community to be a powerful force for dignity and justice.

We will help you along your path while you create spaces to connect, learn and collaborate with other young people and students like yourself from across the globe. By committing to be an active Amnesty Club member, you may gain valuable skills and leadership experience through training and mentorship. You will be part of a movement of millions of young people raising their voices around the world, and we are here to guide and support you.

This starter kit will help you begin your journey to getting your Human Rights Club off the ground. In this kit, you will find engaging content and resources provided by the Amnesty movement and other international organizations.

Thank you for joining us, and welcome to the Amnesty International family!

Amnesty International South Asia Human Rights Club Programme
amnestyclub@amnesty.org

To know more about Amnesty, scan the QR code.

amnesty.org/en/who-we-are/
BETTER TO LIGHT A CANDLE THAN CURSE THE DARKNESS

Amnesty International is a Nobel peace prize winning global movement of more than 7 million people who campaign for a world where human rights are enjoyed by all. Our vision is for every person to enjoy all the rights enshrined in the Universal Declaration of Human Rights and other international human rights standards. We are independent of any government, political ideology, economic interest or religion and are funded mainly by our membership and public donations.

In 1961, British lawyer Peter Benenson was outraged when two Portuguese students were jailed just for raising a toast to freedom. He wrote an article in The Observer newspaper and launched a campaign that provoked an incredible response. Reprinted in newspapers across the world, his call to action sparked the idea that people everywhere can unite in solidarity for justice and freedom. This inspiring moment didn’t just give birth to an extraordinary movement, it was the start of extraordinary social change.

Over the years, human rights have moved from the fringes to centre stage in world affairs. Amnesty International has grown from seeking the release of political prisoners to upholding the whole spectrum of human rights. Our work protects and empowers people - from abolishing the death penalty to protecting sexual and reproductive rights, and from combatting discrimination to defending refugees and migrants’ rights. We speak out for anyone and everyone whose freedom and dignity are under threat.

ABOUT HUMAN RIGHTS EDUCATION

According to the UN Declaration for Human Rights Education & Training, Plan of Action for the third phase, 2015–2019, of the World Programme for Human Rights Education:

“Human Rights Education is aimed at developing an understanding of our common responsibility to make human rights a reality in every community and in society at large. In that sense, it contributes to the long-term prevention of human rights abuses and violent conflicts, the promotion of equality and sustainable development and the enhancement of participation in decision-making processes.”

Human Rights Education encompasses:

a. Knowledge and skills – learning about human rights and human rights mechanisms and acquiring skills to apply them in a practical way in daily life;

b. Values, attitudes and behaviour – developing values and reinforcing attitudes and behaviour which uphold human rights;

c. Action – taking action to defend and promote human rights.

At Amnesty International’s Human Rights Education (HRE) programme the participatory learning approaches are particularly vital for equipping and enabling action for human rights change.

ABOUT AMNESTY INTERNATIONAL

For more information about rights-based participatory learning and facilitation, see Amnesty International’s Facilitation manual: A guide to using participatory methodologies for human rights education.
5 STEPS TO STARTING AN AMNESTY HUMAN RIGHTS CLUB

1. NOTIFY YOUR INSTITUTION (IF APPLICABLE) AND REGISTER YOUR CLUB

Before you start your Human Rights Club, notify the relevant representative of the institution where you are starting the Amnesty Club. The process of notifying about your club to your institution may vary from one institution to another. In some institutions there may be no process, while in others there may be detailed protocol to be followed. A good starting point is simply to ask a member of the staff for information and they should be able to help or point you in the right direction. If the member of staff wants help, they can get information by sending an email to amnestyclub@amnesty.org and we will get back to them.

2. ENSURE A FACILITATOR

Remember that each Amnesty Club is required to have a facilitator. You may ask your university or institute management to appoint a member of staff or a group representative as a facilitator before you continue with setting up the club. The role of the facilitator is to support setting up, orientation and functioning of the club. The facilitator along with the student representative will be in contact with the Amnesty representative.

3. REGISTER YOUR CLUB

Registration is simple, quick and essential. When you register, you gain access to the resources and support that will help you take your club activities forward. This includes group orientation materials, support for working on priority human rights issues and information on related global, regional and national conferences. To register your club, kindly fill up the form attached at the end of this starter kit (page 31) and email the details to amnestyclub@amnesty.org. You may also handover the form to your Amnesty contact. Once you register your club with Amnesty’s South Asia Human Rights Programme, we will add your information to the roster and will be in touch with you.

4. GET CONNECTED

When you register your Club, make sure to connect with an Amnesty representative. Amnesty representatives are staff members who have experience in training, campaigning, research and grassroots organizing. They will support your group in getting started and engaging in Human Rights Education and activism. Make sure to be in contact with an Amnesty representative and other local leaders regularly for mentorship, training, advocacy, campaigning and issue expertise.

Feel free to share your thoughts and feelings about what you learn with your friends and family. This helps in exchange of ideas and opens you to other viewpoints during discussions.
5. GET STARTED ON YOUR HUMAN RIGHTS WARM UP ACTIVITIES

Once you have set up a functioning Amnesty Club, it is time to get started with your Club activities. The facilitators and group members could use the “Human Rights Warm-Up Activities” attached with this module to get the sessions going. Take your time to go through the activities – this is not a contest or an exam. Each activity is designed to help each of you to understand principles of human rights; and what they mean when they are applied in the real world.

Once you have finished each of the activities in this module, your faculty advisor/student representative should contact Amnesty South Asia Human Rights Education programme and ask us for other material that can be used for the club.

Send us an email at amnestyclub@amnesty.org or get in touch with your Amnesty contact.

Amnesty International offers a free 90-minute, self-paced course “An Introduction to Human Rights” that you and Amnesty Club members could complete. This course has four short components with videos, quizzes, case studies and interactive exercises which can also be used with your group. Those who successfully complete this course and pass the quizzes receive a digital certificate from Amnesty International.

To take up the course click on the link or scan the QR code

academy.amnesty.org/learn/course/internal/view/elearning/94/AnIntroductiontoHumanRights
You can start an Amnesty Club in formal settings like universities, education centres & schools as well as in informal settings like your friend network, resident welfare associations, sports clubs, book clubs, travel groups and the like. Though the size and structure of the club is entirely flexible and based on the requirement of the group, the Amnesty Clubs may choose to have a structure that has a President, a Vice-President, three Coordinators and a Secretary. Please keep in mind that this is just a suggested example and the Club structure can vary as per mutual consensus of the group members. The following examples showcase some of these structures (refer to figure 1.1 & 1.2).

The role of the President is to organize the club activities and run meetings. The President also serves as a point of contact along with the faculty advisor for Amnesty International’s South Asia Regional Office.

The Vice-President may share some of the above mentioned roles. You can also add responsibilities to these two positions based on the requirement of the club.

The Club Coordinators are responsible for leading the implementation of activities and campaigns of the club. They work closely with the club members and non-members of the institute during activities, campaigns and workshops.

Finally, the Secretary is responsible for taking and distributing minutes of the committee meetings and ensure ways for frequent internal communications about latest discussions, events and plans of the club.

Below are some of the examples of how Amnesty Human Rights Clubs function in different countries that might be useful to understand the scope of clubs and inform your own club structure and functioning.

Amnesty India: The Human Rights Education (HRE) programme works with schools either directly or in collaboration with on-ground partners. Through setting up Amnesty Clubs the programme works to build Human Rights Friendly School environments. The structure of the club is flexible and has club coordinators, co-coordinators, faculty facilitators and members. To read more about Amnesty India’s work with Amnesty Clubs please click on the link ahead. amnesty.org.in/projects/human-rights-education/

Figure 1.1

AMNESTY HUMAN RIGHTS CLUB

1 PRESIDENT

3 COORDINATORS

1 VICE-PRESIDENT

1 SECRETARY

10-30 MEMBERS
Another structure in an Amnesty Human Rights Club could be a rotating structure. You may elect a team of office bearers and divide the roles and responsibilities on a quarterly basis through a democratic election process.

The club size may vary as per the requirement of the group. The number of members that can be part of the club is flexible but usually ranges between 10-30 members. It is advisable to not feel restricted by an upper or lower limit. The limit should be contextualized and decided as per the region and nature of the club. However, it is suggested to usually have one club per university/group. In some cases, if the numbers are large, working sub groups can be created to facilitate effective work. You may also increase the number of office bearers – for example 2 Presidents, 2 Vice Presidents and so forth. However, these sub groups should have similar structure and working goals. Please contact your Amnesty representative to help you further if such a situation arises.

The club can collectively decide the tenure for membership (annually or longer) and the modality of confirming the membership. While it is understandable to have voluntary membership initially, it is highly advised to move towards a democratic process of election for office bearers. In some clubs the members also follow a rotation process to ensure equal participation.

It is important to remember that the Amnesty Club members should regularly share their work within their respective university/groups/communities who may not necessarily be a member of the Amnesty Clubs. This will further help in mobilising your community to be a powerful force for dignity and justice. While doing so, please keep your safety and security as the top priority.

**Amnesty Kenya:** In Kenya schools and colleges have Human Rights Clubs and the project continues to attract youth participation through 160 community-based organizations, over 30 high school Human Rights Clubs and a network of university students from Kenya, Rwanda, Burundi and Tanzania. Human Rights Club members meet regularly and engage in specific human rights campaigns. For example, some groups choose a case of a person imprisoned for exercising her or his human rights and run campaigns to make their institute human rights friendly. To read more about Amnesty Clubs in Kenya click on the link ahead, amnesty.org/en/latest/campaigns/2019/01/human-rights-club-in-kenya/

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**Figure 1.2**

1. **President**
2. **1 Vice-President**
3. **3 Coordinators**
4. **1 Secretary**
5. **10-30 Members**
The following section is a tool for anyone, anywhere, who would like to learn about basics of human rights and get involved in their community or country to advocate for these rights. Amnesty Club members, educators, young people, activists and human rights defenders in particular can use this resource to educate themselves and others around them. The activities are designed for an age group of 16-25 years, but it can be adapted for older/younger participants and is flexible to be used in diverse settings.

The following three sections have concepts and mechanisms explained in a simple and fun way that you may use for your club meetings and group discussions. We suggest you carefully read through all the information in this resource. This will provide you with the basic information you need to run the sessions and help you prepare for the activities with your group. It will also help you decide which activities you should focus on based on the requirement of the group.

You may want to adapt the activities to take account of the local, cultural and political context or the age and number of participants. This should be done without changing the learning objectives of each session. Prepare your space for running the activity session as well as the materials and resources you will need (as outlined at the beginning of each activity) well ahead in advance.

While this resource covers the basics of human rights concepts, additional resources are included at the beginning of each activity and handouts for those who want to learn more. The club members should conduct these activities as part of their club’s weekly/monthly meetings.

At the end of the following activities you will be able to:

- Explain what human rights are and how they relate to your daily life
- Distinguish between different roles of key actors in guaranteeing human rights
- Agree on the draft plan of action to promote human rights.
ACTIVITY 1
WHAT ARE HUMAN RIGHTS?
TRUE OR FALSE

PREPARATION
You will be presented with ten statements, which your group members must guess as either “true” or “false”. Each statement has a corresponding fact that provides more context or information. At the end of the activity, use the video and handout resources to learn more about human rights.

WHAT YOU NEED:
☐ Statement and fact cut-outs

TIME:
45- 60 mins

LEARNING OUTCOME:
Explore human rights and related concepts

TIPS:
During the activity try not to correct answers of the participants instead encourage discussion amongst the participants. You may ask participants to explain or give reasons on why they chose true/false/not sure for the options. Provide them some time and opportunities to change their stance if they feel like it after listening to the discussions and/or reasons that the others have shared.

USEFUL RESOURCES:
Scan the QR code or click on the link to watch a video on “What are Human Rights?”
youtube.com/watch?v=KBRY-bcGOW00&feature=youtu.be
Handout on “What are human rights?”
kashida-learning.com/amnesty/PDFs/ENG/What%20are%20Human%20Rights.pdf

ACTIVITY STEPS

PLENARY

1. Mix up all the statements* and fact cut-outs in two separate bowls. Try to have enough cut-outs for everyone in the group. It is possible that sometimes there are not enough statement cut-outs for people. Not every participant may have a paper, or some participants may have more than one paper. This should not be a problem since it depends on the number of participants and resources at hand.

2. Each person in the group picks out one cut-out. The individual would either pick from the “facts” bowl or the “statements” bowl. Explain to the participants that for the first few minutes, people should silently read the cut-outs they have received. If the participant has received a “statement” cut-out then he/she should think about whether they are true or false. For the people who have received “fact” cut-outs, should read the explanation silently and think of what “statement” it corresponds to. People should aim to work individually, and in silence.

*Please look at the statements on the next page and make chits/paper slips out of the statements and the corresponding facts. Do make sure that you mix these two in separate bowls and ask the group members to pick out a chit/paper slip.
3. After a few minutes, ask one of the individuals with statement cut-out to read their statement to everyone out aloud. Ask the rest of the group to vote if the statement is true or false? You should divide the activity area into three zones – True, False and Not Sure. Ask people who think the statement is “True” to walk towards the “True” zone which could be to the right, people who think it is “False” to walk towards the “False” zone which could be to the left and people who are “Not Sure” to come and stand in the middle. Now ask one or two participants from the “Not Sure” zone as to why they are not sure. Give them a chance to explain. Repeat the same process with participants in the “False” zone followed by people in the “True” zone.

4. Ask the participants if anyone would like to change their vote. You may ask the participants to share the reason for changing their vote and thereafter move to the respective zone that they have now chosen.

5. Finally, ask the participants about which individuals from the group, have the corresponding fact (for statement no. 1 it will be fact no.1 and so on). Thereafter encourage the participants to read out the facts to the entire group. Repeat steps 3 and 4 for all the 10 statements and their corresponding facts.

6. At the end of the 10 statements and facts, give or present the Activity Handout contents to the participants. You may also screen the activity handout on the projector.
1. The Universal Declaration on Human Rights (UDHR) was adopted approximately 25 years ago.

2. Domestic violence is a private matter and therefore not relevant to the police.

3. The right to freedom of expression is an absolute right that can therefore not be limited.

4. It is primarily the State who is responsible to guarantee human rights.

5. International human rights courts can hold States accountable for human rights violations and provide redress and compensation for victims.

6. States do not have human rights obligations unless they are enshrined in the national laws of the country.

7. Universal Declaration of Human Rights (UDHR) is the most translated document in the world.

8. Every human being has human rights, including you and me.

9. The International Covenant on Civil and Political Rights has the most ratifications.

10. To ensure that human rights are respected, protected and fulfilled, we cannot always rely on state authorities alone; human rights also need to be claimed by you, the rights holders, for yourself and others.
1. FALSE The Universal Declaration on Human Rights (UDHR) was adopted by the UN General Assembly in Paris on 10 December 1948 during its 183rd plenary meeting. The UDHR is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, it set out, for the first time, fundamental human rights to be universally protected.

2. FALSE All over the world women are subjected to violence in their families. This is not just a crime of violence; it is one of the most pervasive human rights violations, as well as one of the most hidden. The UN Declaration on Elimination of Violence against Women (DEVAW) defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. It encompasses, but it is not limited to, physical, sexual and psychological violence.”

3. FALSE The right to freedom of expression is a RELATIVE right that can therefore be limited. When it comes to relative human rights, States can and may even be required to — restrict or limit these rights under certain conditions. The idea behind the concept of relative rights is that the freedoms/rights of one person cannot extend so far as to prevent others’ enjoyment of their rights/ freedoms. On the other hand, there are only a handful of rights that are absolute — it means that their restriction can never be justified — under no circumstances a State can legitimately restrict or limit these rights. Absolute rights include: a) The Prohibition of Torture and Inhumane or Degrading treatment or punishment. b) The Prohibition of slavery c) The right to be recognized as a person before the law d) The right to freedom of conscience and to change one’s religion.

4. TRUE Our human rights also create duties, primarily on the state whose territory we are living in. The state has to:
   - respect our rights — that means to refrain from undue interference (e.g. police violence, torture, arbitrary executions or arrests)
   - protect our rights — that means to take measures to prevent abuse of our rights by others (e.g. against domestic violence, against environmental pollution, …)
   - fulfil our rights — that means to create the legal and institutional framework, so our rights can be guaranteed (e.g. build schools and hospitals, adopt laws prohibiting crimes against life and property).

5. TRUE International human rights courts can hold States accountable for human rights violations and provide redress and compensation for victims. The main international and regional supervisory bodies — including treaty bodies, commissions, committees and courts — are composed of independent members (experts or judges), who do not represent a single state. The main mechanisms or “tools” at their disposal to monitor the implementation of human rights guarantees by states who have ratified international or regional human rights instruments include individual complaints, state complaints, state reporting, monitoring and inquiry mechanisms.

The ability of individuals to complain about the violation of their rights in an international or regional forum reinforces the importance of the rights contained in human rights treaties. Most treaty bodies in the framework of the UN as well as at regional level can act as quasi-judicial or even judicial bodies, examining individual cases of alleged violations. All of the UN core human rights treaties or their protocols provide for such an option, and also most of the human rights courts (European Court of Human Rights, Inter-American Court of Human Rights, African Court of Peoples’ and Human Rights) foresee such a possibility. However, not all states have accepted this competence of the UN or the regional courts, and you therefore have to verify if the state against which you want to bring a complaint has accepted the individual complaint mechanism.
6. **FALSE** The national laws must be set up in accordance with international human rights instruments ratified by the state in question. Historically, early conceptions of human rights developed as part of national constitutional law. With the emergence of international human rights agreements, national laws have been increasingly influenced and permeated by these international standards, and today most states have enshrined many human rights in their constitutions and in other legislation. In general, it is the national legislative organs (parliament, congress) that adopt these legal provisions in order to ensure that international human rights obligations are coming to life at the domestic level and that they are enjoyed by all men, women and children in the relevant country.

7. **TRUE** Decades ago the Universal Declaration of Human Rights (UDHR) received a certificate from the Guinness Book of Records as the most translated document in the world. At that time, the UDHR was available in 298 languages and dialects. Since then, the UN Human Rights office has received a constant flow of translations and is now available in more than 500 languages.

8. **TRUE** Human rights are the rights you have simply because you are human. They outline the minimum standards that must be respected, protected and fulfilled. Human rights do not have to be given, bought, earned or inherited. Nobody can take them from you. And because all rights are equally important and depend on each other, there is no hierarchy of rights. Human rights concern all aspects of our lives and they apply offline and online alike. To live a life of dignity, all human beings are entitled to all human rights. This includes all rights economic social and cultural rights, such as the right to work, to an adequate standard of living, the right to education and to participate in the cultural life of the community; to civil and political rights, such as equality before the law, and the rights to freedom of expression and association. Human rights are interdependent, indivisible and interrelated - this means that if ONE human right is not guaranteed, a series of other human rights are also threatened.

9. **FALSE** The UN Convention on the Rights of the Child (adopted in 1989) recognizes that people under the age of 18 need special protection. The Convention’s four core principles are: non-discrimination; a commitment to upholding the best interests of the child; the right to life, survival and development; and the right of the child to be heard and have her or his views respected. With 196 ratifications, the CRC is the most widely ratified binding international human rights document at present, the USA is the only UN member state that has not ratified the CRC.

10. **TRUE** We all need to play a part in defending and promoting human rights, wherever they are threatened or violated. We must speak up against injustice, against violence or discrimination. We must point out if an action or inaction by state authorities is violating human rights. Otherwise, states can continue to violate their human rights obligations without being held accountable. Human rights are there for all of us, but they can only work if we use and claim them. We can all contribute to creating a world where all people have their human rights respected and protected.
INTRODUCTION

Human rights are a fundamental set of entitlements or guarantees. They are inherent to all human beings, meaning that no human being anywhere in the world should ever be denied their rights, at any time or for any reason. No one has to earn or deserve human rights. They are every human being’s birth right.

The ideals of human rights and their underlying values of dignity, freedom and equality, have emerged through different religions, cultures and movements. Human rights are deeply rooted in historic struggles aimed at self-determination and independence. The people involved in those struggles did not just want political freedoms — they also demanded social justice.

HUMAN RIGHTS AND HUMAN VALUES

Human rights reflect and are intrinsically related to fundamental human values such as:

• freedom
• justice
• participation
• dignity
• equality
• non-discrimination
• diversity
• inclusion

HUMAN RIGHTS PRINCIPLES

Human rights are often described as being “inalienable”, “indivisible” and “interdependent”.

• Inalienable means that human rights cannot be taken away under any circumstances, including wars or emergency situations.

• Indivisible means that all human rights are equally important. No one can decide that certain rights matter more than others.

• Interdependent means that when one right is abused, it has a negative impact on other rights. Similarly when a certain right is realized, it contributes to other rights being fulfilled.

Human rights exist separately from the institutions and structures we have created to organize, administer and control our societies, such as governments and religious organisations.
Human rights are realized through legal protection and enforcement, including national constitutions and laws. On a global level, this takes the shape of formal agreements negotiated between countries – known as treaties – and international law. Laws and treaties aim to legally oblige states to promote and protect human rights.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

The Universal Declaration of Human Rights (UDHR) was drawn up in 1948, in the aftermath of the Second World War. It can be thought of as a vision for human dignity and a world that recognizes everyone’s rights – civil, political, economic, social and cultural. It is internationally recognized as a fundamental benchmark for promoting, respecting and defending human rights.

The UDHR includes a wide range of rights, including each person’s entitlement to life, liberty and freedom of expression, food, housing, work and social security.
ACTIVITY 2
THE UDHR AND ME
WHAT ROLE DOES THE UDHR PLAY IN OUR DAILY LIFE?

WHAT YOU NEED:
- A computer with speakers (optional),
- Universal Declaration of Human Rights Video (link shared on the right),
- chart paper,
- photocopy of the header cards,
- UDHR chits/slips,
- glue.

TIME:
60-90 mins

LEARNING OUTCOMES:
- a. Explore how the Universal Declaration of Human Rights relates to our daily life.
- b. Understand the role of the state in protecting, promoting and upholding human rights.

TIPS:
During this activity encourage the participants to apply what they have learned in the previous activity. It is important to encourage the participants to discuss in small groups and substantiate their answers with information from the previous activity and/or from their lived experiences. Share the activity 2 handout (page 20-21) with the participants before you start the session, for the participants to read and understand.

USEFUL RESOURCES:
Scan the QR code or click on the link to watch a video on UDHR ‘Everybody – We are all born free’
youtube.com/watch?v=x9_IvXFyJo

For the full version of the UDHR click on the link

ACTIVITY STEPS

SMALL GROUPS

1. Screen the Universal Declaration of Human Rights video and put up a photocopy of the Universal Declaration of Human Rights where it is visible to everyone. Now, divide the participants into several small groups depending on the number of participants. It is ideal to have 4-5 people in one group. However, based on the total number of participants, time and physical space, the number may vary accordingly.

1.1 Explain that for the first few minutes, people should look at the list of rights and think about which rights (if any) are relevant to their everyday lives. People should work individually, and in silence.

1.2 After a few minutes, ask each group to make two lists: List a) rights that are relevant to our everyday lives, and List b) rights that are not (really) relevant to our everyday lives. Everyone in the small group should divide the rights into one of the two groups.
1.3 Now ask the participants to discuss the following questions in small groups:

- Which rights were difficult to allocate and why?
- Do you disagree about any of the choices made by others in your group?
- For the rights which do not seem to be relevant, can you think of circumstances in your life which would make them relevant?

1.4 After 20 minutes, bring the groups back together for a plenary discussion.

PLENARY

2. Ask the groups to report back briefly on their discussions. Take a few examples from each group of rights that we need in our everyday life and ask the participants to explain their reasons on why they believe it should be in this category. Then move on to probe the group further and discuss about any rights that the groups did not think were relevant. It is important to highlight that we often do not appreciate human rights until we lose them.

2.1 Explore and initiate discussions on some of the rights that participants think are not relevant. You may lead the discussion with questions like ‘what would be the consequences, if this human right did not exist?’

2.2 Take some specific examples of rights which all participants found to be relevant and lead the discussion around ‘what would people do, if any of these rights were threatened?’

SMALL GROUPS

3. Hand out the photocopied header cards (on page 21) namely “Respect”, “Protect” and “Fulfill” according to each of the groups. Distribute one chart paper each to all the groups. Now ask the group members to divide the chart paper into three columns using pencils/pens. Ask them to cut out each header and paste them on the top of each column.

4. Now hand out the photocopy of the Universal Declaration of Human Rights chits/paper slips sheet (only one copy). Distribute these set of 30 chits/slips to each of the groups (on page 20).

5. After the chits/slips have been distributed ask the groups to read out the articles one by one amongst themselves, discuss their meaning and share their thoughts regarding what it means to them. After this they can paste them onto the chart under the heading they think it fits best. The rights that the participants think the state should respect should go under the “Respect” column. The rights that the participants think the state should “Protect” will go under that column and the rights that the participants think the states should “Fulfill” should go under that column. Participants can disagree about where each right should fit in or they can paste them in between two columns, if they think it falls under both these columns. They can also paste it in the centre of the chart, denoting that the right is valid under all three headings.

6. Ask every group to present to the other groups and discuss what rights they have put under each of the header and why. Discuss and share views and thoughts on why and how it is important for the state to respect, protect and fulfil all rights of its people.

*It is important to highlight that in different people’s context the rights would come under different columns. There is no correct or incorrect answer. The objective of the activity is to highlight the state’s obligation to respect, protect and fulfil all our rights.*
READ OUT THE MEANING OF RESPECT, PROTECT AND FULFILL BEFORE YOU START THIS ACTIVITY

It is the role of states to be the main duty-bearers (actors who have an obligation to respect, protect and fulfill human rights).

**States have to respect human rights**, which means they should not unduly interfere in human rights. An example would be the obligation of the state to refrain from torturing an individual, respecting the prohibition of torture and other cruel, inhuman or degrading treatment or punishment.

**States have to protect human rights**, which means they should take necessary measures to prevent or redress human rights abuses by private actors. For example, the state has the obligation to intervene if the physical integrity of one person is threatened by another private person. This could for example be a police officer actively intervening and “protecting” the right to physical integrity of the person being attacked.

**States have to fulfill human rights**, which means they should implement general and structural measures that are needed to realize human rights. For example, the duty to establish a human rights compliant court system that is able to guarantee the right to a fair trial, the duty to adopt laws criminalizing theft, protecting the right to property against abuse by private persons, or to establish an educational system that allows for the realization of the right to education.
We are all born free and equal. We all have our own thoughts and ideas. We should all be treated in the same way.

These rights belong to everybody, whatever our differences.

We all have the right to life, and to live in freedom and safety.

Nobody has any right to make us a slave. We cannot make anyone else our slave.

Nobody has any right to hurt or torture us or treat us cruelly.

Everyone has the right to be protected by the law.

The law is the same for everyone. It must treat us all fairly.

We can all ask for the law to help us when we are not treated fairly.

Nobody has the right to put us in prison without a good reason, to keep us there or to send us away from our country.

If we are put on trial, this should be in public. The people who try us should not let anyone tell them what to do.

Nobody should be blamed for doing something until it has been proved. When people say we did a bad thing we have the right to show it is not true.

Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us, or our family, without a good reason.

We all have the right to go where we want to in our own country and to travel abroad as we wish.

If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.

We all have the right to belong to a country.

Every grown up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated.

Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.

We all have the right to believe in what we want to believe, to have a religion, or to change it if we wish.

We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.

We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don’t want to.

We all have the right to take part in the government of our country. Every grown up should be allowed to vote to choose their own leaders.

We all have the right to a home, enough money to live on and medical help if we are ill. Music, art, craft and sport are for everyone to enjoy.

Every grown up has the right to a job, to a fair wage for their work, and to join a trade union.

We all have the right to rest from work and relax.

We all have the right to enough food, clothing, housing and health care. Mothers and children and people who are old, unemployed or disabled have the right to be cared for.

We all have the right to education, and to finish primary school, which should be free. We should be able learn a career, or to make use of all our skills.

We all have the right to our own way of life, and to enjoy the good things that science and learning bring.

There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.

We have a duty to other people, and we should protect their rights and freedoms.

Nobody can take away these rights and freedoms from us.
**ACTIVITY 2 HANDOUT**

**2B/ UDHR AND ME— DAILY ACTION CARDS**

Photocopy the following sheet, and hand it out to the participants or put it up on the board.

Sample for chart paper format:
Introduction: While the roots of human rights are very old, it was only after World War II that the protection of human rights emerged prominently as a challenge that states committed to address at the international level. As discussed in the previous activity, the first key document in this regard is the Universal Declaration of Human Rights (UDHR), adopted by the UN General Assembly in 1948: ‘All human beings are born free and equal in dignity and rights.’

In its 30 articles, the Declaration includes civil and political rights – such as the rights to life and liberty, the right to freedom of expression, the right to a fair trial or the prohibition of slavery and torture – as well as economic, social and cultural rights – such as the right to work, the right to health or the right to an adequate standard of living (housing, water, food, clothing).

As indicated in its title, the Universal Declaration of Human Rights is only a DECLARATION – and as such a non-legally binding instrument, a political commitment by states to abide by these rights. Over the decades, however, it has become so widely accepted that most of the rights enshrined therein are now considered to create binding obligations on states (the technical term for this is “customary international law”).

Following the Universal Declaration of Human Rights, states have adopted a number of international treaties and other agreements protecting human rights over the course of the last decades – globally in the framework of the United Nations, regionally in Africa (Organization of African Unity/African Union), the Americas (Organization of American States), Asia (e.g. Association of South-East Asian Nations) and Europe (Council of Europe, European Union). Many of these documents create binding standards for all states that have signed and ratified them – standards which are monitored by international protection mechanisms and which represent an important point of reference for holding states accountable when it comes to their human rights records.

The role of states is of the main duty-bearers (actors, who have an obligation to respect, protect and fulfil human rights).

States must respect human rights, which means they should not unduly interfere in human rights. An example would be the obligation of the state to refrain from torturing an individual, respecting the prohibition of torture and other cruel, inhuman or degrading treatment or punishment.

States must protect human rights, which means they should take necessary measures to prevent or redress human rights abuses by private actors. For example, the state has the obligation to intervene if the physical integrity of one person is threatened by another private person. This could for example be a police officer actively intervening and “protecting” the right to physical integrity of the person attacked.

States must fulfil human rights, which means they should implement general and structural measures that are needed to realize human rights. For example, the duty to establish a human rights compliant court system that is able to guarantee the right to a fair trial, the duty to adopt laws criminalizing theft, protecting the right to property against abuse by private persons, or to establish an educational system that allows for the realization of the right to education.
1) WHAT DOES LEGALLY BINDING MEAN UNDER INTERNATIONAL LAW?
A legally binding document — often called a treaty, convention or covenant — creates an obligation of states to guarantee the human rights enshrined therein at the national level, for all individuals on their territory or under their jurisdiction. In this context, you will often come across the terms “signature” and “ratification”:

**Signature**
If a state signs a treaty, this means that the state is expressing its willingness to continue the treaty-making process and to refrain from acts that would undermine the objective of the agreement. The signature of an international treaty by a state representative is in general the first step to making the treaty binding for that state.

**Ratification**
By ratifying a treaty, a state agrees to be bound to the treaty. In general, this additional step allows the state the time to seek approval for the treaty on the domestic level after signature (for example by parliament, congress) and to enact legislation giving effect to the treaty in domestic law. After a state has ratified a treaty, it is legally bound by it — similar to when you as a private person sign a contract to buy a car or rent a flat. Ratifying a human rights treaty thus creates new international obligations for the state concerned — obligations to which the state can be held accountable.

2) WHO PROTECTS HUMAN RIGHTS?
Hundreds of international documents protecting human rights exist worldwide, and all states have ratified at least some of the legally binding agreements. It is primarily the states themselves who have to protect human rights for all people in their territories and under their jurisdiction, but national protection mechanisms frequently fail to address and redress violations of human rights. International and regional protection mechanisms are therefore considered essential to hold states accountable for the fulfilment of the international human rights obligations they have accepted.

3) WHAT DOES LEGALLY NON-BINDING MEAN UNDER INTERNATIONAL LAW?
Binding international agreements are often preceded, complemented or further defined by a variety of non-binding instruments on human rights issues (declarations, recommendations, bodies of principles, codes of conduct, guidelines …). A non-binding document is a declaration or political agreement by states, under which they commit to making all attempts to meet the standards contained therein — but without any legal obligation to do so. In general, the value of such non-binding instruments rests on their recognition and acceptance by a large number of states.

Even if states are technically not legally bound by such agreements, they often play a crucial role in the improvement of human rights protection, representing an authoritative voice and providing states with practical guidance for their conduct.

4) WHAT DIFFERENCE DOES IT MAKE IF AN AGREEMENT IS BINDING OR NOT?
For a legally non-binding agreement, there are in general no official (or legal) implementation mechanisms (courts, treaty bodies) which have certain tools at their disposal to monitor if a state is in compliance with human rights standards. There may, however be strong political commitment to obeying these non-binding standards, and they are also often used as a point of reference in lobbying and advocacy work by human rights defenders (civil society, NGOs).
Legally binding agreements, on the other hand, are in general endowed with a mechanism that monitors their implementation — they can assess state compliance with these standards and issue recommendations or even judgments, according to their mandate.

5) WHAT IS CUSTOMARY INTERNATIONAL LAW?
Customary international law is the term used for referring to international rights and obligations that arise from the norms and conventions of state practice, without a binding legal document, in the view that acceptance of such practice is so widespread that it has become binding under international law. Norms of customary international law are binding on all states, independent of an act of ratification of a treaty. For example, the most widely known, and the foundational international human rights document — the Universal Declaration of Human Rights from 1948 is, as its name indicates, a declaration and, as such, is not legally binding. Nevertheless, it is a central reference and starting point for major improvements in the field of human rights and due to its widespread acceptance, large parts of the UDHR are now considered to be customary international law.
**ACTIVITY 3**

**HAVE YOU EVER?**

<table>
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<tr>
<th>WHAT YOU NEED:</th>
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<tr>
<td>- Blank or scrap paper for each participant</td>
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| TIME: |
| 60 mins – 90 mins |

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<tr>
<th>LEARNING OUTCOME:</th>
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<tbody>
<tr>
<td>a) Distinguish between different roles of key actors in promoting human rights.</td>
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<tr>
<td>b) Recognise the role that each one of us can play in defending human rights and develop a small action plan to take further steps.</td>
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<tr>
<td>c) Identify and challenge some of the myths that people have regarding human rights.</td>
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</table>

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<thead>
<tr>
<th>TIPS:</th>
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<tr>
<td>As this activity can be very personal and evoke emotional responses, it is highly recommended that you ask participants to remain silent until the discussion section. Explain to the participants that this activity helps to establish shared bonds of personal experience related to human rights. Explain that this activity is done in silence.</td>
</tr>
<tr>
<td>After hearing what people have learned from this activity, it is important to highlight that human rights are essential to all of us and that we all can do something to promote and defend human rights. Many people may already be doing something. It can be difficult and scary but that is also why we need to do things together.</td>
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<tr>
<td>At the end of the activity make sure that the draft action plan is agreed upon by the group members. The timeline and responsibilities for the activity should be finalized as part of this activity.</td>
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<tr>
<td>At the end of this module you will find a “Human Rights Calendar” that you may use to mark important days for group activities and events.</td>
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**ACTIVITY STEPS**

**PLENARY**

1. Explain to the participants that a series of questions, starting “Have you ever…” will be read out and after each question, all participants who answer yes will stand up in silence.

2. The participant will stand in silence for 10 seconds, during which time the facilitator says, “Look sideways to see who is standing with you”. After 10 seconds have passed, the facilitator says, “thank you” and “you can sit down” and moves on to read the next question.

   a. Repeat these steps for all the questions below.

**Have you ever...**

- believed that human rights are for everyone and we have a responsibility to defend them and support others that do?
• felt your human rights were not respected?
• signed petitions or written letters on behalf of someone?
• taken part in a demonstration or a rally?
• actively participated in a campaign on behalf of someone or a group under threat?
• been part of a strike or boycott?
• felt fear to speak out about something you believed in because you were worried about what others might say or think about you?
• been afraid to stand up and stop an act of discrimination because of fear of retribution, violence or verbal humiliation, abuse or intimidation
• spoken up in order to try and stop an act of discrimination or human rights abuse?
• been criticized because of your association with a particular group?
• been detained or arrested by the police because you were defending human rights or know someone else that has?
• been a human rights defender?

3. Ask the participants to find a partner and share the following questions:

• What was it like to stand up?
• How did you feel when you did not stand up?
• What did you learn from this exercise?

SMALL GROUPS

4. Now ask the participants to get into groups of 4-5 persons. Ask them to put down on a chart paper at least 10 myths about human rights that they could draw from the previous activities or from live experiences. Ask them to list out on how they can challenge these myths? Let the participants discuss in small groups all the myths and collectively finalise the list of things that can help to challenge the myths. Let them keep the chart paper with them. It will be used to complete the action plan template and develop a way forward plan.
5. Make an action plan:

- Now bring the groups back for plenary. Discuss how the club members would approach their acquaintances to share their knowledge about human rights. The club may decide an event, quiz, pamphlet or a competition as a way to spread awareness on human rights.

- Put down the ideas and draft an action plan for the club. You may hand over the action plan template (refer to 3A, page 28) that the members can use to finalize their plan of action. This draft action plan could be a good starting point for conducting future discussions to conduct an activity in the community. The points from this discussion will also be helpful in planning future events.

- Please note that there will be one action plan for the entire club. Encourage the participants to refer to the points discussed and listed on the chart papers from step 4 in the previous small group activity that has the list of myths and the ways that these myths could be challenged.

Once you have finished each of the activities in this module, your faculty advisor/student representative should contact Amnesty International and ask us for other material that can be used for the club.

Send us an email at amnestyclub@amnesty.org or get in touch with your Amnesty contact.
### ACTIVITY 3 HANDOUT

#### 3A/ ACTION PLAN TEMPLATE

<table>
<thead>
<tr>
<th>PLANNING HOW YOU WILL ACHIEVE CHANGE</th>
<th>DESCRIPTION</th>
<th>TIMELINE</th>
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<tbody>
<tr>
<td>What is the rights issue you are focusing on?</td>
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<td>What specific problems will be addressed in this plan?</td>
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<td>Who is most affected by this issue? Why?</td>
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<td>What is the change you want to see happen? (For example, young people understand the significance of human rights.)</td>
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<tr>
<td>What needs to happen to create this change? Think of a few small changes that will lead to achieving the big change. (For example, comprehensive human rights education session in the university will lead to young people being informed about rights and how to protect them.)</td>
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<tr>
<td>What activities can we do to influence these changes? Think about activities that are realistic and that you can talk about if you have achieved them. (For example, hold [a number of] human rights workshops OR an event, quiz, pamphlet, competition as a way to spread awareness on human rights.)</td>
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<td>How will you know you have achieved change?</td>
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<td>What are the risks, challenges or barriers to achieving the changes you want to see happen?</td>
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<td>Who will be helpful to you in carrying out your plan?</td>
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**CALENDAR OF HUMAN RIGHTS RELATED DAYS**

Here is a list of some human rights-related days. Your Amnesty Club may choose to organize activities to join some of these global actions. Contact Amnesty International South Asia Office for more ideas about how you can get involved.

<table>
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<tr>
<th>January</th>
<th>February</th>
<th>March</th>
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<td>International Day of Education</td>
<td>International Day of Zero Tolerance to Female Genital Mutilation</td>
<td>Zero Discrimination Day</td>
<td>International Day for Mine Awareness and Assistance in Mine Action</td>
<td>International Workers Day</td>
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<td>International Day of Women and Girls in Science</td>
<td>World Water Day</td>
<td>World Tuberculosis Day</td>
<td>World Health Day</td>
<td>Time of Remembrance and Reconciliation for Those Who Lost Their Lives During the Second World War</td>
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<td>International Day of Solidarity with Detained and Missing Staff Members</td>
<td>International Day of Solidarity with Detained and Missing Staff Members</td>
<td>International Day of UN Peacekeepers</td>
<td>International Day of Living Together in Peace</td>
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<td>World Day for Safety and Health at Work</td>
<td>World Day for Safety and Health at Work</td>
<td>Amnesty International Day</td>
<td>World Food Day</td>
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<td>World Malaria Day</td>
<td>International Day against Drug Abuse and Illicit Trafficking</td>
<td>World Environment Day</td>
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<td>World Day for the Elimination of Sexual Violence in Conflict</td>
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<td>World Refugee Day</td>
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<td>International Day in Support of Victims of Torture</td>
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<td>International Day against Trafficking in Persons</td>
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<td>International Day against Trafficking in Persons</td>
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<td>World Youth Skills Day</td>
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<td>Nelson Mandela International Day</td>
<td>International Day of Non-Violence</td>
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<td>International Day of Friendship</td>
<td>International Day of Infinite Children Victims of Aggression</td>
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<td>July</td>
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<td>World Youth Skills Day</td>
<td>International Day of the World’s Indigenous People</td>
<td>World Literacy Day</td>
<td>International Day to End Impunity for Crimes against Journalists</td>
<td>International Day for the Abolition of Slavery</td>
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<td>Nelson Mandela International Day</td>
<td>International Youth Day</td>
<td>International Day of Democracy</td>
<td>World Teachers’ Day</td>
<td>International Day of Persons with Disabilities</td>
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<td>World Day against Trafficking in Persons</td>
<td>International Day Commemorating the Victims of Acts of Violence Based on Religion or Belief (A/RES/72/165)</td>
<td>International Day of Peace</td>
<td>International Day of the Girl Child</td>
<td>International Human Rights Day</td>
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<td>International Day Commemorating the Victims of Acts of Violence Based on Religion or Belief</td>
<td>International Day for the Eradication of Poverty</td>
<td>World Food Day</td>
<td>International Human Solidarity Day</td>
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<td>International Day for the Remembrance of the Slave Trade and Its Abolition</td>
<td>International Day for Universal Access to Information</td>
<td>International Day for the Elimination of Violence against Women</td>
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<td>International Day against Nuclear Tests</td>
<td>International Day for the Eradication of Poverty</td>
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<td>International Day of the Victims of Enforced Disappearances</td>
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**AMNESTY INTERNATIONAL SOUTH ASIA**

**HUMAN RIGHTS CLUB STARTER GUIDE**
By providing your information, you authorize Amnesty International staff/representative to contact you/your club members regarding the club work.

Club Name ____________________________________________________
Institute Address ____________________________________________________
Zip code ____________________________________________________
Country ____________________________________________________
Phone ____________________________________________________

Name of club facilitator/representative ____________________________________________________

CONTACT DETAILS
Email ID ____________________________________________________
Phone Number ____________________________________________________

Total Number of Members ____________________________________________________
Any information you need. ____________________________________________________

As an Amnesty Club member, you can be a part of Amnesty International’s youth bulletin which youth activists, educators, teachers and others can subscribe. Members will then receive a monthly update about opportunities and resources from across the Amnesty movement and beyond!

☐ Please email me updates on Amnesty’s work, including campaigns and ways to support us. You can unsubscribe at any time using the link in each email.

Amnesty International is committed to ensuring the privacy of all our users. Our privacy policy represents our commitment as an organisation to your right to privacy, giving you a clear explanation about how we use your information and your rights over that information. Please find the policy here: amnesty.org/en/about-us/privacy-policy/
AMNESTY INTERNATIONAL
SOUTH ASIA
HUMAN RIGHTS CLUB
STARTER GUIDE