

ACT & ART

OUT-OF-THE-BOX TOOLBOX

Guide for youth workers & others interested in visual presentation
of Human rights education developed within the project ACT&ART



CONTENT



INTRODUCTION TO THE WHOLE GUIDE

2



Introduction to Human Rights

3



Empathy

8



Non formal learning and visualization

10



Art: How to Use It?

12



Apps, Links, Tips and Tutorials

16



Other useful resources

17



Introduction to the whole guide

The aim of this project was to engage young people in creation of new forms for expressing their insight about human rights and making these expressions educative for their peers and wider. Specific objectives were:

- To offer youth's perspective on current learning challenges considering HRE and new forms of learning adopted by young people and caused by constant information flow in social media.
- To develop learning tools for human rights education in visual form based on new learning needs of young people today.
- To create a campaign for underlining the importance of human rights through new learning media and to introduce new tools for pursuing non-formal education goals to protagonists and beneficiaries of NFE.

Young people are more than ever visual generation and for them to learn is to see. Today they learn by experiencing it through images. This is the reason we think that non-formal education should become more visualised. Not all young people have the opportunity to go to training and workshops but significant number of them is open for getting information and new knowledge through Facebook and other social media. Extreme and negative ideas are already being successfully placed online and the level of their subordination is very high. This is the case for whole Europe and it should be treated as European topic. Pictures are being shared at instant, they present ideas and it is easy to mobilise the community around them. This way pictures become policies. Pictures are important for understanding the spirit of this time.

These are all the reasons for us to accept the need for switching the methods of youth work to instant one and more visual. Our intention is to engage both young artists and youth workers to deliver education through visual media. Art would, this way, become the media for adapting learning to needs of current society.

This manual is one of the outcomes of the project. It covers main topics that the training covered: human rights education, with the strong focus on empathy, how to use art forms in non-formal education, and various tools, apps, tips and tricks for using visual aids in non-formal education. Manual also uses form of info-graphics and it is among other things focused on how to use visual presentation in human rights education. The whole project have been supported by the **European Youth Foundation**.

Introduction to 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."

Article 1, UN Declaration of Human Rights, adopted by UN,
10 Dec 1948.

Philosophers may continue to argue about the nature of human rights, but the international community has established a set of key principles that states have agreed to and have to abide by. According to these principles:

1. Human rights are inalienable. This means that you cannot lose them, because they are linked to the very fact of human existence. In particular circumstances some – though not all – may be suspended or restricted. For example, if someone is found guilty of a crime, his or her liberty can be taken away; or in times of civil unrest, a government may impose a curfew restricting freedom of movement.

2. They are indivisible, interdependent and interrelated. This means that different human rights are intrinsically connected and cannot be viewed in isolation from each other. The enjoyment of one right depends on the enjoyment of many other rights and no one right is more important than the rest.

3. They are universal, which means that they apply equally to all people everywhere in the world, and with no time limit. Every individual is entitled to enjoy his or her human rights without distinction of race, colour, sex, language, religion, political or other opinion, national or social origin, birth or other status. We should note that the universality of human rights does not in any way threaten the rich diversity of individuals or of different cultures. Diversity can still exist in a world where everyone is equal, and equally deserving of respect.



First generation rights (civil and political rights)

These rights began to emerge as a theory during the seventeenth and eighteenth centuries and were based mostly on political concerns. It had begun to be recognised that there were certain things that the all-powerful state should not be able to do and that people should have some influence over the policies that affected them.

The two central ideas were those of personal liberty, and of protecting the individual against violations by the state. Civil rights provide minimal guarantees of physical and moral integrity and allow individuals their own sphere of conscience and belief: for example, the rights to equality and liberty, freedom to practise religion or to express one's opinion, and the rights not be tortured or killed. Legal rights are normally also classified as 'civil' rights. They provide procedural protection for people in dealing with the legal and political system: for example protection against arbitrary arrest and detention, the right to be presumed innocent until found guilty in a court of law and the right to appeal. Political rights are necessary in order to participate in the life of the community and society: for example, the right to vote, to join political parties, to assemble freely and attend meetings, to express one's opinion and to have access to information.

The categories are not clear-cut, but are simply one way – among many – of classifying the different rights. Most rights fall under more than one category. The right to express one's opinion, for example, is both a civil and a political right. It is essential to participation in political life as well as being fundamental to our personal liberty.



Second generation rights (social, economic and cultural rights)

These rights concern how people live and work together and the basic necessities of life. They are based on the ideas of equality and guaranteed access to essential social and economic goods, services, and opportunities. They became increasingly a subject of international recognition with the effects of early industrialisation and the rise of a working class. These led to new demands and new ideas about the meaning of a life of dignity. People realised that human dignity required more than the minimal lack of interference proposed by the civil and political rights.

Social rights are those that are necessary for full participation in the life of society. They include, at least, the right to education and the right to found and maintain a family but also many of the rights often regarded as 'civil' rights: for example, the rights to recreation, health care and privacy and freedom from discrimination.

Economic rights are normally thought to include the right to work, to an adequate standard of living, to housing and the right to a pension if you are old or disabled. The economic rights reflect the fact that a certain minimal level of material security is necessary for human dignity, and also the fact that, for example, a lack of meaningful employment or housing can be psychologically demeaning.

Cultural Rights refer to a community's cultural "way of life" and are often given less attention than many of the other types of rights. They include the right freely to participate in the cultural life of the community and, possibly, also the right to education.

However, many other rights, not officially classed as 'cultural' will be essential for minority communities within a society to preserve their distinctive culture: for example, the right to non-discrimination and equal protection of the laws. Social and economic rights have had a difficult time being accepted on an equal level with civil and political rights, for reasons which are both ideological and political. Although it seems evident to the ordinary citizen that such things as a minimum standard of living, housing, and reasonable conditions of employment are all essential to human dignity, politicians have not been so ready to acknowledge this. One reason is undoubtedly that ensuring basic social and economic rights for everyone worldwide would require a massive redistribution of resources.



Third generation rights (collective rights)

The list of internationally recognised human rights has not remained constant. Although none of the rights listed in the UDHR has been brought into question in the 50 or so years of its existence, new treaties and documents have clarified and further developed some of the basic concepts that were laid down in that original document. These additions have been a result of a number of factors: they have partly come about as a response to changing ideas about human dignity, partly as a result of technological changes and often as a result of new threats emerging. In the case of the specific new category of rights that have been proposed as a third generation, these have been the consequence of a deeper understanding of the different types of obstacles that may stand in the way of realising the first and second generation rights. Increasing globalisation has also revealed the possibility for resources to be diverted towards the removal of these obstacles.

The idea at the basis of the third generation of rights is that of solidarity; and the rights embrace collective rights of society or peoples – such as the right to sustainable development, to peace or to a healthy environment. In much of the world, conditions such as extreme poverty, war, ecological and natural disasters have meant that there has been only very limited progress in respect for human rights. For that reason, many people have felt that the recognition of a new category of human rights is necessary: these rights would ensure the appropriate conditions for societies, particularly in the developing world, to be able to provide the first and second generation rights that have already been recognised.

The specific rights that are most commonly included within the category of third generation rights are the rights to development, to peace, to a healthy environment, to share in the exploitation of the common heritage of mankind, to communication and to humanitarian assistance.



Fourth generation of human rights Rights for future generations

Under the influence of globalisation, scientific and technical progress – especially in the fields of computer science, medicine, genetics, cloning, transplantation – the list of new rights keeps extending. Consequently, statements on the formation of the fourth generation of rights, which will become the legal answer to challenges of the 21st century, when it will be a question of “survival of humanity as a biological species, maintenance of civilisation, space socialisation of humankind” appear.





EMPATHY

“The education system forces people to unlearn the empathy they were born with. It’s a system based on always seeming strong, contributing to the economy, and being number one. Being number one is the rule of game, and how we relate to others is fundamentally dismissed.”

Bernard Amadei,
Ashoka Fellow and founder of Engineers Without Borders USA

Empathy is the “capacity” to share and understand another’s “state of mind” or emotion. It is often characterised as the ability to “put oneself into another’s shoes”, or in some way experience the outlook or emotions of another being within oneself. Empathy is a powerful communication skill that is often misunderstood and underused. Initially, empathy was referred to as “bedside manner”; now, however, authors and educators consider empathetic communication a teachable, learnable skill that has tangible benefits everyone.

We now recognise empathy as the driving force behind much of human behaviour, from social bonding to morality and human rights activism. Only recently we came to conceptualise empathy as a driving force for learning. The capacity to empathise is a revered trait in most societies across the world.



Empathy is considered a motivating factor for unselfish, prosocial behaviour, whereas a lack of empathy is related to antisocial behaviour. But empathy isn’t just about hugs and pats on the back. It is a skill that can make young people more productive in work environments that require cooperation, and in a global society that becomes more complex with each passing day. It is what turns today’s students into future leaders.

Daniel Goleman, author of the book Emotional Intelligence, says that empathy is basically the ability to understand others’ emotions. He also notes that at a deeper level, it is about defining, understanding, and reacting to the concerns and needs that underlie others’ emotional responses and reactions. Empathy is a skill that can be developed and, as with most interpersonal skills, empathising comes naturally to most people. Daniel Goleman identified five key elements of empathy:

- Understanding Others
- Developing Others
- Having a Service Orientation
- Leveraging Diversity
- Political Awareness

There is an important distinction between **empathy**, **sympathy** and **compassion**.

Both compassion and sympathy are about feeling for someone: seeing their distress and realising that they are suffering. Compassion has taken on an element of action that is lacking in sympathy, but the root of the words is the same. Empathy, by contrast, is about experiencing those feelings for yourself, as if you were that person, through the power of imagination.





NON FORMAL LEARNING AND VISUALISATION

“Give the pupils something to do, not something to learn; and the doing is of such a nature as to demand thinking; learning naturally results.”

John Dewey, philosopher and education theorist

While the non-formal education approach may seem new to those who have spent their lives in the formal school system, various manifestations of NFE have been active for centuries in traditional societies. Throughout history, all over the world, young people are apprenticed to local blacksmiths, carpenters, seamstresses, and tailors to learn a trade through first-hand experience or on-the-job training. In diverse societies, clan and village leaders respected for their age and hereditary status pass on information about agricultural practices; traditional birth attendants educate new mothers in caring for themselves and their babies; and religious leaders impart wisdom through parables, riddles, and the influence of their own personal virtue. Through dance and song and oral narrative, through puppet theatre and play acting, through one-to-one teaching and group facilitation, people all over the world have used non-formal education methods to pass on traditional knowledge and ensure that each new generation learns the wisdom, harmony, and stability of the old.

Formal education involves a government that recognises the value of an educated citizens and supports school systems with curricula designed to meet changing societal needs. Parents and communities are engaged to enhance the impact of motivated and talented teachers who empower enthusiastic youth to acquire the knowledge and skills they need to achieve their goals. When the above elements are not present, the formal education system can seem, at worst, like a warehouse to “store” youth as they grow or the one-way “banking education” Brazilian educator Paulo Freire described. His analogy likened formal education to teachers depositing knowledge into their students’ heads, much like depositing money into a bank.

While the characteristics of formal education seem self-evident, non-formal education is a bit more difficult to define. In fact, there are many different definitions of NFE, and a number of perspectives about the true meaning of the term. NFE is defined differently by different practitioners, some say that non-formal education is any out-of-school learning, others stress that participants need to design their own learning activities, while others say that non-formal teaching methods can be incorporated into all learning. NFE is above all, an approach to education. It is not absolutely distinct from formal education in its methods; participants exercise varying degrees of control over the process, from designing all of their own learning and using the facilitator as a resource person, to attending a learning activity where the content is mostly planned in advance. In some ways, we might imagine formal and non-formal education along a continuum - from high to low facilitator control, and from low to high learner participation.

In a nutshell, NFE is an approach to education that can be used with adults, youth, or children, within the classroom or outside of it. An integral part of NFE is that learners participate in the design, development, implementation, and evaluation of their own learning.

And, as in old times, this new times require pictures to tell the stories, since the images in the digital era mean everything. That is why, this manual is focused on using visualisation, it’s many forms as a non-formal educational method that can reach hearts and minds of the young people in the best possible way.





ART: HOW TO USE IT?

There's never been a greater time in history to do what you love and share it with others."

Brad Frost, web designer

Art is all around us, and using art in human rights education can be a very effective approach. There is a consensus among researchers that arts can reach young people who are not otherwise being reached and that the arts reach youth in ways that they are otherwise not being reached. Arts enhances self-awareness, self-confidence, trust and empowerment. Creating art is a personal experience and involves the young person's personal resources implicating a greater involvement and investment in a work without right or wrong answers. Personal investment nourishes self-directed learning and encourages the learning experience itself rather than learning as a means to get better grades. It also provides recognition in the community, especially in digital, virtual communities. This chapter presents few visual tools that can be effectively used for presenting and promoting human rights and empathy in a youth-friendly and approachable manner.

Posters

It is the oldest form of presentation. Production of modern posters as we know them now started in mid 19th century, as one of the oldest ways of advertisement.

How to do it:



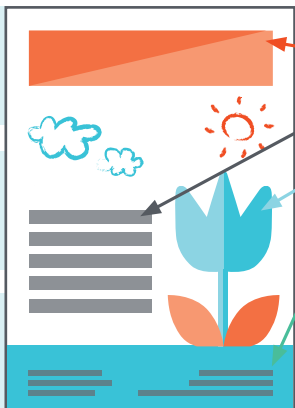
Draw it by hand



Scan it



Use it Edit it



Details you need to include

- Title
- Text (explanation)
- Picture
- Contact details
- Create an animation / graphic design

Comics, photos and videos

Comics are visual storytelling with a specific theme with the use of a drawings, photographs, animations with text. First real comic book was published in newspaper in 1933.

How to do it:

DEVELOP A SCREENPLAY	ACTION THROUGH SCENES	TEXT	CHARACTERS	MONOLOGUE, INTRO-OUTRO, NARRATION.	CONCLUSION, POINT, STORY, COMBINATION

How to present photo

SLIDE-SHOW	GIF	FLIPPING PICTURES	COLLAGE	ALBUM

What can you film?

THEATRE ACTIVITIES (role-play, forum theater theater of the oppressed)	FLASH-MOB	SOCIAL EXPERIMENT	SOCIAL GAMES

Theatre activities



Types

- forum-theatre / theatre of the oppressed;
- role playing.

Role-playing

Gives chance to understand the other perspective and position through acting methods that will encourage and develop empathy of both, actors and audience.

Forum Theatre | Theatre of the Oppressed

Forum theatre is widely used to stimulate people to change their ideas, customs, overcome stereotypes and look at the world from a different perspective.

What is needed?

- A group of people divided into two sections: actors and the rest of the group;
- A mediator;
- A situation, idea that shows misunderstanding, conflict etc.

The Essence

A performance itself is a short scene in which a character is oppressed in some way. In this process a mediator could stop a performance at the climax of a disagreement and stereotyped way of seeing etc. thus encouraging audience to suggest different actions for the actors to carry out in order to change the situation for better. This participatory interaction stimulates those involved to work towards the solution in a creative and informal manner.

Additional Information and Tools

- www.salto-youth.net/tools/toolbox/tool/forum-theatre-guide.1314
- dramaresource.com/forum-theatre
- educationaltoolsportal.eu/en/tools/forum-theatre-community-empowerment



A flash mob



What is a flash mob?

When a group of people who assemble suddenly in a public place, perform an unusual and seemingly pointless act for a brief time, then quickly disperse, often for the purposes of entertainment, satire, and artistic expression.

How to Gather and Inform People?

Via telecommunications, social media, or viral emails.

Purpose:

To raise awareness of an issue and encourage engagement of a wider public. Usually flash mob outcome is a dance but can also be a short act. It is done in public place.

E.g: www.youtube.com/watch?v=bQLCZOG202k

A social experiment



What is a social experiment?

It is an experiment used to observe the behavior of people under particular true-life circumstances.

How is it organised?

Situations are organized deliberately to see how conditions will influence people and how they will react. None is aware of the experiment except for the organizers who have the aim to discover the amount of people that will act the same in one situation.

What is the outcome?

The experiment can be filmed and then uploaded in the social media to draw the attention of others and make the viewers think over their possible behavior. The use of social experiment can be considered as more viral nowadays due the wide usage of social media.

Computer games



Developing an app that is fun and addictive and sends out a message to everyone. Easy to play, "addictive".

E.g: you get into the shoes of another person

Develop an app which hands on, deals with human right violations, the point of it is to educate people on what their rights are, acknowledge them. The game is more complex and it is clear that the theme is human rights.

Topics could be guide to human rights, quiz, real examples, etc.



APPS, LINKS, TIPS AND TUTORIALS

“The future belongs to a different kind of person with a different kind of mind: artists, inventors, storytellers-creative and holistic ‘right-brain’ thinkers whose abilities mark the fault line between who gets ahead and who doesn’t.”

Daniel Pink, behavioral scientist

With huge numbers of young people who have 1000+ followers, friends and watchers on their online profiles, there is a massive audience and outreach for making changes both in the virtual and real worlds. Each and every one of them is a medium, and each has an audience. With the revolution of the smart phones, everybody’s chance to become even larger, faster and better media has increased immensely. Young people today are digital natives, who grew up with the internet technologies, whose language is fast and short and for whom the emoji, stickers and hash-tagging is the way of communication. There are different roles that they can take: cyber-leaders, trend-setters, opinion-makers, followers, arm-chair activists, etc. But whichever role they take, they can be a part of a cause and be change makers. Digital age hugely expanded space for activism and creativity, and young people as media are the forerunners of this new world order. There are so many different free online tools that can make their activism creative, easy and with an amazing outreach which spans the countries, borders and languages. And we already know that arts speaks all languages.

This chapter contains lists of resources that can be used for visual representation of the work that activists do. All the tutorials and links for the suggested apps can be found on Youtube and official web-sites for these apps and programs.



Where can you find the images:

Wikimedia
Shutterstock (paid)
Google image search

When using images from google, be aware of the usage rights of pictures. You can filter the image search to only show pictures, that are free to use and/or in public domain.



Sound:

Soundcloud



Other:

Googlefonts

OTHER USEFUL RESOURCES



Compass - A Manual for Human Rights Education with Young People;
Compasito - Manual on Human Rights Education for Children and other educational resources for human rights education and antiracist education with young people
www.coe.int/compass

Internet Literacy Handbook – an online learning tool for parents, teachers and young people to develop their skills in using the Internet
www.coe.int/t/dghl/standardsetting/internetliteracy/Source/Lit_handbook_3rd_en.swf

Wild Web Woods – an online game for children to learn basic Internet safety rules
www.wildwebwoods.org/popup_langSelection.php

The MediaSmarts website includes a wide variety of educational activities, background information and tools regarding the use of the Internet
www.mediasmarts.ca

The Web We Want - Teachers help students to grow-up online by using eSafety resources
www.webwewant.eu

Editing the material:



MOBILE APPS: PHOTO EDITING

Sumopaint
Camera 360
Instagram
Snapseed
Blindmix



PHOTO EDITING

Photoshop
Photoscape
GIMP
Image task



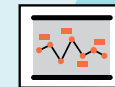
MUSIC EDITING

Ableton Live
Reason
Propellerhead
Fruity Loops
Logic



VIDEO EDITING

Imovie
Video cache
Flipacam
Animoto video
Slideshow maker
Zoe Video Editor
Windows Movie maker
Lightworks



PRESENTATIONS

Powerpoint
Adobe reader
Keynote
Canva

Project ACT&ART is implemented by Balkan Urban Movement
and supported by European Youth Foundation Council of Europe.



Belgrade, April 2017
Production & design: SEQUOIA, Belgrade