

 **Compendium of activities**
« Our Freedom Prize 2021 » 



Scan this QR code to access the digital version of the “Our Freedom Prize 2021» compendium of activities with all the hyperlinks mentioned and to the appendixes.



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The Freedom Prize is an educational project to raise awareness of freedom, peace and human rights, organised by the Normandy Region and implemented with the International Institute for Human Rights and Peace, in close partnership with the academic authorities of Normandy and the Canop  Network.

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The Freedom Prize

The Freedom Prize is an educational initiative which aims to raise awareness of freedom, peace and human rights, inspired by the values of the D-Day landings of 6 June 1944 in Normandy.

The Freedom Prize invites young people aged 15 to 25 from France and around the world to choose an inspiring person or organisation, committed to an exemplary fight for freedom.

The unique feature of this scheme is that it involves young people at every stage, from the proposals submitted to the international jury of young people to the final selection of the prize laureate.

Organised by the Normandy Region, implemented with the International Institute for Human Rights and Peace, in partnership with the academic authorities of Normandy and the Canopé network, the Freedom Prize pays tribute to all those who have fought and continue to fight for this ideal.

An educational project in 3 stages

1. Call for proposals “Our Freedom Prize 2021” until 18 January 2021

15-25 year olds are invited to present, in an [online form](#) which can be accessed on the prixliberte.normandie.fr website, the person or organisation whose fight for freedom they wish to bring to a wider audience.

2. The deliberations of the international panel of judges 12 and 13 February 2021

An international panel of judges composed of 24 young people between 15 and 25 years of age meets for two days in Normandy to study all the proposals for “**Our Freedom Prize 2021**”. They collectively determine the three individuals or organisations whose struggles are, in their opinion, the most representative of a fight for freedom in 2021.

A [Call for proposals](#) to join the panel of judges, made up of French- and English-speaking young people aged 15 to 25 from around the world from 1 September to 15 November 2020 via the site prixliberte.normandie.fr

3. The online vote from 15 March to 25 April 2021

The online vote enables young people aged 15 to 25 from around the world to choose the laureate of the Freedom Prize 2021 from the three people or organisations chosen by the international panel of judges.

Participation in each of these stages involves a separate, independent process. Young people can participate in French or in English.

The involvement of young people will be recognised during the Freedom Prize award ceremony which will be held in June 2021 as part of the Normandy World Peace Forum

Teachers, trainers, NGOs: how can you take part?

As an educational initiative which focuses on freedom, peace and human rights, the Freedom Prize also aims to supplement the educational projects of teachers, trainers and NGOs with two of its key stages:

- **The call for proposals “Our Freedom Prize 2021”** provides an opportunity for in-depth consideration of the concepts of freedom and the fight for freedom while encouraging personal and well-argued involvement.
- **The voting period** provides an opportunity to debate issues of citizenship and democracy. It also makes it possible to learn, through the example of the three people or organisations who are chosen for the online vote, about the fight for freedom and its different contexts around the world.

By questioning freedoms and commitment in today’s world, the Freedom Prize encourages young people to express themselves concerning the struggles to be defended through the women, men and organisations that are involved in them. By helping them to identify and understand current issues, and by soliciting collective reflection, research, argumentation, empathy and critical thinking, this programme can play a big role in young people’s development as citizens.

The International Institute for Human Rights and Peace is available to help you develop educational activities during these two key stages.

Presentation of the compendium of educational activities

This compendium is a teaching resource for teachers, trainers and NGOs who want to deepen young people’s thinking on concepts related to the Freedom Prize by encouraging personal and collective thought. It provides practical tools to help them take a critical look at the place and representation of freedom in today’s world, its contours and limits, as well as the challenges of the struggles to keep or acquire it.

In the classroom, this compendium makes it possible to incorporate the Freedom Prize into a class project. Simple to use, it enables you to include topics such as freedom and commitment in the subjects you are teaching and to design multidisciplinary courses. This compendium, which offers activity sessions for teaching human rights and democratic citizenship, sets out a fun and participatory teaching method, centred on young people and the development of their personal skills, seamlessly integrating school methods and curricula.

The International Institute for Human Rights and Peace suggests addressing four problem areas developed over four two-hour sessions comprising different activities.

Contents of the educational compendium

1. Human Rights and freedom
2. My freedom, our freedoms
3. A fight for freedom
4. Choose your fight, choose your freedom

These four sessions constitute a reflective pathway to guide young people through the first stage of the Freedom Prize: [the call for proposals for “Our Freedom Prize 2021”](#).

It seems relevant to go over a tangible and concrete manifestation of freedoms: human rights.

During the first session, young people are invited to understand the origin of human rights, how they work and their place in the daily life of each human being. The activities help to put human beings and their fundamental rights at the heart of the Freedom Prize

Then comes the reflection on the very essence of the prize: Freedom. What is behind the definition of this word, so common and yet so abstract? The second session is an opportunity for young people to take a critical look at their own vision of freedom, at the place they give it. Through their proposals for “Our Freedom Prize 2021», they are led to understand, analyse and present a struggle led by someone else. It therefore seems important to accompany them in their understanding of this plural and subjective notion.

As commitment is at the heart of the values of the Freedom Prize, the third session allows them to express themselves concerning this notion. What does commitment mean to them? Who are the people who commit themselves to freedom? What are the different forms of commitment and what are the means used to defend freedom?

Finally, the fourth session provides an opportunity to bring all their reflections together. They are invited to analyse in detail the fight they wish to wage for the Freedom Prize. They then open up to the origins and causes of the prize, reflecting on its impact and its near as well as distant future.

However, the organisation of these four sessions and the various activities that make them up is only a proposal. Although complementary, they are not necessarily chronological. This compendium has been produced to cover the themes addressed by the Freedom Prize, but not exhaustively. The use of the compendium can be tailored to the problem area that you want to address, the educational objectives that you want to achieve and the needs of your pupils. This tool is there to facilitate the thinking of young people aged 15 to 25 on the main heading in the «Our Freedom Prize 2021» form.

Organisation of sessions and activities

Each session is introduced by presenting the objectives of the session.

Each activity is presented in the same way:

- A summary table of the activity
- The process: how to put into practice the activity and the time required?
- A debriefing and evaluation phase
- Ideas for reflection (variants, advice for the facilitator, activity supports, reference to an appendix).

Experience, reporting, evaluation and generalisation

The activity is an experience that allows students to reflect on a topic that will feed into the discussions on freedom and commitment. The debriefing and evaluation phase is essential to the experiential learning process. The latter is indeed the most important part. It will allow participants to put what they have experienced through the suggested activity into a global context.

It is built in three phases

1. Observation: what happened?

2. Interpretation: what did you learn?
3. Generalisation: broadening into daily life, the world, the news, high school and so on.

In order to carry out the evaluation successfully, we have provided questions for each activity so that you can meet the teaching objectives that need to be achieved. However, as with the flow of the activity, each facilitator is encouraged to adapt the questions in order to achieve the objectives set and thus encourage the pupils to discuss the relevant themes.

Advice for facilitating the sessions

The activities and themes are essentially based on the idea of exchange (working in groups, cooperating, negotiating, debating, persuading, and so on). This is why it is essential to establish an environment of trust and respect. These two values are the basis for the smooth running of the sessions. They allow participants to express themselves freely and to take part in the activity. Everyone must feel comfortable enough to be able to take part in the experience.

All the participants must feel listened to, free to express themselves and to participate. It is always interesting to take participants out of their comfort zone without going so far that they feel uncomfortable. Finally, do not hesitate to reiterate at the beginning of each session that the group must go forward in a respectful atmosphere, that there are no right or wrong answers and that everyone is free to express their opinions and arguments.

Covid-19

The international health context related to the Covid-19 pandemic cannot be ignored. This is why the International Institute for Human Rights and Peace provides certain digital alternatives that allow distance learning programmes to be followed in the case of stricter health measures.

Some practical tools for digital facilitation

- [Jitsi meet](#)

This open source videoconferencing platform complies with the General Data Protection Regulation (GDPR). It allows the desired number of students (up to 200) to be brought together on the same link. No registration is required, and no personal data is requested or collected. Simply go to the website, generate a link in the search bar on the homepage and send it to the participants. It is then possible to organise a session using the different options: raise your virtual hand to speak, use the microphone, share a screen, broadcast videos, use the written discussion space.

The International Institute for Human Rights and Peace turned to this application to set up videoconference calls during the voting period that took place during lockdown.

- [Drag'n Survey](#)

This platform allows you to create and distribute quizzes or surveys with the option of inserting images and integrating the answers to the questions. Creations can be shared using a link or a QR code so that participants can easily access them from a computer or a smartphone.

- [Genially](#)

Genially offers reusable and adaptable templates to breathe life into the sessions: quizzes, escape games, interactive maps and images, chronological friezes, and more.

Regardless of the activities, it is also possible to brighten up the presentation slideshows with pre-built and

dynamic templates.

You can suggest this platform to your students for presenting, with a visual support, the personality or organisation they have chosen for the Freedom Prize 2021.

The International Institute for Human Rights and Peace

Founded in 2008 by the Normandy Region, the Caen Bar Association, the University of Caen-Normandy, the City of Caen and the Caen Memorial, the International Institute for Human Rights and Peace is a non-profit organisation whose aim is to promote human rights, international humanitarian law and the peaceful settlement of disputes.

To help develop a culture of peace by promoting knowledge of human rights in all citizens.

By drawing on its scientific expertise and on the methods for teaching human rights and democratic citizenship developed by international organisations such as the Council of Europe, the Institute aims **to further the knowledge, understanding and promotion of human rights.**

In order to fulfil this objective, the Institute organises its work around two main areas: disseminating human rights and training in human rights education.

- **Disseminating human rights**

The actions of the International Institute for Human Rights and Peace provide a selection of tailor-made participatory activities that encourage participants to listen, express themselves freely, understand and respect other people's opinion, but also to act as a team. Each activity consists of a period of individual or collective experience, and an essential period for reflection and collaborative evaluation.

- **Training in education for human rights and democratic citizenship: creating multipliers**

Aware of the effectiveness and relevance of education for human rights and democratic citizenship in developing a culture of peace aimed at respecting human rights, the Institute regularly organises training sessions for professionals, civil society organisations, teachers, lawyers and magistrates. The aim of these training sessions is to create multipliers who are then able to reuse the method and tools to facilitate the dissemination of a culture of peace among the whole of society.

The method: providing education in human rights and democratic citizenship

The purpose of providing education in human rights and democratic citizenship is to:

- Raise awareness;
- Furnish the knowledge and skills to understand human rights, respect and defend them;
- Lead participants to become actors in the dissemination of human rights.

This method breaks down prejudices, leading participants to reflect, argue, develop their critical thinking and find ways of taking action. It also bolsters legal knowledge about human rights.

Providing education in human rights and democratic citizenship is a flexible tool that can be adapted to all types of audiences. Thus, the International Institute for Human Rights and Peace carries out actions in Normandy, Europe and internationally, in schools and universities, with associations, civil society organisations, legal professionals, people in conflict with the law and anyone who wishes to get involved in the dissemination of human rights.

Providing education in human rights and democratic citizenship as well as the legal skills of the Institute's team give it the ability to adapt to the demands of those who request its services: its flexible methods are able to suit everyone.

The Freedom Prize team



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Freedom Prize: zoom on the laureates

Freedom Prize 2019: Greta Thunberg Sweden - 17 years old

Greta Thunberg, a 17-year-old Swedish girl, received the 2019 Freedom Prize for her fight for climate justice. From the start of the record temperatures and fires of summer 2018, the high school student demonstrated in Stockholm every Friday to urge world leaders to act for «climate justice».

“I care about climate justice and a living planet. Our civilization is being sacrificed so that a small handful of people can continue to make huge amounts of money.”

With 41.64% of the votes, Greta Thunberg was named winner of the 2019 Freedom Prize.

The other two nominees for the online vote were Raif Badawi, a 36-year-old Saudi blogger, and Lu Guang, a 59-year-old Chinese photojournalist. They received 37.21% and 19.68% of the votes respectively (with 1.44% blank votes).

Greta Thunberg received the Freedom Prize during an award ceremony in Caen on 21 July 2019.



Greta Thunberg ©Anders Hellberg

Freedom Prize 2020: Loujain Al-Hathloul Saudi Arabia - 31 years old

Loujain Al-Hathloul, born in 1989, is an emblematic figure of women's rights activism in Saudi Arabia. Arrested for defying the ban on women driving cars, she is still incarcerated today in very worrying conditions.

The nomination of Loujain Al-Hathloul was proposed by young people from the CIFAC of Caen and the Charles de Gaulle high school in Caen. These two establishments participated in the educational support programme for the Freedom Prize implemented by the International Institute for Human Rights and Peace.

Nearly 5,500 young people aged 15 to 25 from 81 countries took part in the vote that ended on 6 June 2020 by electing Loujain Al Hathloul. The winner received 42% of the ballot, or 2,321 votes.

The other two people put to the vote were Father Pedro Opeka, known for his fight against poverty in Madagascar, and Nasrin Sotoudeh, a prominent Iranian lawyer specialising in the defence of human rights and fundamental freedoms. They obtained respectively 29.3% and 25.3% of the ballot (with 2.9% blank votes).



Loujain Al-Hathloul ©Marieke Wijnjes

“Freedom” by Catherine-Amélie Chassin

On 26 August 1789, the deputies meeting in the National Assembly adopted the [Declaration of the Rights of Man and of the Citizen](#). The purpose of the text is to proclaim the attachment to Human Rights, taken as the rights of all human beings; according to its Article 2, “The goal of any political association is the conservation of the natural and imprescriptible rights of man. These rights are liberty, property, safety and resistance against oppression. ”. Freedom is thus proclaimed as a right that is part of the very nature of men and women. Men and women are free, because they are human.

The first difficulty is to define freedom. Because, like rights, freedom can be broken down into subsets: freedom to come and go, freedom of expression, freedom of association, freedom of conscience and religion, trade union freedom, the examples could be multiplied at will. Freedom is thus listed in a litany of freedoms, which makes it evolutionary and plural. It can be noted here that in the many manuals on Human Rights and Freedoms, the entry “Freedom” is not mentioned: it is indeed the freedoms that are studied one after the other. Freedom is a whole that goes beyond the scope of analysis.

Moreover, freedom does not appear to be absolute in that it must be reconciled with that of others: according to Article 4 of the 1789 Declaration, “Liberty consists of doing anything which does not harm others: thus, the exercise of the natural rights of each man has only those borders which assure other members of the society the fruition of these same rights. ”. The freedom of each person is therefore limited by the freedom of others, and it is for the law to come and set the limits between these juxtaposed freedoms, to guarantee the rights of some without encroaching on the freedoms of others. Public order and the general interest are thus called upon to draw the contours of freedom.

The notion of freedom undoubtedly resides here, in reality: freedom consists in acting without other limits than the rights of others and the general interest, which will be defined by a legitimate authority - the elected Parliament and Government, in a democratic state. Said in other words, freedom will be limited by only these two elements - it is therefore defined in a negative way, freedom being everything that can be done and decided except that which will harm others (1) or be incompatible with the general interest (2).

1 - Freedom versus the rights of others. The idea taken up in the Declaration of Rights of 1789 was largely inspired by Jean-Jacques Rousseau. In his [“Letters Written from the Mountains”](#), he wrote: “When everyone does what they like, we often do what others don’t like, and this is not called a free state. Freedom is less about doing one’s own will than it is about not being subject to the will of others; it is also about not subjecting the will of others to our own. ”(Eighth Letter, 1764). It is in fact a question of reconciling freedoms in order to preserve, for each person, a square, the essence of their rights, the essence of their freedoms. The law sets out the rules for reconciling these rights and freedoms in accordance with the interests at stake.

One example illustrates this necessary reconciliation: freedom of expression. This may seem broad, and it is undeniably so; as early as 1789 the Declaration of the Rights of Man and of the Citizen states that «The free communication of thoughts and opinions is one of the most precious rights of man. ” (Art. 11). Since then, it has been pointed out without interruption that freedom of expression is one of the “essential foundations of democratic society, one of the basic conditions for its progress and for the development of every individual”([European Court of Human Rights, judgment of 7 December 1976, Handyside v. United Kingdom, 5493/72, § 49](#)); the French Conseil d’Etat also regularly asserts that «the exercise of freedom of expression is a condition of democracy and one of the guarantees of respect for other rights and freedoms», for example in a case concerning the banning of a Dieudonné show ([Conseil d’Etat, Order of 5 February 2015, Commune de Cournon d’Auvergne case, 387726](#)). However, the question arises and imposes itself: does this freedom of expression, indispensable to democracy, know no limits? Of course, it does. Just recently, the Court of Justice of the European Union reiterated that “freedom of expression is not an absolute right and its exercise may include

limitations” ([Court of Justice of the European Union, Judgment of 23 April 2020, Case N.H. v. Association for the Defence of LGBTI Rights, C-507/18, Pt.49](#)). The case concerned a lawyer who was invited on a TV show and announced that his firm would never employ a homosexual. The Court found this to be discrimination on the basis of sexual orientation, incompatible with freedom of expression. The issue here is indeed one of preserving the rights of others. One could multiply the examples by referring to the respect of privacy - with a whole series of court decisions on the subject, clarifying the limit between privacy and the existence of a general debate. Examples include the disclosure of a politician’s homosexuality ([Florian Philippot case, judgment of the Court of Cassation, First Civil Chamber, 9 April 2015, 14-14.146](#)), or the revelation of the existence of a hidden son of the ruler of a hereditary principality ([European Court of Human Rights, judgment of 10 November 2015, Couderc and Hachette Filipacchi v. France, 40454/07](#)). In the same perspective, the mechanisms based on [the 1881 Law on the Freedom of the Press](#), which is still in force, prohibit defamation and public insult of others (Art. 29). Defamation is here defined as any allegation or imputation of a fact which is prejudicial to the honour or consideration of a person, whether expressly named or merely identifiable by the terms used, whether clearly or in a dubious form. The courts are very regularly invited to decide on such cases, all of which show the uncrossable limit of freedom of expression: the interests of others.

2 - Freedom combined with the general interest. Freedom is still limited by the general interest, defined by the Law itself. The law is thus in a position to impose restrictions on private persons, when the general interest so requires - in accordance with the [Constitution of 4 October 1958 \(Art. 34\)](#).

It is thus in the name of the general interest that certain rules are imposed, such as the obligation to wear a sanitary mask in public places, which is certainly an infringement of individual freedom (the compulsory wearing of a cloth over the face), but which is made indispensable by the need to protect society as a whole by stopping the spread of the coronavirus. The examples could be multiplied: many of the obligations could indeed appear to be restrictions on individual freedom, and are in fact imposed by the preservation of the general interest. Examples include the expropriation of property in the public interest ([French Civil Code, Article 545](#)), the prohibition of violence against children under penalty of punishment ([French Criminal Code, Article 222-14](#)), or the obligation to stop at a red light ([French Highway Code, Art. R412-30](#)). Each regulation, each limitation, is here to preserve the general interest: the correct use of traffic lights, respected by everyone, helps to make road traffic more fluid and to ensure the safety of users, starting with pedestrians.

It is also the abuse of freedom that the law prohibits: freedom of expression, as mentioned above, cannot justify hate speech. The judges have developed, in continuity with the existing legal framework, a whole range of interpretations to limit certain forms of expression; for example, they have prohibited the making of revisionist statements, either praising the policy of Marshal Pétain ([European Court of Human Rights, judgment of 23 September 1998, case of Lehideux and Isorni v. France, 24662/94](#)), or contesting the existence of the genocide of the Jews during the Second World War ([European Court of Human Rights, decision of 24 June 2003, case of Garaudy v. France, 65831/01](#)). The above-mentioned 1881 Law on the Freedom of the Press prohibits the glorification of terrorism or international crimes such as genocide, and statements inciting hatred or violence (Art. 24). It is in the name of the general interest that these prohibitions are laid down by law and guaranteed by the judge.

Freedom is in fact elusive because it is at the very root of being human. The [Universal Declaration of Human Rights](#), adopted by the United Nations on 10 December 1948, makes this clear in Article 1: “All human beings are born free and equal in dignity and rights. ”. People are free, from this intrinsic freedom which should guarantee them equality among all, the dignity of each person. A freedom that knows no other limits than that of others.

Catherine-Amélie Chassin

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Session 1

Human Rights and freedom

Objectives:

- To discover human rights
- To understand their origins and their impact on a daily basis
- To be able to link human rights to freedom and freedoms

Activity 1: Flowers and rights

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Duration	60 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedoms • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	<p>The objective of this activity is to discover the fundamentals of human rights: What are they? What do they protect? What needs do they meet? Who are they for?</p> <p>Understand their universality, interdependence and inalienability and be able to identify them in one's daily life.</p> <p>The activity also provides pupils with an opportunity to reflect on the question of the hierarchy of their rights and the importance given to them.</p>
Objectives	<ul style="list-style-type: none"> • To ask questions about the needs of human beings • To introduce the fundamentals of human rights and the Universal Declaration of Human Rights (UDHR) • To identify human rights in one's daily life and the importance given to them
Teaching format	Private reflection, collective discussions and exchanges
Materials	<ul style="list-style-type: none"> • A3 sheets • Markers • Illustrated maps of the UDHR (Appendix page 19) • Printouts of the suggested flower template (Appendix page 18)
Skills applied	<ul style="list-style-type: none"> • Private reflection • Ability to converse and to talk to each other using a structured argument • Confrontation of views
Link to the Freedom Prize	Before introducing the Freedom Prize, it is important that the participants immerse themselves in the notions that inspired the Prize: freedom and commitment. As freedom is a dense notion, it is essential to go back to basics, and discover or rediscover human rights.

Instructions

Part 1

1. Begin by explaining to participants that to become fully-developed human beings, men and women have various needs.

To do this, ask participants to answer the following question:

“What does a human being need in order to live happily, with dignity and freedom?”

If participants have difficulty answering this question, the question can be broken down into the following parts:

- “What do you think dignity is?”
 - “What makes you happy?”
2. In a brainstorming session, write down the different answers.
 3. Once you have completed the round of answers and with the help of the participants (guiding them without giving the answer), group each of the answers into broad “categories”.

In this way, highlight 8 sub-themes:

- Financial security
 - Personal safety
 - Health
 - Emotional ties
 - Comfort
 - Basic needs
 - Self-esteem
 - Personal fulfilment
4. Once these 8 themes have been identified, distribute a flower (blank without petals) to each of the participants (Appendix page 18).
 5. Explain to the participants that each of these themes represents the 8 petals of their flower. They must draw the petals. The size of the petal symbolises the importance they personally give to this need in their quest for fulfilment as a happy, dignified and free human being.
 6. Once their petals have been drawn, participants are invited to go and observe the flowers of others.
 7. Proceed to the debriefing and evaluation phase of Part 1.

Part 2

1. Now that the petals of the individual flowers have been drawn, divide the participants into groups of 3 to 4 people.
2. In each group, participants are asked to draw a flower that is common to the whole group. They can build on their individual flowers to make the one that will be common to them.
3. Once they have drawn their flower, distribute to each group a deck of cards of the 30 articles of the Universal Declaration of Human Rights (UDHR) (Appendix page 19).
4. Using their decks of cards, participants should assign one or more articles of the UDHR to each of the needs distributed in the petals.
5. Once the articles are distributed over the different petals, organise a meeting phase between two groups. Each of the two groups should present their flower and justify why they have allocated particular UDHR articles to a particular petal/need.
6. Once the discussions are over, post the different flowers on a wall and move on to the debriefing and evaluation phase in Part 2.

Debriefing and evaluation

Part 1

How did the exercise go?

How did we manage to identify these 8 needs? What did you base your answers on during the brainstorming? Daily life, desires, beliefs, affections, emotions... What made you answer the way you did? Was it your daily life? Your desires? Your beliefs? Your relationships? Your emotions?

Are there other needs that are not represented on the flower? Do you think other petals should be added? If so, which ones? Is a human being happy, dignified and free if these needs are fulfilled?

What did you use to determine the size of each petal? In what context does an individual prioritise his or her needs? Do you have any examples to share?

What did you notice when looking at other people's flowers? Why are your flowers not the same? In your opinion, are these needs the same for everyone? Are they different elsewhere in the world? What links do you make between these needs and freedom? What are the possible consequences of focusing on these needs?

What do you think are the conditions for respecting the needs and freedom of human beings?

Part 2

Optional: How did you organise the creation of the flower that was common to the whole group? Did you agree? Did you have any disagreements? Did you recognise where these articles were taken from? When were they written? Were you familiar with the different notions contained in the cards?

Did you manage to place a right on a petal? Were you able to assign a card/article to each petal? If so, why? If not, why not? (Rights are interdependent, they complement each other). What did you base your choice on?

Did you place all the rights? If so, why? If not, why not? What did you find out about the links between human rights and needs?

Do they meet the needs of human beings and protect them in their quest for freedom? (Foundations of the UDHR = enabling human beings to live free and equal in dignity and rights).

You can support your presentation [with this video from the United Nations](#).

What emerged from the meetings between the two groups? Did you have similar choices? Did you have different choices? How do you explain this?

Why are the flowers in each group different?

Do you think that some human rights are more important than others? Why? How would you go about putting them in a hierarchy? Prioritising them? In what context does an individual prioritise his or her needs?

Where and when do you encounter these rights in your daily life? Are these rights still relevant or do you think that certain rights are missing? Which ones? If you had to look at the human rights situation today, what would it be? Can human beings live in freedom, happiness and dignity?

What links can you make between human rights and freedom? How can being deprived of certain rights affect a human being's freedom?

How far would you be willing to go to protect human rights? Do you know any human rights actors or defenders?

Tips for facilitators

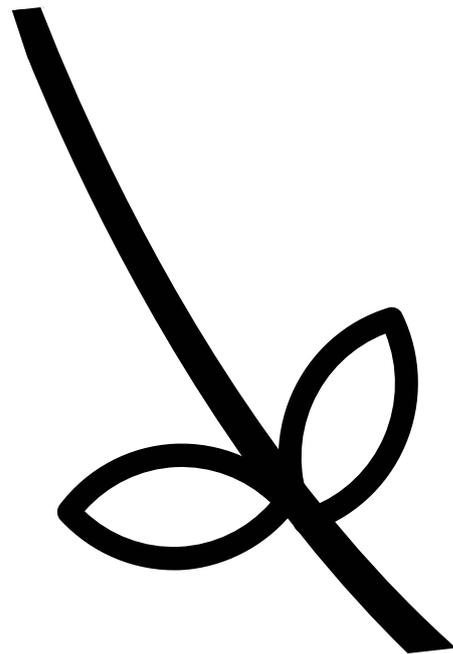
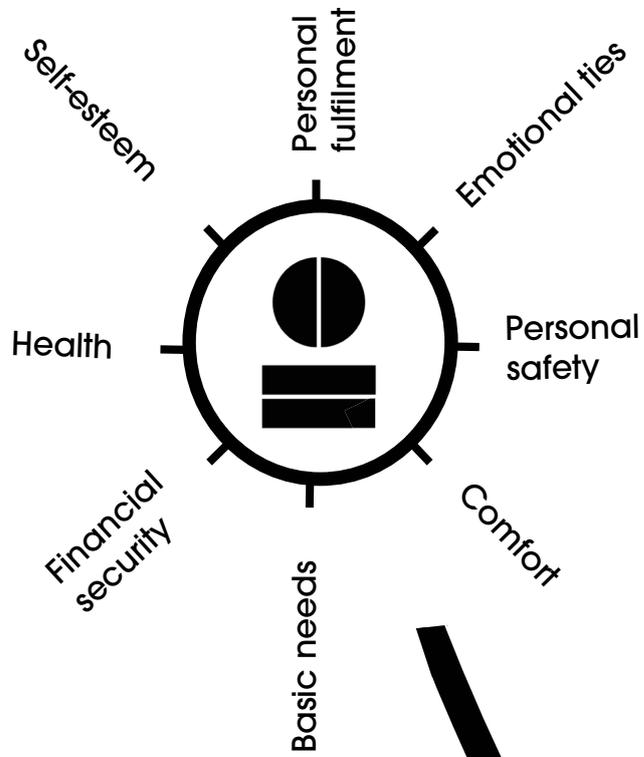
If the participants have difficulty finding concepts during the initial brainstorming, you can offer them a bank of images to inspire them (see the cards in the game [©Dixit](#)).

If the group is less suitable for the size of the first flower, you can simplify the search terms and suggest a flower with fewer petals.

Appendix

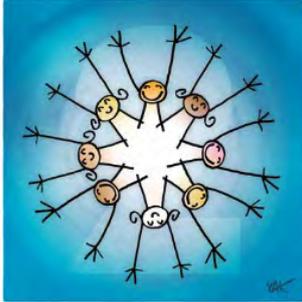
The flower

Available on the next page.



Appendix

Universal Declaration of Human Rights illustrated by ©Yak

		
<p>Art.1 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.</p>	<p>Art. 2 Everyone is entitled to all rights and freedoms without distinction of any kind.</p>	<p>Art.3 Everyone has the right to life, liberty and security of person.</p>
		
<p>Art.4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.</p>	<p>Art. 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.</p>	<p>Art.6 Everyone has the right to recognition everywhere as a person before the law.</p>



Art.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.



Art. 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.



Art.9 No one shall be subjected to arbitrary arrest, detention or exile.



Art.10 Everyone has the right to a fair trial.



Art. 11 Any person charged shall be presumed innocent until proven guilty.



Art.12 Everyone has the right to protection of his or her private and family life.



Art.13 Everyone has the right to move freely within and outside his or her country.



Art. 14 Everyone has the right to seek asylum in other countries.



Art.15 Everyone has the right to a nationality and is free to change it.



Art.16 Every adult has the right to marry and found a family, without any restriction as to race, nationality or religion.



Art. 17 Everyone has the right to own property and no one shall be arbitrarily deprived of his property.



Art.18 Everyone has the right to freedom of thought, conscience and religion.



Art.19 Everyone has the right to freedom of opinion and expression.



Art. 20 Everyone has the right to freedom of peaceful assembly and association.



Art.21 Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.



Art.22 Everyone has the right to social security.



Art. 23 Everyone has the right to work under just and favorable conditions and to join a trade union.



Art.24 Everyone has the right to rest and leisure.



Art.25 Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family.



Art. 26 Everyone has the right to education, which should be aimed to the full development of human beings and the strengthening of respect for their rights.



Art.27 Everyone has the right freely to participate in the cultural life of the community.



Art.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.



Art. 29 Everyone has duties to the community in which alone the free and full development of his personality is possible.



Art.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.

Activity 2: Timeline

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Duration	45 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedoms • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	This activity uses history as a witness to the evolution of fundamental rights and freedoms. Participants are invited to reflect on historical events (texts, dates, people) related to human rights and freedom. This makes it possible to confront yesterday's issues with those of today and to go through the development of human rights and freedoms.
Objectives	<ul style="list-style-type: none"> • To learn more about the development of human rights • To be able to understand the development of human rights and freedom • To understand the new issues and challenges of human rights and freedom today
Teaching format	Private reflection, collective discussions and exchanges
Materials	<ul style="list-style-type: none"> • Post-it notes in different colours • String • Markers • Sheets on which time marks are indicated
Skills applied	<ul style="list-style-type: none"> • Private reflection • Ability to converse and to talk to each other using structured arguments • Ability to place ideas on freedom in time and history
Link to the Freedom Prize	<p>Before understanding today's struggles, it is important to reflect on past events.</p> <p>The Freedom Prize asks young people to think about the place of freedom today, and the reflections inspired by the prize can easily be done from the perspective of history.</p>

Instructions

1. Start by explaining to participants that they are going to go back in time to discover human rights and freedom.
2. While reflecting on what human rights mean to them, ask participants to individually find one or more events in history where freedom has been/is being discussed (both positive and negative). Encourage participants to vary the elements they bring to the group. These could be major events, concepts, texts, names of people or organisations, and so on. Emphasise to participants that this activity is not an evaluation.
Reflective thought can be carried out in groups if necessary.
3. The participants write down on a post-it (important, 1 post-it per idea) their events, concepts, names of

persons or organisations, but also the date (precise or approximate).

- Once all the elements have been placed on the timeline, allow time for observation and exchange between participants. Participants can possibly question the place of a post-it and move it to another place on the line.

Tips for facilitators

In case participants have difficulty finding examples, you will find in the Appendix on page 28, a non-exhaustive list of complementary examples that you can easily complete. Conversely, if your group is very inspired and has a large number of participants, limit the number of post-it notes per person so as not to make the timeline unreadable.

The events in this list can also be used as reference points on the timeline.

Debriefing and evaluation

How did the activity go?

Did you have any difficulties finding events? Why?

How did you choose these events? Why did you choose them? What inspired you to find your events?

Have you placed events throughout history? At certain periods in particular? Why?

What does this timeline tell us about the construction of freedom? Are there similarities and differences between these different events? What stands out the most: people, texts, notions?

What human rights and freedoms do you identify? Do these rights and freedoms affect you personally?¹

Do these rights and freedoms concern individuals individually or collectively? What is most important?

What degree of importance would you give to the events on the timeline? Why?

What is at stake in these different events? Are they still relevant? Is there a link on your frieze between yesterday's events and today's? Which ones? With today's health situation, what is the place of human rights and freedom today? Do you have the same outlook as before?

Do you find the notion of combat in all events? Why?

Do you have a place on this timeline? Why? (Encourage participants to place the name of their class/group on the frieze).

Digital alternative

This activity can be carried out digitally via the [Genially](#) application. This platform offers models, in particular chronological friezes with the possibility of animating them.

This activity can also be carried out on a digital whiteboard for remote sessions. Draw the timeline and

ask participants to set a date each.

¹©Council of Europe: Collective rights: “rights established to protect the interests and identity of groups. These rights are in addition to individual rights.”

For more information on human rights and their construction, you can consult [this website](#).

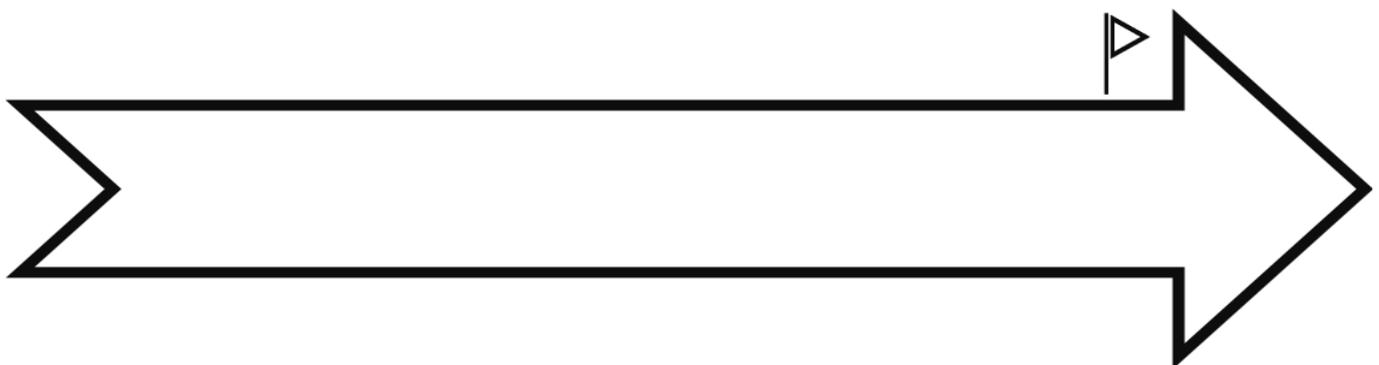
Appendix

Events to guide reflections on the freedom timeline

- 1750 BC: Code of Hammurabi
- 451-449 BC: Law of the Twelve Tables
- 399 BC: Trial of Socrates
- AD 212: Edict of Caracalla
- 1215: Magna Carta
- 1236: Manden Charter, proclaimed in Kurukan Fuga
- 1517: Protestant Reformation
- 1610-1633: Galileo affair
- 1679: Habeas Corpus
- 1689: Bill of Rights
- 4 July 1776: United States Declaration of Independence
- 1789: French Revolution and Declaration of the Rights of Man and of the Citizen
- 20 September 1792: law authorising divorce in France
- 21 March 1804: Napoleonic Code
- 1833: Abolition of slavery in the United Kingdom; prohibition of child labour in the textile industry for children under 9 years of age and limitation of daily working hours according to age
- 27 April 1848: abolition of slavery in France
- 1903: beginning of the Suffragette movement
- 1906: 1906: Finland adopts universal suffrage, without sexual, social or racial restrictions, for the election of Parliament (with equal eligibility of women and men)
- 1917: Russian revolution
- 15 September 1935: Nuremberg Laws
- 16 and 17 July 1942: Vel' d'Hiv Roundup
- 21 April 1944: the right for women in France to vote and to stand for election
- 6 June 1944: Normandy landings
- 1945: Right for women in Italy to vote and stand for election
- 1945-1946: Nuremberg trials
- 15 August 1947: proclamation of independence by Pakistan and India
- 10 December 1948: Universal Declaration of Human Rights (DUDH)
- 1950: The European Convention for the Protection of Human Rights and Fundamental Freedoms
- 1950-1951: Chinese military intervention in Tibet
- 13 August 1961: Construction of the Berlin Wall
- 5 July 1962: proclamation of Algerian independence.
- 1963: Immolation of Thich Quang Duc, a Vietnamese Buddhist monk in protest against the government's anti-Buddhist repression.
- 1965: abolition of segregation in the United States
- 1969: Woodstock
- May 1968: France - student demonstrations - social upheavals
- 1979: First World Climate Conference in Geneva (Switzerland)
- 1981: abolition of the death penalty in France
- 4 June 1989 repression in Tiananmen Square during demonstrations in China

- 9 November 1989: The fall of the Berlin Wall
- 1991: Abolition of Apartheid in South Africa
- 1992 – 1996: Siege of Sarajevo
- 7 April – 17 July 1994: Tutsi genocide in Rwanda
- 1993-1994: establishment of the International Criminal Tribunals for the former Yugoslavia and for Rwanda
- 14 September 1994: Arab Charter on Human Rights
- 11-16 July 1995: Srebrenica massacre
- February 2009: a Tibetan monk burns himself to death asking for freedom for Tibet
- 11 September 2001: September 11 attacks on World Trade Centre in New York (9/11)
- 2011: Arab Spring
- September 2011: Right for women in Saudi Arabia to vote and to stand for election
- 2013: birth of the Black Lives Matter movement
- 24 April 2013: Collapse of Rana Plaza in Bangladesh
- 2013: Demonstrations against same-sex marriage in France
- 2015: Terrorist attacks in Paris
- 2015: women's right to vote in Saudi Arabia
- 2015: publication of the 17 Sustainable Development Goals
- 2016: Sherin Khanhan becomes the first female imam in Denmark
- 2016: beginning of the policy of internment and repression of Uighurs in China
- 20 May 2016: introduction in Italy of civil union between persons of the same sex and the cohabitation of other couples
- 14 December 2018: Greta Thunberg's speech to COP24 on the climate emergency
- 2018: Repeal of the abortion ban in Ireland
- May 2020: Penalisation of female genital mutilation in Sudan
- March – May 2020: Lockdown and the Covid-19 pandemic
- 16 October 2020: beheading of Samuel Paty, a history and geography teacher, for showing cartoons of Mohammed as part of a course on freedom of expression
- 2020 - 2021: 3rd edition of the Freedom Prize

Freedom Prize 2021



Session 2

My freedom, our freedoms

Objectives:

- To define what freedom means to you
- To understand your freedom in everyday life
- To understand the freedom of others
- To reflect on the notion of the universality of freedom and what is at stake with freedom

Activity 3: The Star of Freedom

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Duration	30 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedoms • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	This activity is an introduction to the notion of freedom and collective reflection, both of which are essential to the Freedom Prize. It allows a global, diversified and complementary vision of the participants. It stimulates a first personal and collective idea of what freedom is.
Objectives	<ul style="list-style-type: none"> • To define one's personal vision of freedom and to identify it on a daily basis • To highlight the major notions attached to freedom • To become aware of the plurality of the notion of freedom
Objectives	Private reflection, collective discussions and exchanges
Materials	<ul style="list-style-type: none"> • A4 sheets • Markers in different colours
Skills applied	<ul style="list-style-type: none"> • Private reflection • Ability to converse and talk to each other using structured arguments • Confrontation of views
Link to the Freedom Prize	This activity encourages debate among the participants. It allows them to interact on the basis of their ideas of freedom. It also introduces the notion of commitment to freedom. Moreover, it lays the foundations for collective work: respect, listening, acceptance of opinions different from one's own. It is the foundations of freedom and the Freedom Prize that are indirectly introduced here.

Instructions

1. Distribute a star to each participant and explain to them that this star represents the Star of Freedom.
2. Explain to participants that this star no longer shines. In order to make it shine again, everyone will have to answer the question: "What does freedom mean to you?"

Participants must answer the question individually by writing their answers on the 6 branches of the star. (Do not say it, but if some people add branches or cannot fill in all the branches, leave it and discuss it during the debriefing and evaluation phase).

3. Once the 6 branches have been filled in, invite the participants to move around to meet others to present their stars and thus their visions of freedom.
4. Explain to the whole group that each time a notion written on their own star is also present on another participant's star, both people should write their first name on the other's card next to the freedom they have in common.

Thus, each participant will have names, in different colours and with different writing, next to certain branches of his or her star.

5. Gradually the stars will fill up, once the participants have more or less all met each other, invite them to sit down again and begin the debriefing and evaluation phase.

Debriefing and evaluation

What did you think of the first step? Did you manage to find 6 freedoms? What inspired you to fill your star?

What observations did you make during the comparison phase with your classmates? Do you notice many differences between the branches of your star and those of your classmates? Do they have anything in common?

Were you surprised by what you saw/read on your classmates' stars? Why? What are the freedoms you hadn't thought of and that appeared on the others' star?

Did this inspire you? What kinds of freedoms or categories of freedoms stand out?

Where do you find the freedoms you noted on your freedom star? Do you have examples in your daily life? What does this tell us about freedom?

Can we prioritise freedoms? Can we choose just a few? If so, why? If not, why not?

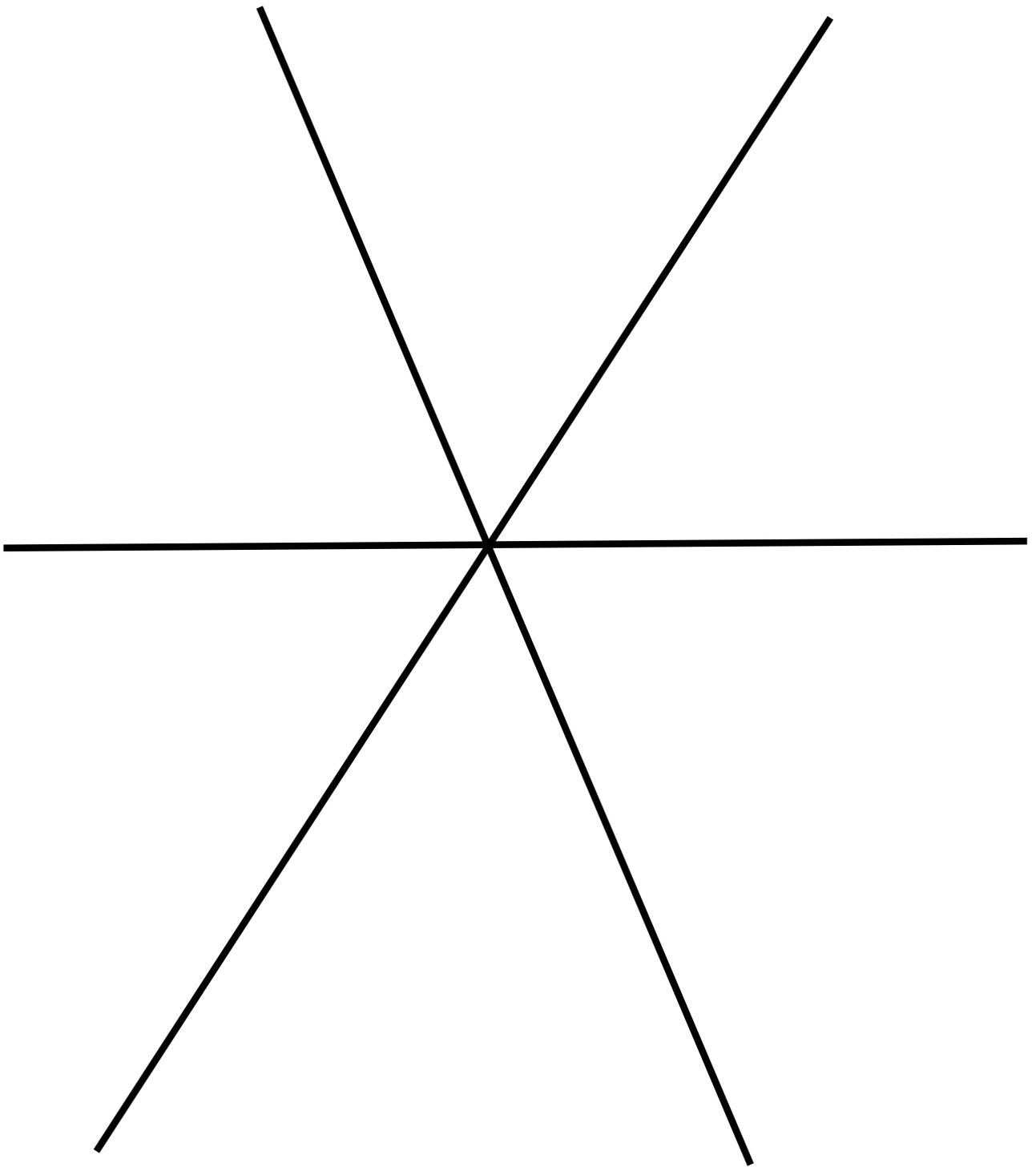
Are all the freedoms you mentioned on your star respected? For you? For everyone? Do you have any examples?

How would you react if you were deprived of the freedoms you hold dear? Which freedom or freedoms would you be prepared to commit yourself to?

Appendix

The Star of Freedom

Available on the next page.



Activity 4: The Galaxy of Freedom

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Duration	60 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedoms • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	<p>This activity aims to open up the fields of vision that we have of freedom. By inviting participants to discover a new galaxy, they are invited to go beyond the boundaries of their own vision of freedom.</p> <p>By putting themselves in the shoes of inhabitants of another galaxy, participants are invited to reflect on the complementarity of freedoms and the question of their prioritisation. They must become familiar with the planet that is allocated to them, and are then led to prioritise 6 forms of freedom according to the context and situation of the allocated planet.</p>
Objectives	<ul style="list-style-type: none"> • To reflect on the complementarity of freedoms • To reflect critically on the prioritisation of freedoms • To ask questions about the universality of freedom • To compare personal and collective visions of freedom
Teaching format	Collective reflection, work in small groups of 3 to 4 people
Materials	<ul style="list-style-type: none"> • Scissors • Planet presentation sheets (Appendix page 39) • Lists of freedoms for each group (Appendix page 38) • Diamonds for grading (Appendix page 37)
Skills applied	<ul style="list-style-type: none"> • Collective reflection • Ability to converse and to talk to each other using a structured argument • Confrontation of views, critical thinking • Empathy
Link to the Freedom Prize	<p>By taking part in the Freedom Prize, young people are invited to propose struggles led by other people or organisations, which sometimes do not evolve in a context similar to that of the participants.</p> <p>It is then interesting to question them on the perception they have of the freedoms of others, the representations they have of certain environments, but also on the prioritisation of freedoms according to a given context.</p>

Instructions

1. Explain to participants that they are inhabitants of a distant galaxy where several planets live together. These planets, although linked together, have their own unique characteristics. Every year, after consultation with the inhabitants, representatives of the planets meet at the Intergalactic Summit to present the priorities in terms of freedom within the different planets.
2. Divide the participants into groups.

Each group represents one planet. Adapt the number of planets to the number of groups. The choice of planets can be made according to the themes you wish to discuss.

3. Distribute the map describing the planet to the group (Appendix page 39).
Allow a few minutes for participants to put themselves in the shoes of an inhabitant of their new planet. You can guide them like this: ask participants to close their eyes and, calmly, imagine life on the planet. Here is a list of questions you can use to guide them in their projection:
 - Imagine what the environment in which you live looks like (urban, rural, mountainous, rocky, seaside, forest, safe or unsafe)
 - Do you have a family, parents, children, what are your relationships with other inhabitants?
 - What is your profession, your status in society? Do you have any leisure activities?
 - Do you like where you live?
 - Do you agree with the decisions that are made for your whole planet? Is your vote taken into account?
 - Do you want to travel, migrate to another planet?
4. Allow a few minutes in each group to discuss the participants' perception of their planet, so that they can imagine it in a little more detail and have a common understanding of it. Emphasise that they now embody the defined characters and act in their names.
5. Give each group a set of freedom cards (Appendix page 38). They must choose the 6 most important freedoms so that people are as free as possible, given the context of their planet.

Indicate to the participants that in addition to the panel of proposed freedoms, 3 blank cards are at their disposal if they wish to add one or more forms of freedoms not mentioned.

6. Once they have chosen the 6 freedoms, they must now discuss the hierarchy of these freedoms, which are the most important for the evolution of their planet. Participants are invited to rank the freedoms using the diamond method (Appendix page 37), with number 1 being the priority, number 2s being of equal importance, and numbers 3s being equally important. Number 4 is the lowest priority.
7. Allow 15 minutes for the groups to exchange and choose the freedoms and then rank them.
8. Invite each group to nominate an ambassador. This person will speak at the Intergalactic Summit in plenary.
9. It is time for the Intergalactic Summit. All the representatives of the different planets are getting together. The ambassadors take it in turns to present their planet and introduce the priorities put forward by the whole group.
10. Move on to the debriefing and evaluation stage.

Tips for facilitators

Emphasise the role-play dimension so that participants feel free to propose ideas according to the context they are given.

Of course, do not hesitate to invent new planets according to the issues you wish to raise.

If you have more time, you can also propose, before the ambassadors' presentation to the plenary, to

bring the groups together in pairs to make a more in-depth presentation of their approaches.

It may also be interesting to propose the same planet to two different groups in order to compare the fruit of their reflections and exchange on their respective representations and their prioritisation of freedoms.

Debriefing and evaluation

How did you feel about the activity? Can you describe what was the easiest, the most difficult?

How did you imagine your planet? What did you use to do it? How did you put yourself in the shoes of someone who lives on this planet?

Did you have the same perception of your planet as the other inhabitants?

Did you have similar planets? What were the main advantages/advantages and problems of your planets? Did the context of your planet have an impact on the freedoms you chose and on the priorities given? Why? Can you give an illustration?

How did you like the diamond classification? On what criteria did you base your thinking? How were you organised in your group?

Were there any obvious choices? If so which ones? If not, why not, in your opinion? Is your group as a whole satisfied with the final diamond? Why?

Did you use the white cards? Why? What does this tell us about freedom? What are the similarities and differences between each of your diamonds? Why?

In your opinion, do the planets echo systems found on planet Earth and therefore in the real world? If so, do we also have representations about the place of freedom in different parts of the world? Give some examples.

Are the struggles for freedom related to the geographical and geopolitical situation? If so, why? If not, why not?

Can we really prioritise our freedoms? Why?

Complementarity of freedoms: from the effectiveness of one freedom flows that of the others. (For example: freedom of movement allows us to discover other cultures, freedom of information and expression allows for an informed vote, freedom of assembly allows us to demonstrate for common causes conducive to more freedom).

However, they can be prioritised according to the environment in which a person lives, the political system in place, the respect of rights, the personal situation of each person, and so on.

On a daily basis, are individuals led to prioritise their freedoms? Give some examples.

In the different planets of the activity, and in the different countries of planet Earth, does freedom depend on where we are geographically? Why? Is freedom a question of privilege? Why?

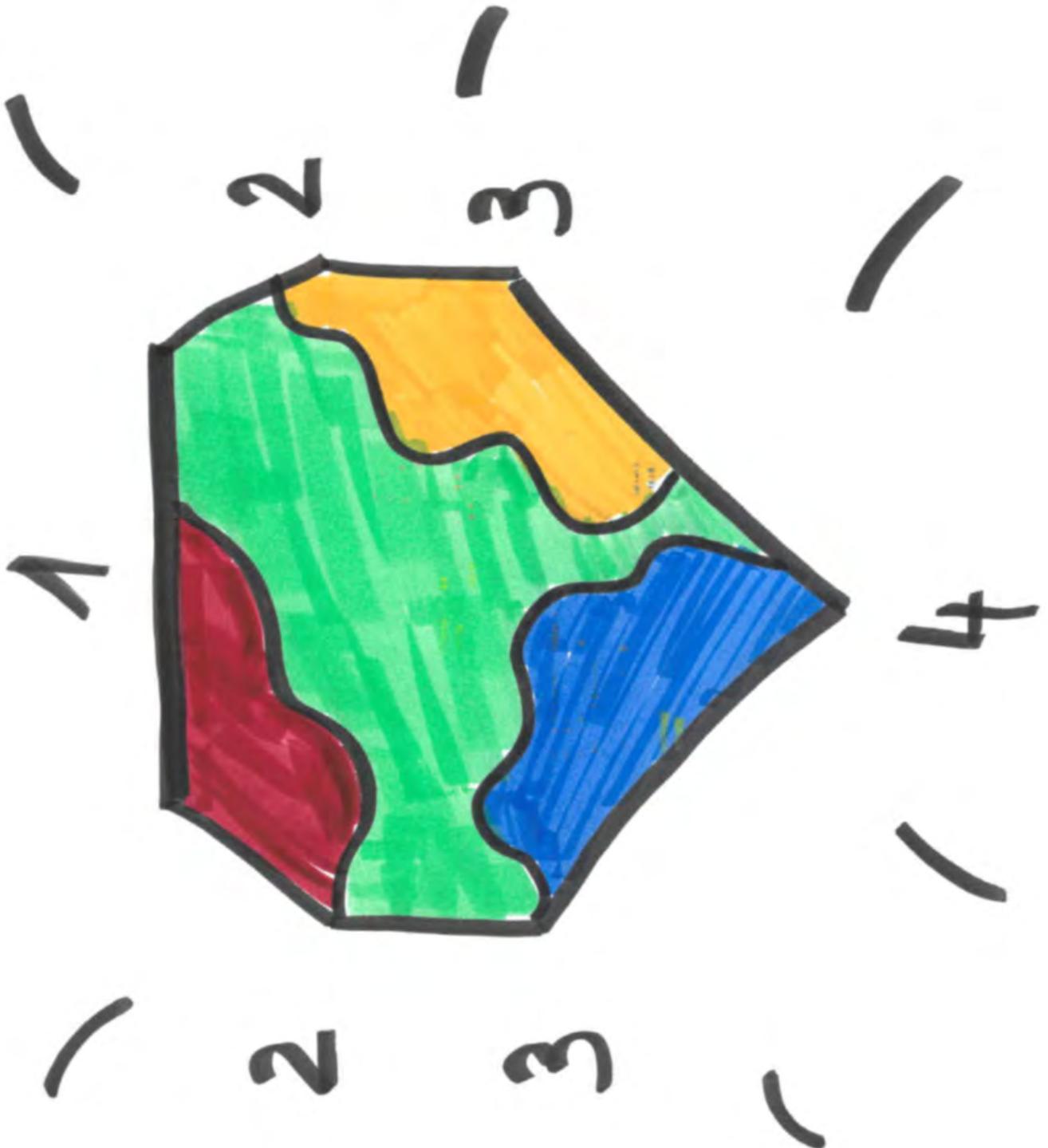
In your opinion, are there any freedoms that should be better preserved in France, placed at the top of the diamond? Throughout the world? What are they? Are all freedoms acquired?

Who is in a position to preserve and protect freedom?

Would you be ready to commit yourself to your freedom? The freedom of others? To what extent? How?

Appendix

Template for diamond grading



Appendix

Freedoms to be distributed to each group

Have the opportunity to take part in the public affairs of their country	Be free to pursue quality education	Be able to work with respect and dignity
Be free to dispose of one's body	Live in a healthy environment	Settle down and live in a safe place
Move freely within your country	Be free to die with dignity	Have the right to fair justice
Not to fear unjustified reprisals	Be free to challenge the power and its decisions	Be free to create an association
Include all minorities in public life	Ensure equal opportunities for all	Share resources and wealth equitably
Ensure gender equality	Combat all forms of discrimination	Be able to express oneself freely
Be free to vote	Be free to travel	Be free to make your own choices
Access services regardless of disability status	Be free to demonstrate	Have the leisure activities of your choice
Be free to publish the content of one's choice in the press and to have access to a variety of information	Be free to eat and drink what you want	Be free to fall in love with the person of your choice
Be free to dress as you wish	Be free to claim one's cultural identity	Be able to use social networks without censorship
Freedom to start a family, whatever form it takes		

Appendix

Planet sheets

The planet Naboo

The planet Naboo is the mother planet of the Freedom Galaxy. It is an urban planet, home to all the great institutions of the Galaxy. It is here that all the decisions common to all the planets are taken. Cradle of education, Naboo is the planet that hosts all the renowned universities. The inhabitants are rather enlightened, have access to free and diversified information. It is also the crossroads of the business world. Although it is highly developed, inequalities between social classes are growing on this planet, and this is due in particular to overpopulation. Indeed, the flow of migration is very important: people come to settle here in the hope of finding work and a decent wage, hence its nickname "the employer of the Galaxy". Discrimination and hate speech are multiplying, particularly against migrants.

The Middle planet

The Middle Planet is one of the oldest planets in the Galaxy. Due to its historical identity status, this planet is considered to be the second mother planet. On this very cosmopolitan planet, cultures intersect and must live in harmony with each other. This is not always obvious. However, the legislation is clear and gives precedence to the right to claim cultural identity and minority rights, thus setting a real example of justice and inclusion. It is one of the only planets in the Galaxy that recognises transgender identity and has legalised same-sex marriage. By going further, they have simplified adoption procedures for same-sex couples over the past decade.

The planet Erebor

The planet Erebor is a distant planet. It is colloquially called «Man and His World», to denounce the patriarchal society that reigns there. The place of women in society and their freedoms are continually being questioned (not the right to drive, not always going to school to look after the home, not deciding how many children to have...). Erebor is also the only planet that still has the death penalty. Any form of uprising or protest is severely punished, which does not prevent the people from expressing their dissatisfaction. This planet holds a stronghold in the Galaxy because of its great wealth of natural resources.

The planet Tatooine

The planet Tatooine is the poorest planet in the Galaxy. The main sector of activity is rock mining. Its second activity results in the outsourcing of the mother planets' productions. It is also on this planet that the other planets send the waste they cannot recycle. Poverty and famine attract crime, making this planet the one with the highest crime rate in the entire Galaxy. Every year, at the Intergalactic Summit, Tatooine is punished for its multiple breaches of intergalactic law, in particular for its failure to respect the Intergalactic Convention on the Rights of the Child. Marriage has no minimum age and is traditionally forced.

The planet Woodstock

The Planet Woodstock is a sparsely populated planet, and presents itself as the most pacifist planet in the Freedom Galaxy. However, it is often defined as too libertarian, which earned it some criticism at the Intergalactic Summit. The almost abolished freedom reigning on the planet is considered by some to be problematic: legality of carrying a weapon, no limit to expression... One of the founding principles of the planet is the free exploitation of the resources of its territory. In short, everyone does what he or she wants, as he or she pleases. This creates disparities since a small group of elites share the most important wealth. Although Woodstock presents itself as tolerant and inclusive, it has for some time been experiencing delicate situations directly related to discrimination.

The Jurassic planet

The Jurassic planet is one of the least populated. An almost immaculate land, the inhabitants of the planet are very close to nature. Community organisation is paramount, and solidarity is the highest value. It is an agricultural land, but has been under strong pressure from real estate and tourism lobbyists for several years. In fact, this planet is highly coveted by large groups to invest in hotel complexes and open it up to the tourism and housing sector. Last year, certain groups of the population had to migrate to the other side of the Jurassic because their living space was razed to build buildings for tourists. Beyond the question of preserving the habitat of the inhabitants, Jurassic is the last planet where Popomons, a species of birds, can be found. One of the most recurring issues in the Jurassic period is the question of people with disabilities. By prioritising the preservation of nature and its ecosystem, the infrastructure is not adapted and this forces the most vulnerable to remain on the sidelines.

Activity 5: The planet of Freedom

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Duration	60 minutes
Themes	<ul style="list-style-type: none"> • General freedom • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	This activity is a continuation of the activity «The Galaxy of Freedom» (activity 4). Indeed, after having analysed the priorities of the different planets, participants are now invited to propose feasible solutions to improve freedom on their planets. They will also be asked to use their creativity in making a map or diagram of their planet, representing its organisation, the obstacles to freedom and the solutions envisaged.
Objectives	<ul style="list-style-type: none"> • To be able to identify the obstacles to freedom • To be able to propose feasible solutions to improve the effectiveness of freedoms • To confront and pool ideas within a group, to take collective decisions
Teaching format	Private reflection, collective discussions and exchanges
Materials	<ul style="list-style-type: none"> • A3 sheets or flipchart paper • A4 sheets for the board • Markers • Image bank / symbols / emojis
Skills applied	<ul style="list-style-type: none"> • Developing imagination and creativity • Private reflection • Developing critical thinking skills • Ability to take an overall view • Sense of personal commitment
Link to the Freedom Prize	Allows you to conceptualise the notion of freedom, to appeal to creativity and to question the limits that sometimes stand in the way of freedom. This activity invites participants to think about measures that can be put in place to promote access to freedom by developing their critical thinking skills, as they did when they filled in the Our Freedom Prize 2021 form.

Instructions

1. Using the description of one of the planets from Activity 4 “The Galaxy of Freedom” (Appendix page 39), participants are invited to identify areas for improvement to make individual and collective freedoms more important and more effective. They are then invited to conceptualise the recommendations they wish to submit in order to achieve the ideal of freedom on the planet.
2. Each group should take a sheet of paper and draw three columns.
3. Ask each group to reflect and list in the first column the obstacles to freedom on their planet.

4. Next, the participants will have to think about how to overcome the obstacles identified and how to give people more freedom. They list the freedoms at stake and the solutions in the second column.
5. In the third column, participants identify and list obstacles that could hinder the implementation of the solutions they propose.
6. Hand out large sheets of paper, markers and pencils and give them about 20 minutes to conceptualise/ make a diagram of their planet to illustrate the reflections made in their 3-column table (drawings, symbols, mapping, etc.).
7. Allow time for discussion between the groups. You can then invite them to come and present their work.
8. Move on to the debriefing and evaluation stage.

Debriefing and evaluation

How did you find the activity?

Which column was the easiest to fill in? Why? Any difficulties encountered? How did you organise yourself in your different groups?

What were the main obstacles to freedom in your planets?

What solutions did you consider? Do the measures you propose seem realistic? Can a fight for more freedom justify any form of action? Why?

Are the obstacles you identified surmountable?

What symbols did you use to conceptualise your map? Did you all have the same representations? Why? What metaphors did you use?

What links can you make between the planets and today's world? Can you give examples? In what ways can people in our world ask for more freedom?

What risks do some human beings take to defend or claim certain freedoms? Do you have examples?

Tips for facilitators

With this activity you have the opportunity to propose to the participants to conceptualise or map out the road they would take to reach a freer and more inclusive world. By using the ideas that they evoke on their boards, they give free rein to their imagination and creativity to represent their vision of this fictional world.

Their planet can take any shape they wish (round, square, zig-zag), the important thing is not what they draw but the thinking behind it, the meaning and symbolism behind it, and the arguments behind it. This exercise can enable them to conceptualise their thoughts and make them accessible through the language of drawing and symbols.

Do not hesitate to suggest the idea of schematising their thoughts buy using symbols and metaphors (a rock, a wall, a tree of clouds, rivers, road signs). They can also be part of the scenery: are they actors or spectators of the change?

Pour aller plus loin

To complete their work around their card, participants can work on the Freedom Tree (Activity 10). In this way, participants are invited to go to the heart of their issue. They can detail the limits of their freedoms by analysing the causes and consequences but also the issues related to freedoms.

Digital alternative

Participants can draw their countries of freedom on a shared virtual whiteboard, for example [@Drawchat](#).

Session 3

A fight for freedom

Objectives:

- To understand what a fight for freedom is all about
- To analyse the different forms of commitment
- To reflect on the use of fame, universality, scale and means in different struggles for freedom
- To identify the person or organisation to be nominated in the form “Our Freedom Prize 2021”

Activity 6: A definition in five stages

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Duration	90 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedom • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	This activity revolves around mini-workshops called “stations” which take place simultaneously. This format allows for the introduction of a definition and participants’ representations of what commitment is. They will be able to start drawing up the list of criteria they wish to use to choose the person or organisation they will propose for the Freedom Prize 2021.
Objectives	<ul style="list-style-type: none"> • To define the commitment • To define what a fight for freedom is • To establish the first selection criteria to accompany the participants in their final choice
Teaching format	Private reflection, collective discussions and exchanges - working in small groups of 3 to 4 people
Materials	<ul style="list-style-type: none"> • Computer • Paper • Markers • Scissors • Paperboard
Skills applied	<ul style="list-style-type: none"> • Be listened to • Argumentation and critical thinking • Ability to take an overall view
Link to the Freedom Prize	Before starting the reflection and research work on the struggle and the proposal that the participants will wish to submit for the Freedom Prize 2021, it is advisable to help them reflect on the different selection criteria.

Instructions

1. Start by organising the space so that the 5 stations are sufficiently spaced apart and participants can move between each station. Prepare each station with the necessary equipment. Some stations may require a facilitator, depending on the profile of the participants.
2. It is recommended that groups of about 5 people be formed to facilitate exchanges and to ease the flow of traffic around the stations.
3. Assign one group per station and explain to participants that they have 10 minutes to participate in the activity. Once the time has elapsed, they are invited to move on to the next station.
4. Once each group has participated in the 5 stations, allow time to walk through the stations to see

what has been produced by the whole group, then bring all participants together and go on to the activity report.

Station 1: Freedom's fortune

1. Make a paper fortune teller.
To make it using origami, you can follow a [tutorial video available here](#).
2. On each side of the paper fortune teller, write the following criteria, corresponding to the different avenues of reflection to be considered when identifying a person or organisation committed to freedom:
 - Scale of action and/or impact (local, national, international)
 - Profile (age, gender, background)
 - Association/NGO
 - Geographical area
 - Media coverage/ fame
 - Freedom(s) sought
 - Sustainability of the struggle
 - Struggle already rewarded?

You can of course adapt the proposed criteria.

3. A participant indicates a number between 1 and 5. Another, holding the fortune teller, opens it as many times as the number indicated. The participants then choose one of the sides of the fortune teller that is offered to them. Under the face, a criterion will be indicated. The participants must then discuss it among themselves.

Participants are invited to repeat the exercise as many times as time permits.

4. Before concluding the passage on this station, open the discussion to other criteria they would like to address that have not been mentioned.

Digital alternative

This activity can be adapted to the digital format. For example, on videoconference course platforms, using the whiteboard option, one of the criteria can be selected and written roughly in the centre of the board.

Pupils are then invited to link key words to it to start the discussion. Invite them to speak at the microphone so that they can discuss the importance of the criterion in question, putting it in the context of the struggle.

Station 2: The silent discussion

1. Set up a flipchart on a table with the sentence in the centre: "A struggle for freedom must not..."

2. The participants must, in silence, without exchanging a word orally, react and interact around this sentence by noting their thoughts and reactions to the contributions of others. All their exchanges are in writing and can take different forms (sentences, quotes, drawings, emojis).

You can make an image bank available to inspire participants' reflections.

Station 3: The freedom activists' puzzle

1. Print out a blank puzzle (Appendix page 50) and cut out the different pieces.
2. Ask participants to complete the sentence: «The Freedom Prize should highlight...»
3. On a piece of the puzzle, they note down profiles, areas of activity, freedoms, career paths, values sought, and so on.

This will allow them to shuffle the possible profiles and struggles they can turn to when they start their search for the person or the organisation that they wish to nominate for the Freedom Prize 2021.

Feel free to print it out several times so that participants can have a sufficient number of pieces in case they wish to indicate several criteria.

If this is the case, separate the pieces of one jigsaw puzzle from the other so that participants can more easily put the puzzle together.

Station 4: Video review of previous editions

1. Make available the presentation videos of Greta Thunberg, the 2019 winner and Loujain Al- Hathloul, the 2020 winner, as well as the videos of the 2019 and 2020 selections of the international panel of judges.
 - A video portrait of Greta Thunberg [available here](#)
 - A video portrait of Loujain Al-Hathloul [available here](#)
 - A video of the deliberations of the 2020 International Panel of Judges is [available here](#)

Participants can then plunge into the heart of the struggles of the previous winners.

2. Invite participants to share their perceptions of these struggles.

Station 5: The favourite

1. Here, participants are invited to think of the first person or organisation that comes to mind when the Freedom Prize 2021 is mentioned.
2. On a paperboard, in a suggestion box or in the form of a drawing, participants indicate the name of the person or organisation that for them, at the moment, represents the Freedom Prize 2021.

3. Each participant then presents his or her “favourite” and expresses the reasons why he or she chose this person or organisation.

It is important to make them aware that the names they mention are not necessarily the ones they will present in the “Our Freedom Prize 2021” form, but that this allows them to become aware of different forms of commitment, to discuss the causes that are close to their heart and the reasons why they mention them.

Tips for facilitators

Do not hesitate to duplicate stations if the group of participants is too large.

Debriefing and evaluation

How did you find the activity? Which station did you prefer? Why?

What are your observations/comments on all five stations? Were you surprised by any of the entries? If so, by what?

Do you have a predefined idea of what a struggle for freedom or an activist might look like? Why?

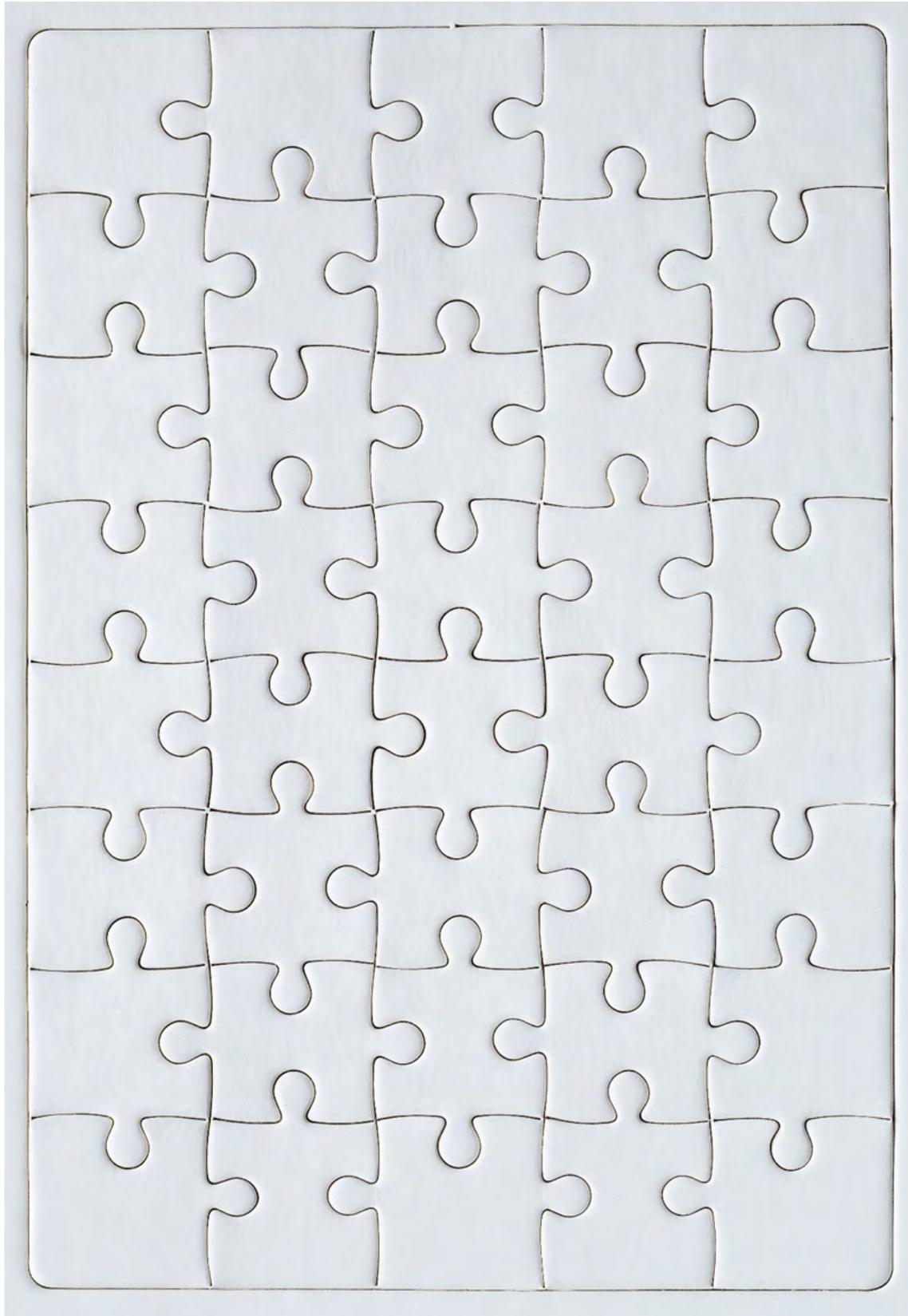
What are the criteria you use, individually and collectively, to conduct your research on the freedom activist you will present in your «Our Freedom Prize 2021» form?

What should the Freedom Prize highlight?

Appendix

Station 2: Puzzle

Available on the next page.



Activity 7: What's your choice?

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Duration	50 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedom • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	This activity invites participants to put themselves in the shoes of a fictional character. The profiles are varied. By playing one of the characters, the participants have to face situations where freedom is put in question or even violated. They have to assess their reaction to these different situations.
Objectives	<ul style="list-style-type: none"> • To question the relevance of the means employed in the defence of freedoms • To evaluate the impact of the means used in a struggle for freedom • To position oneself as an actor of freedom and to evaluate the risks and consequences of this freedom
Teaching format	Private reflection - Role-play
Materials	<ul style="list-style-type: none"> • Action panels • Character labels • A spacious room
Skills applied	<ul style="list-style-type: none"> • Empathy • Objectivity and critical thinking • Curiosity and open-mindedness
Link to the Freedom Prize	In the «Our Freedom Prize 2021» form, participants are asked about the means used in a struggle. It is important that they think about this beforehand. This allows them to evaluate the impact and the strength of a struggle, taking into account the context. It also allows them to address the notion of polemics.

Instructions

1. First of all, post signs with different means of action in the four corners of the room (Appendix page 54). Make sure you leave enough space between each panel.
2. Distribute a character label to each participant (Appendix page 53). Explain that they will wear their character tags so that their identity is visible to everyone.
3. Explain to participants that they should put themselves in someone else's shoes for the activity.

To do this you can help them to project themselves by asking a series of questions. Start by asking them to close their eyes, to remain silent and calm. Ask them this series of questions:

- What was your childhood like? What does your family look like? What jobs did your parents do?

- What kind of housing do you live in?
- What games did / do you play?
- What is your life like today? What do you do in the morning, afternoon, evening?
- Where do you meet other people?
- What is your lifestyle? How much do you earn per month? What do you do in your free time?
- What motivates you on a daily basis? What are your restraints and fears?

4. Explain that you are going to read different situations.

Taking into account the character they are playing, they must choose, for each situation stated, one of the actions displayed in the room to deal with the situation.

5. Once positioned under the panels, give everyone the opportunity to observe the positioning of the different characters. Allow a few volunteers to speak so that they can justify their choices.
6. Once the activity is over, it is important to symbolise the detachment of their character before moving on to the debriefing and evaluation stage. You can, for example, invite participants to get rid of their fictional identity by throwing their label into a rubbish bin in the centre of the room.

Debriefing and evaluation

How did the activity go?

How did you appropriate your character? What did you base it on? Are your interpretations representative of reality? Why? Did you have enough information about your characters?

How did you position yourself under the panels? Were you influenced by the group or did you really take into account the situation of the role you were playing? What were your difficulties or what seemed obvious to you? Why? Did you position yourself under all the panels?

Were the proposed situations realistic? Do you think that these are choices that your characters might have to make in reality?

What observations did you make during the activity? What were your reactions? Did some characters move more than others? Conversely, did some stay under the same panel? Why? Does a struggle for freedom justify all forms of action? Do you have any examples (of the activity or otherwise)? Do you think that some contexts justify or require more violent actions than others? Does a struggle for freedom always have to be fought peacefully?

Must a struggle for freedom be synonymous with danger to oneself or to others?

Do you think we are all equal in fighting for freedom and in the means we use? Is freedom a matter of privilege?

Have you ever been faced with such choices? Or witnessed them? In what context might you find yourself faced with these choices? What risks would you be willing to take to defend your freedom? By what means?

Do you have examples of people or organisations willing to risk their own freedom to defend the freedom of others?

Tips for facilitators

We invite you to ensure that the descriptions of the characters are large enough to be seen by all participants in the room.

You can duplicate the character labels to compare the choices of participants who play identical characters. It is also possible to change only a few characteristics in the same character (for example, a German transsexual and an Afghan transsexual).

Do not hesitate to adapt the character labels and the means of action according to the problems you wish to address.

Appendix

Character labels

- Saudi blogger, freedom of expression and press activist
- German blogger, facilitating access to culture with her YouTube channel
- President of a well-known collective for the defence of LGBTQI+ rights in Ukraine
- Afghan transsexual who hides his identity
- French high school student, member of the Youth for Climate movement
- Young indigenous activist from the Amazon rainforest, campaigns against deforestation
- Well-known actor committed to the promotion of children's rights
- 68-year-old woman, former hostage of a rebel group for 4 years
- American politician in a wheelchair
- Young British woman, single mother of 3 children
- Woman, looking for work after 8 years in prison
- Man looking for work
- Head of a multinational company
- 42-year-old Swedish schoolteacher

List of situations

- I read in a national newspaper that a building housing the workshops of a large clothing chain called "Fast fashion" has just collapsed. More than a hundred people died under the debris.
- The government of my country has just published a new agreement: a quarter of its forest resources have been sold to a large industrial group.
- A gay couple was beaten up in the metro last night. This is the twelfth assault reported in 2 months.
- According to a report published by a renowned international organisation, more than 12 million girls are forcibly married every year around the world.
- A law has been passed forbidding me to go out for more than an hour a day.
- I heard this morning on the radio that a minority is exploited and works in inhuman conditions.
- A mother has just been refused entry to her children's school because she was wearing a hijab.
- A weekly newspaper publishes a survey on social networks to question the dress code of young girls.
- I hear on the evening news that a policeman has been beaten to death by citizens during a violent stopover.
- The government of my country decided to pass a social reform without taking into account the

citizens' disagreement.

- A shop manager refuses access to his shop to a blind person because she is accompanied by her guide dog.

Means-of-action panels

- Publishing a post on social networks/blogs
- Signing or asking other people to sign a petition
- Circumventing the law
- Setting up or participating in a fundraising event
- Demonstrating
- Using violence
- Calling for an international boycott
- Doing nothing
- Other option

Activity 8: Freedom activists

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Duration	<ul style="list-style-type: none"> • 50 minutes
Themes	<ul style="list-style-type: none"> • Human rights • General freedom • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	<p>After defining together what commitment means to them, the participants are invited to go and meet people and organisations that are fighting for freedom.</p> <p>Through playfully illustrated biographies, participants discover the profiles of those who have worked over time for their own and others' freedoms.</p>
Objectives	<ul style="list-style-type: none"> • To discover the diversity of the struggles and of the individuals who have campaigned for freedom • To reflect on the plurality of commitments • To awaken curiosity and interest in a fight for freedom
Teaching format	Group work
Materials	<ul style="list-style-type: none"> • Indexes of individuals or organisations (Appendix page 58) • Blank clue grids (Appendix page 70) • Corrected clue grids (Appendix page 71) • Optional: video projector
Skills applied	<ul style="list-style-type: none"> • Curiosity • Cooperation • Logical thinking • Empathy
Link to the Freedom Prize	Allows the pupils to discover profiles of people and organisations who are fighting for freedom in different ways. Allows for open reflection on issues, causes and means of action.

Instructions

1. Print the lettered and numbered clues (Appendix page 58) and display them in different places in the room.
2. Form small groups of 3 to 4 people.
3. Explain to the groups that they will discover the profiles and struggles of 5 activists or organisations, using the clues scattered around the room.

Each clue has a letter, from A to G, and a number, from 1 to 5.

The participants must match each activist or organisation with the 7 clues that correspond to them (the same letter only once for each activist):

- A line of emojis referring to the person's identity and their struggle (letter A);
 - A globe indicating the country where the struggle is occurring (letter B);
 - Two short biographical texts (letters C and D);
 - A series of images representing the freedoms sought. These drawings illustrate articles of the Universal Declaration of Human Rights related to the struggle being waged (letter E);
 - A photograph related to the struggle (letter F);
 - A photograph of the person or the logo of the organisation, followed by a quotation (letter G).
4. Give each group a blank answer sheet (Appendix page 70) and explain that they must match each letter with the correct number for each person/organisation.
 5. Once the exercise is finished, correct it using the answer grid (Appendix page 71).

Debriefing and evaluation

How did you find the activity? Did you manage to find all the identities hidden behind the clues?

How did you assign the clues?

Do you know these people/organisations? How do you know them? If not, why do you think you do not know them?

What are the particularities of these people/organisations?

Have you noticed strong differences between these different profiles? Do they have anything in common? (Concerning geographical location, gender, age, era, period, reputation, and so on)

What freedoms are being sought by each of the activists?

What are the different means used in each of these struggles? Do you find them all appropriate? Why?

In your opinion, on what scale do these personalities or organisations act? From a personal point of view, which level seems to you to be the most relevant and to have the most impact?

Are there risks and dangers in these struggles? Why? Are some more dangerous than others? Do you feel concerned by these struggles? Why?

From your point of view, do we all take the same risks in fighting for freedom? Do we all have access to the same means? Do we all have the same priorities?

Which of the struggles presented do you most identify with? Why?

Digital Adaptation

In a virtual session, you can also use the different media of the activity by presenting them on slides. The activity is then done individually.

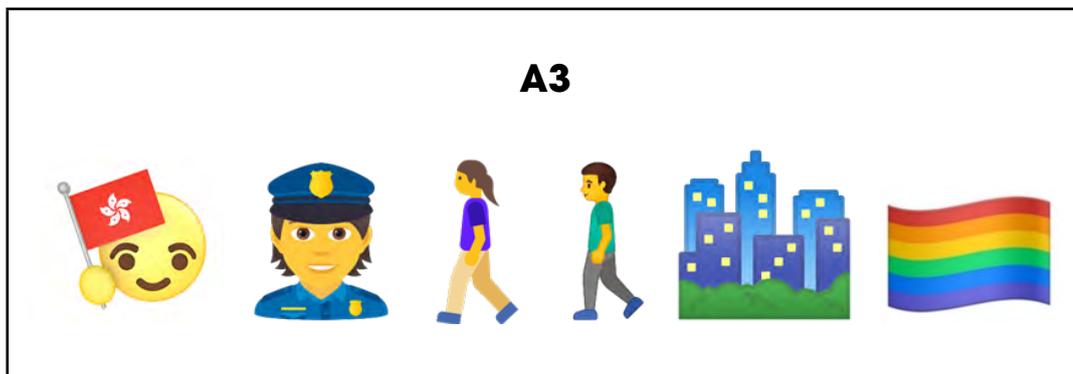
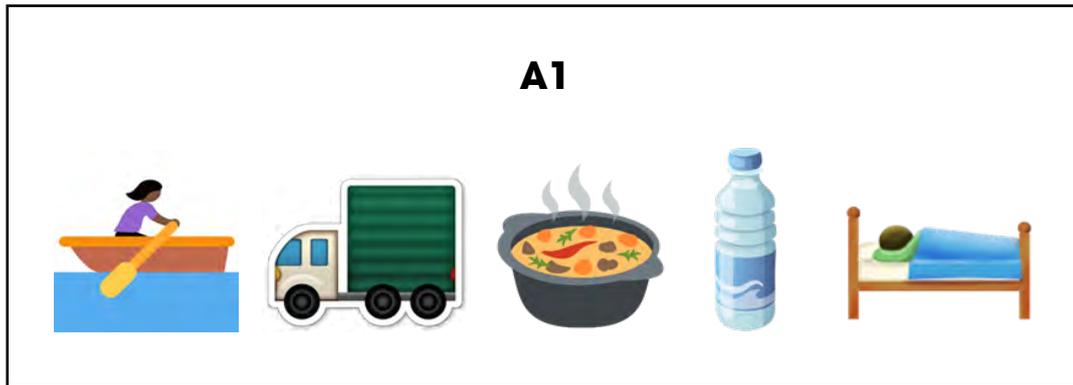
Tips for facilitators

You can also print out as many sets of clues as there are groups. In this case, give each group a packet with the different mixed clues from the people and organisations proposed. Each group then has the task of reformulating the presentations of each person or organisation.

Feel free to create new sets of clues for other struggles.

Appendix

Clues on the different activists (7 series of clues)



A4



A5



B1



B2



B3



B4



B5



C1

2014: was arrested at the wheel of a car, while she/he was filming herself/himself trying to cross the border between the United Arab Emirates and Saudi Arabia in protest; a symbolic act for women to have the right to drive in Saudi Arabia. She/he was released after 73 days in prison.

May 2018: she/he did it again and was arrested again.

C2

A French political personality, she/he is known for her/his fight for the universal abolition of the death penalty.

In 1951, she/he began a career as a lawyer at the Paris bar. She/he helped 6 French criminals, including Patrick Henry, avoid the guillotine thanks to her/his advocacy against the death penalty, which has become famous.

1981: she/he was appointed Minister of Justice and obtained the abolition of the death penalty by 363 votes to 117 in the French National Assembly on 18 September 1981.

C3

November 2017: this association was created to provide basic assistance to migrants in the town of Ouistreham (14-Calvados) and its surroundings.

Summer 2017: a few citizens went to meet migrants and found that they were eating very little and only every 2-3 days. They decided to organise a big meal, which was the association's first step. The association works to distribute meals, medical aid, and to provide clothing and accommodation.

C4

1989: after studying in France, she/he decided to return to the Democratic Republic of Congo, her/his native country, to take care of the Lemera hospital, of which she/he became doctor and director. However, her/his hospital was brutally destroyed in 1996.

In 1999, she/he founded a hospital in Panzi and was confronted with the practice of female genital mutilation in the east of the Democratic Republic of Congo. Since then, more than 40,000 rape victims have been treated.

25 October 2012: she/he was the victim of an assassination attempt as she/he was going home. She/he then lived day and night in the hospital in Panzi, surrounded by Blue Helmets.

C5

2008: she/he joined Rainbow Action in the Civil Human Rights Front to defend the rights of the LGBT community in Hong Kong.

2014: She/he joined the Occupy Central movement as an organiser.

2018: After resuming her/his studies, she/he became a social worker.

D1

She/he now devotes a large part of his time to raising awareness of the issue of sexual violence. She/he condemned the use of rape «as a weapon of war». As a proponent of comprehensive care for patients (medical, psychological, economic and legal assistance), she/he also stressed the need for victims to be able to assert their rights.

2014: She/he won the Sakharov Prize.

2018: She/he won the Nobel Peace Prize.

D2

This collective operated in a challenging context. The courts had made some of its actions, such as housing migrants in a public building, illegal. What's more, the association faced anti-migrant groups during demonstrations in the city.

March 2020: the association had fewer volunteers due to the lockdown linked to the Covid-19 pandemic crisis. As for migrants, they could not be locked down. Without sanitation facilities and water, they risked falling ill. The association continued its actions all the same, though everything they did was on a smaller scale.

D3

Still in prison, victim of torture and sexual assault during her/his detention

March 2019: an unfair trial - no lawyer and no clear charges against him/her.

Since June 2018: Women have since been allowed to drive in the Kingdom.

August 2019: Proposed release in exchange for false testimony - she/he refused and has been in solitary confinement since April 2019.

D4

2019: For the Civil Human Rights Front, she/he helped organise the largest march since the beginning of the protest movement in Hong Kong against the extradition bill.

16 October 2019: After an attack by two armed individuals in Mongkok, she/he was found wounded, lying in blood. It was the second attack on him/her since the beginning of the crisis in Hong Kong. At the end of August 2019, she/he had also confronted aggressors.

January 2020: She/he took up her/his position as an elected representative in the Shatin district, following local elections.

D5

1982: She/he obtained the lowering of the sexual majority to 15 years for homosexual relations (previously set at 18 years).

1983: She/he introduced community service for minor offences for the first time instead of prison sentences.

She/he is honorary president of the NGO Together Against the death penalty.

E1



E2



E3



E4



E5



F1



F2



F3



F4



F5



G1



“I drive a car that I own (...) to try to continue the women’s driving campaign. Let’s see what happens...”

Loujain al-Hathloul

G2

CAMO
Collectif
d'Aide Aux
Migrants de
OUISTREHAM

“We started to distribute meals to our Sudanese friends in September using our own money when we didn’t necessarily have the means.”

Miguel, co-fondateur du CAMO

G3



“Justice must be placed at the heart of the peace process and the fight against impunity for the most serious crimes, including crimes of sexual violence, must be strengthened.”

Denis Mukwege

G4



“To use the death penalty against terrorists is, for a democracy, to embrace their values.”

Robert Badinter

G5



“It is difficult not to link this incident to the escalation of political terror aimed at repressing those who want to exercise their natural and legal rights.”

Civil Human Rights Front
Jimmy Sham

Appendix

Blank clue grid

	Loujain Al-Hathloul	CAMO	Denis Mukwege	Robert Badinter	Jimmy Sham
Serie A					
Serie B					
Serie C					
Serie D					
Serie E					
Serie F					
Serie G					

Appendix

Correction grid

	Loujain Al-Hathloul	CAMO	Denis Mukwege	Robert Badinter	Jimmy Sham
Serie A	A2	A1	A5	A4	A3
Serie B	B5	B4	B2	B3	B1
Serie C	C1	C3	C4	C2	C5
Serie D	D3	D2	D1	D5	D4
Serie E	E4	E5	E3	E1	E2
Serie F	F1	F3	F5	F2	F4
Serie G	G1	G2	G3	G4	G5

Session 4

Choose your fight, choose your freedom

Objectives:

- To use reliable sources to conduct research
- To understand the origin of the struggle chosen
- To analyse the struggle and its impact: origins, impact, evolution, possible controversies, the profile and number of people affected by the struggle in time and space

Activity 9: Press review

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Duration	Not defined, to be adapted according to the needs and desires of the participants.
Themes	<ul style="list-style-type: none"> • General freedom • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	This activity offers the opportunity to research people and/or organisations who are campaigning in defence of Freedom and fighting to preserve it. For this activity, we recommend providing several sources of information (newspapers, YouTube channels, podcasts, books, digital media, and so on). This makes it possible to cross-check sources, identify different ways of handling information, and discuss different media.
Objectives	<ul style="list-style-type: none"> • To diversify sources of information • To sharpen critical analysis skills • To choose the cause to be presented through the form “Our Freedom Prize 2021”
Teaching format	Private reflection, research time
Materials	<ul style="list-style-type: none"> • Sheets • Computers or smartphones • Scissors • Paste • Markers • Printer or photocopier • Paper and digital newspapers (QR codes)
Skills applied	<ul style="list-style-type: none"> • Analytical mindset • Critical thinking • Ability to cross-reference sources • Ability to sort information
Link to the Freedom Prize	Informal research time, an unavoidable step before filling in the “Our Freedom Prize 2021” form.

Instructions

1. Set up the room so that participants can isolate themselves or discuss in small groups.
2. Place the various information materials in the room.
3. Explain to participants that they are invited to use this time to discover the different information materials available to them.
4. Their research should focus on human rights and freedom.

5. Guide them in their research by suggesting that they start with a freedom, a struggle or a person/organisation they are particularly interested in.

It is important to remind them that the Freedom Prize system belongs to young people and that they have the opportunity to use it to talk about causes that are close to their hearts. Before proposing a name, they are first and foremost proposing a fight, a cause, a freedom.

Before being able to argue about a fight led by a third party, one must be able to be interested and informed about subjects that touch, challenge and revolt them, or for which they feel curiosity and empathy.

This is why this informal time of research is important.

6. In small groups, ask participants to create a press review on a person or a subject related to freedom. Don't hesitate to put some music on in the background, have them work in a space other than their usual classroom so that they feel like taking this quiet time to do their research and coming up with a name for a person and/or an organisation.
7. You can suggest that participants make a quick presentation, summarising the general information they have gathered to make a selection of a few names or themes.

Some newspapers:

- Le Monde and [its website](#)
- Le Monde diplomatique and [its website](#)
- Le Bilan du Monde, [more information here](#)
- Le Figaro and [its website](#)
- Libération and [its website](#)
- The Guardian and [its website](#)
- The Washington Post and [its website](#)
- Courrier international and [its website](#)

Some YouTube channels:

- [Hugo décrypte](#)
- [Brut](#)
- [Konbini](#)
- [Le dessous des cartes - Arte](#)
- [Lumni](#)

Some Instagram accounts:

- [The Defendher](#)
- [INA](#)
- [AFP](#)
- [National Geographic](#)
- [Reuters](#)

Some institutions and NGOs:

- European Court of Human Rights
- European Convention on Human Rights
- Council of Europe - [Platform for strengthening the protection of journalism and the safety of journalists](#)
- Amnesty international

- African Union
- Arab World Institute
- Human Rights Watch
- International Federation for Human Rights

Additional resources are also provided at the end of this collection, page 103.

Tips

After this research time, if the participants have not made their choice, you can propose a collective work by inviting the participants to make the freedom tree (Activity 10 page 80). Not on a specific person, but on an issue related to freedom.

This will enable them to consider the themes, origins and scale of the struggle they wish to highlight, but also the issues they wish to find in their struggle.

Activity 10: The freedom tree

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Duration	Not defined, to be adapted according to the needs and desires of the participants.
Themes	<ul style="list-style-type: none"> • General freedom • Freedom and commitment • Freedom around the world • Limits to freedom
Activity overview	In this activity, participants are invited to reflect on the origins, impact and future of the struggle of the person or organisation they propose for the Freedom Prize 2021. This activity is a preliminary step in the writing and argumentation work of the participants, allowing them time to conceptualise their ideas and then build their argumentation to be developed through the online form «Our Freedom Prize 2021».
Objectives	<ul style="list-style-type: none"> • To analyse and understand the origins of the struggle chosen • To analyse the positive and negative impacts of the struggle: opportunities and limits of the struggle • To attempt to project the future of the struggle and its sustainability • To prepare and facilitate the drafting of the form «Our Freedom Prize 2021»
Teaching format	By group formed for the call for «Our Freedom Prize» proposals
Materials	<ul style="list-style-type: none"> • Paperboard sheets • Markers • Coloured sheets • Paste • Scissors
Skills applied	<ul style="list-style-type: none"> • Creativity • Curiosity • Objectivity • Cooperation • Critical sense
Link to the Freedom Prize	Preparatory activity for filling in the form once the personality/organisation has been chosen. This activity, through conceptualisation and drawing, helps to organise the thinking and ideas of the participants. It can be done following the research work or simultaneously. It allows pupils to summarise their ideas before moving on to the argumentation phase of the «Our Freedom Prize 2021» form.

Instructions

1. Ask participants to divide into working groups on the Freedom Prize project.

2. Explain to participants that this activity allows them to get to the heart of the fight they have chosen to propose in the framework of the Freedom Prize. In order to understand what is at stake, the impact and the scale of the chosen struggle, in order to fill in the “Our Freedom Prize 2021” form, it is essential that they take into consideration the origins and the consequences of the struggle of the person or organisation chosen: History, societal context, significant and decisive events, personal background, and so on.

The participants will have to make the tree that houses the person’s or organisation’s struggle.

3. Explain to the participants that the roots of this tree do not drink water but the causes, reasons and origins of the struggle that inhabits it. The participants must therefore go back as far as possible in the origins of the struggle and the causes that led the person or organisation to engage in this struggle. Specify that each cause must be symbolised by a root, which they must detail as much as possible (detailing the cause of the cause).
4. Tell the participants that when this tree has found enough causes, origins and reasons that led the person or organisation to take up this fight for freedom, its branches will solidify thanks to the impacts, both positive and negative, of this fight on individuals and society.

Then ask participants to write down on the branches of the tree all the impacts of the struggle: on individuals and/or society, what it brought or did not bring, the polemics surrounding this struggle, etc.

5. Finally, so that the tree can grow at its own pace, explain to the participants that it should be given a large, clear blue sky that allows it to project itself into the future of its struggle. In this sky, above all, birds are flying on which are inscribed elements that answer the following questions:
 - How long will the fight last?
 - What are the short-, medium- and long-term impacts?
 - What are the limits of this fight?
6. Based on their tree, invite each group to present orally the person or organisation they are nominating in the “Our Freedom Prize 2021” form.

They have 5 minutes to argue, highlighting the origins of the struggle, its impacts, any polemics, and finally, how they see the future of this fight.

Finally, the presentations must conclude with a catchphrase in favour of their proposal to the international panel of judges of the Freedom Prize 2021.

Debriefing and evaluation

How did you go about creating your tree? How did you represent it? Are the trees in the different groups the same?

What was the easiest thing to do? What difficulties were encountered? What freedoms were sought in the struggles presented?

What are the similarities and/or differences between the struggles presented? What are the different types of means used in your Freedom Prize proposal? What do you think of them?

What links can you make between causes and consequences?

Did you make any discoveries about your Freedom Prize proposal that you did not suspect? Can you give some examples? Were they rather positive or negative?

Did you have enough information to fill in the tree? How did you look up the Information? Where did your sources come from? Are they reliable? How do you know? What is the role of the media in the struggles you are presenting?

Is your personality or organisation controversial? If so, for what reason(s)? If not, why not?

What future is envisaged for your Freedom Prize 2020? What analysis can you make of it?

Has your Freedom Prize encountered any obstacles or hindrances to its fight? (From the means used, the target audience, the fight etc.). Are there limits to this struggle?

Tips for facilitators

Do not hesitate to stimulate participants' creativity by asking them to use images or conceptualise their ideas. This can help them to express their thoughts and reflections and call on other skills.

It is a good idea to use the image of the tree: its roots, trunk, branches, but also its leaves, the passing seasons, birds, insects, etc. However, feel free to use another metaphor!

For a complete understanding, analysis and mastery of the struggle chosen by the participants for the «Our Freedom Prize 2021» form, it is important that each root of a struggle be analysed: untangle the "roots from the roots"; go back as far as possible. The same goes for the branches: a short-term consequence can lead to a longer-term one, or a general impact can have various effects. Feel free to stress these issues and give your participants food for thought.

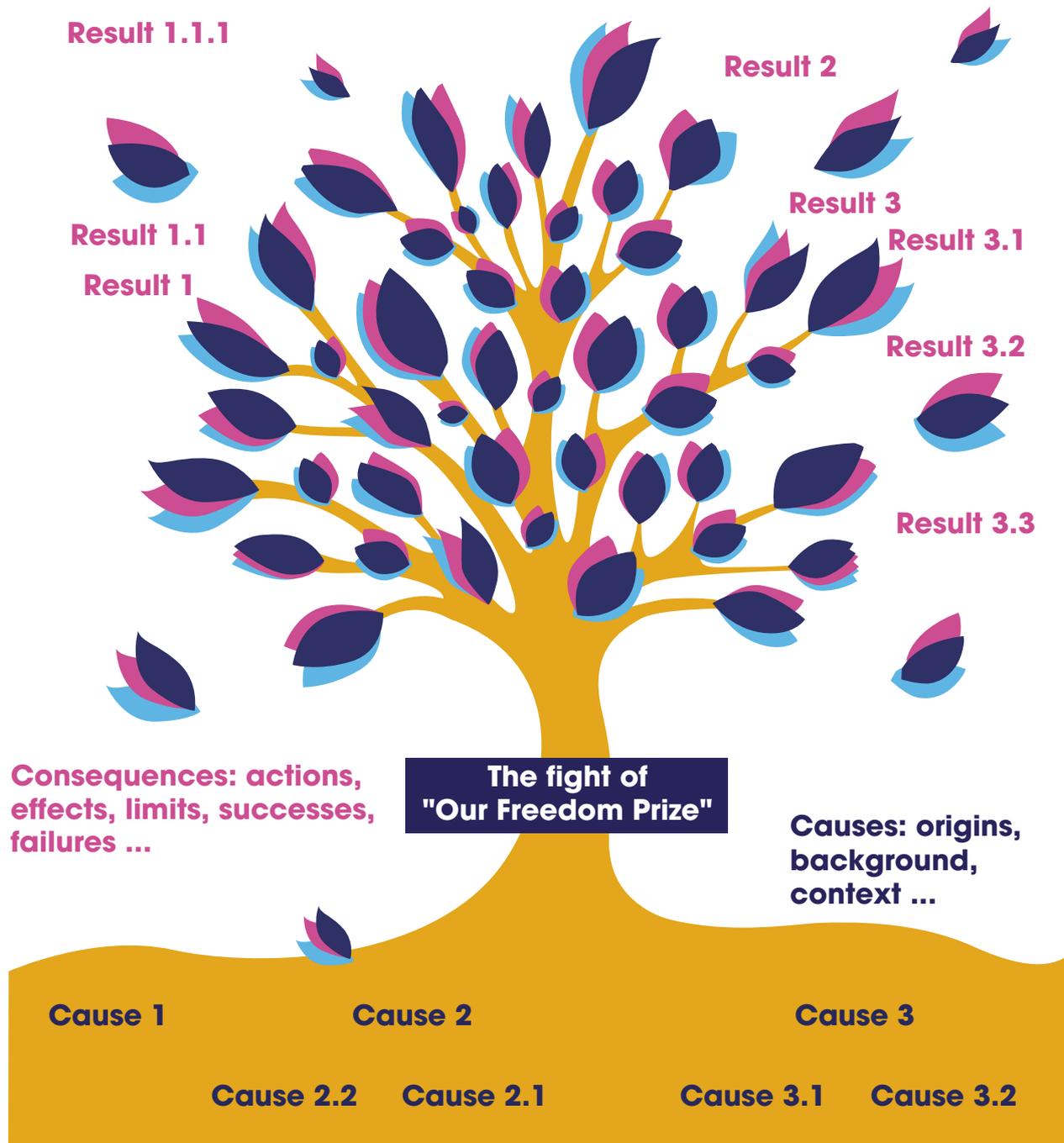
It is strongly recommended that participants be given the opportunity to do research at the same time as they make their trees (computer room, smartphones, written press, dictionaries, etc.)

During the presentations, without putting the different proposals in competition, do not hesitate to invite participants to take a critical and constructive look at the work of their peers. It is important to highlight points to be careful of before drafting the form or to underline positive points in order to encourage peers. The Freedom Prize is not a competition; all struggles for freedom have their place in it.

Appendix

Freedom tree model

The struggle's future, perspectives



Appendixes

- Preamble and Article 1 of Chapter 1 of the Charter of the United Nations - 26 June 1945
- Universal Declaration of Human Rights - 10 December 1948
- International Covenant on Civil and Political Rights - 23 March 1976
- International Covenant on Economic, Social and Cultural Rights - 3 January 1976
- Web resources

Preamble and Article 1 of Chapter 1 of the Charter of the United Nations - 26 June 1945

We the people of the United Nations determined

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and
to promote social progress and better standards of life in larger freedom,

and for these ends

to practice tolerance and live together in peace with one another as good neighbours, and
to unite our strength to maintain international peace and security, and
to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and
to employ international machinery for the promotion of the economic and social advancement of all peoples,

have resolved to combine our efforts to accomplish these aims

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

Chapter 1: purposes and principles

Article 1

The Purposes of the United Nations are:

1. To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;
2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;
3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and
4. To be a centre for harmonizing the actions of nations in the attainment of these common ends.

Universal Declaration of Human Rights - 10 December 1948



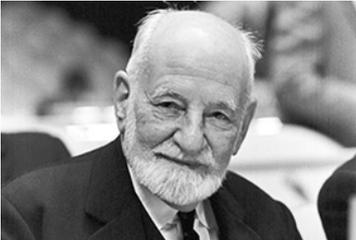
Charles Habib Malik
 (Lebanon)



Alexander E. Bogomolov
 (USSR)



Peng-chun Chang
 (China)



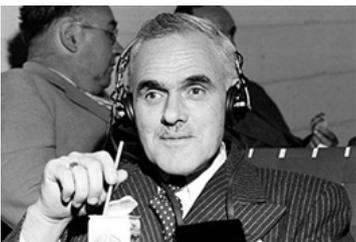
René Cassin
 (France)



Eleanor Roosevelt
 (United States)



Charles Dukes
 (United Kingdom of Great
 Britain and Northern
 Ireland)



William Hodgson
 (Australia)



Hernan Santa Cruz
 (Chile)



John Peter Humphrey
 (Canada)

UDHR Editorial Board

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 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 cooperation 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 the 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 towards 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, colour, 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 the 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 offence 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 defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, 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 offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence,

nor to attacks upon his honour 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 or 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 to 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 favourable 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 favourable 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.

International Covenant on Civil and Political Rights - 23 March 1976

Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 23 March 1976, in accordance with Article 49

Preamble

The States Parties to the present Covenant,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, 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,

Recognizing that these rights derive from the inherent dignity of the human person,

Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

PART I

Article 1

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

PART II

Article 2

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

2. Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such laws or other measures as may be necessary to give effect to the rights recognized in the present Covenant.

3. Each State Party to the present Covenant undertakes:

(a) To ensure that any person whose rights or freedoms as herein recognized are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;

(b) To ensure that any person claiming such a remedy shall have his right thereto determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy;

(c) To ensure that the competent authorities shall enforce such remedies when granted.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.

Article 4

1. In time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin.

2. No derogation from articles 6, 7, 8 (paragraphs 1 and 2), 11, 15, 16 and 18 may be made under this provision.

3. Any State Party to the present Covenant availing itself of the right of derogation shall immediately inform the other States Parties to the present Covenant, through the intermediary of the Secretary-General of the United Nations, of the provisions from which it has derogated and of the reasons by which it was actuated. A further communication shall be made, through the same intermediary, on the date on which

it terminates such derogation.

Article 5

1. Nothing in the present Covenant may be interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at the destruction of any of the rights and freedoms recognized herein or at their limitation to a greater extent than is provided for in the present Covenant.
2. There shall be no restriction upon or derogation from any of the fundamental human rights recognized or existing in any State Party to the present Covenant pursuant to law, conventions, regulations or custom on the pretext that the present Covenant does not recognize such rights or that it recognizes them to a lesser extent.

PART III

Article 6

1. Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.
2. In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the time of the commission of the crime and not contrary to the provisions of the present Covenant and to the Convention on the Prevention and Punishment of the Crime of Genocide. This penalty can only be carried out pursuant to a final judgement rendered by a competent court.
3. When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and Punishment of the Crime of Genocide.
4. Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence. Amnesty, pardon or commutation of the sentence of death may be granted in all cases.
5. Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age and shall not be carried out on pregnant women.
6. Nothing in this article shall be invoked to delay or to prevent the abolition of capital punishment by any State Party to the present Covenant.

Article 7

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.

Article 8

1. No one shall be held in slavery; slavery and the slave-trade in all their forms shall be prohibited.
2. No one shall be held in servitude.
3.
 - (a) No one shall be required to perform forced or compulsory labour;
 - (b) Paragraph 3 (a) shall not be held to preclude, in countries where imprisonment with hard labour may be imposed as a punishment for a crime, the performance of hard labour in pursuance of a sentence to such punishment by a competent court;
 - (c) For the purpose of this paragraph the term «forced or compulsory labour» shall not include:
 - (i) Any work or service, not referred to in subparagraph (b), normally required of a person who is under detention in consequence of a lawful order of a court, or of a person during conditional release from such detention;
 - (ii) Any service of a military character and, in countries where conscientious objection is recognized, any national service required by law of conscientious objectors;
 - (iii) Any service exacted in cases of emergency or calamity threatening the life or well-being of the community;
 - (iv) Any work or service which forms part of normal civil obligations.

Article 9

1. Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law.
2. Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest and shall be promptly informed of any charges against him.
3. Anyone arrested or detained on a criminal charge shall be brought promptly before a judge or other officer authorized by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release. It shall not be the general rule that persons awaiting trial shall be detained in custody, but release may be subject to guarantees to appear for trial, at any other stage of the judicial proceedings, and, should occasion arise, for execution of the judgement.
4. Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court, in order that that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful.
5. Anyone who has been the victim of unlawful arrest or detention shall have an enforceable right to compensation.

Article 10

1. All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person.
2.
 - (a) Accused persons shall, save in exceptional circumstances, be segregated from convicted persons and shall be subject to separate treatment appropriate to their status as unconvicted persons;
 - (b) Accused juvenile persons shall be separated from adults and brought as speedily as possible for adjudication.
3. The penitentiary system shall comprise treatment of prisoners the essential aim of which shall be their reformation and social rehabilitation. Juvenile offenders shall be segregated from adults and be accorded treatment appropriate to their age and legal status.

Article 11

No one shall be imprisoned merely on the ground of inability to fulfil a contractual obligation.

Article 12

1. Everyone lawfully within the territory of a State shall, within that territory, have the right to liberty of movement and freedom to choose his residence.
2. Everyone shall be free to leave any country, including his own.
3. The above-mentioned rights shall not be subject to any restrictions except those which are provided by law, are necessary to protect national security, public order (ordre public), public health or morals or the rights and freedoms of others, and are consistent with the other rights recognized in the present Covenant.
4. No one shall be arbitrarily deprived of the right to enter his own country.

Article 13

An alien lawfully in the territory of a State Party to the present Covenant may be expelled therefrom only in pursuance of a decision reached in accordance with law and shall, except where compelling reasons of national security otherwise require, be allowed to submit the reasons against his expulsion and to have his case reviewed by, and be represented for the purpose before, the competent authority or a person or persons especially designated by the competent authority.

Article 14

1. All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law. The press and the public

may be excluded from all or part of a trial for reasons of morals, public order (ordre public) or national security in a democratic society, or when the interest of the private lives of the parties so requires, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice; but any judgement rendered in a criminal case or in a suit at law shall be made public except where the interest of juvenile persons otherwise requires or the proceedings concern matrimonial disputes or the guardianship of children.

2. Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law.

3. In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality: (a) To be informed promptly and in detail in a language which he understands of the nature and cause of the charge against him;

(b) To have adequate time and facilities for the preparation of his defence and to communicate with counsel of his own choosing;

(c) To be tried without undue delay;

(d) To be tried in his presence, and to defend himself in person or through legal assistance of his own choosing; to be informed, if he does not have legal assistance, of this right; and to have legal assistance assigned to him, in any case where the interests of justice so require, and without payment by him in any such case if he does not have sufficient means to pay for it;

(e) To examine, or have examined, the witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;

(f) To have the free assistance of an interpreter if he cannot understand or speak the language used in court;

(g) Not to be compelled to testify against himself or to confess guilt.

4. In the case of juvenile persons, the procedure shall be such as will take account of their age and the desirability of promoting their rehabilitation.

5. Everyone convicted of a crime shall have the right to his conviction and sentence being reviewed by a higher tribunal according to law.

6. When a person has by a final decision been convicted of a criminal offence and when subsequently his conviction has been reversed or he has been pardoned on the ground that a new or newly discovered fact shows conclusively that there has been a miscarriage of justice, the person who has suffered punishment as a result of such conviction shall be compensated according to law, unless it is proved that the non-disclosure of the unknown fact in time is wholly or partly attributable to him.

7. No one shall be liable to be tried or punished again for an offence for which he has already been finally convicted or acquitted in accordance with the law and penal procedure of each country.

Article 15

1. No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence, 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 when the criminal offence was committed. If, subsequent to the commission of the offence, provision is made by law for the imposition of the lighter penalty, the offender shall benefit thereby.

2. Nothing in this article shall prejudice the trial and punishment of any person for any act or omission which, at the time when it was committed, was criminal according to the general principles of law recognized by the community of nations.

Article 16

Everyone shall have the right to recognition everywhere as a person before the law.

Article 17

1. No one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honour and reputation.

2. Everyone has the right to the protection of the law against such interference or attacks.

Article 18

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 choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs 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.

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.

Article 19

1. Everyone shall have the right to hold opinions without interference.

2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.

3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

(a) For respect of the rights or reputations of others;

(b) For the protection of national security or of public order (ordre public), or of public health or morals.

Article 20

1. Any propaganda for war shall be prohibited by law.

2. Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

Article 21

The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (ordre public), the protection of public health or morals or the protection of the rights and freedoms of others.

Article 22

1. Everyone shall have the right to freedom of association with others, including the right to form and join trade unions for the protection of his interests.

2. No restrictions may be placed on the exercise of this right other than those which are prescribed by law and which are necessary in a democratic society in the interests of national security or public safety, public order (ordre public), the protection of public health or morals or the protection of the rights and freedoms of others. This article shall not prevent the imposition of lawful restrictions on members of the armed forces and of the police in their exercise of this right.

3. Nothing in this article shall authorize States Parties to the International Labour Organisation Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or to apply the law in such a manner as to prejudice, the guarantees provided for in that Convention.

Article 23

1. The family is the natural and fundamental group unit of society and is entitled to protection by society

and the State.

2. The right of men and women of marriageable age to marry and to found a family shall be recognized.
3. No marriage shall be entered into without the free and full consent of the intending spouses.
4. States Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

Article 24

1. Every child shall have, without any discrimination as to race, colour, sex, language, religion, national or social origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.
2. Every child shall be registered immediately after birth and shall have a name.
3. Every child has the right to acquire a nationality.

Article 25

Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions:

- (a) To take part in the conduct of public affairs, directly or through freely chosen representatives;
- (b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors;
- (c) To have access, on general terms of equality, to public service in his country.

Article 26

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 27

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

International Covenant on Economic, Social and Cultural Rights 3 January 1976

Preamble

The States Parties to the present Covenant,
Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, 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,
Recognizing that these rights derive from the inherent dignity of the human person,
Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights,
Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,
Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

PART I

Article 1

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.
3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

PART II

Article 2

1. Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.
2. The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
3. Developing countries, with due regard to human rights and their national economy, may determine

to what extent they would guarantee the economic rights recognized in the present Covenant to nonnationals.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant.

Article 4

The States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State in conformity with the present Covenant, the State may subject such rights only to such limitations as are determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society.

Article 5

1. Nothing in the present Covenant 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 or freedoms recognized herein, or at their limitation to a greater extent than is provided for in the present Covenant.

2. No restriction upon or derogation from any of the fundamental human rights recognized or existing in any country in virtue of law, conventions, regulations or custom shall be admitted on the pretext that the present Covenant does not recognize such rights or that it recognizes them to a lesser extent.

PART III

Article 6

1. The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right.

2. The steps to be taken by a State Party to the present Covenant to achieve the full realization of this right shall include technical and vocational guidance and training programmes, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual.

Article 7

The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favourable conditions of work which ensure, in particular:

(a) Remuneration which provides all workers, as a minimum, with:

(i) Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work;

(ii) A decent living for themselves and their families in accordance with the provisions of the present Covenant;

(b) Safe and healthy working conditions; (c) Equal opportunity for everyone to be promoted in his employment to an appropriate higher level, subject to no considerations other than those of seniority

and competence;

(d) Rest, leisure and reasonable limitation of working hours and periodic holidays with pay, as well as remuneration for public holidays

Article 8

1. The States Parties to the present Covenant undertake to ensure:

(a) The right of everyone to form trade unions and join the trade union of his choice, subject only to the rules of the organization concerned, for the promotion and protection of his economic and social interests. No restrictions may be placed on the exercise of this right other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others;

(b) The right of trade unions to establish national federations or confederations and the right of the latter to form or join international trade-union organizations;

(c) The right of trade unions to function freely subject to no limitations other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others;

(d) The right to strike, provided that it is exercised in conformity with the laws of the particular country.

2. This article shall not prevent the imposition of lawful restrictions on the exercise of these rights by members of the armed forces or of the police or of the administration of the State. 3. Nothing in this article shall authorize States Parties to the International Labour Organisation Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or apply the law in such a manner as would prejudice, the guarantees provided for in that Convention.

Article 9

The States Parties to the present Covenant recognize the right of everyone to social security, including social insurance.

Article 10

The States Parties to the present Covenant recognize that:

1. The widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and while it is responsible for the care and education of dependent children. Marriage must be entered into with the free consent of the intending spouses.

2. Special protection should be accorded to mothers during a reasonable period before and after childbirth. During such period working mothers should be accorded paid leave or leave with adequate social security benefits.

3. Special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should be protected from economic and social exploitation. Their employment in work harmful to their morals or health or dangerous to life or likely to hamper their normal development should be punishable by law. States should also set age limits below which the paid employment of child labour should be prohibited and punishable by law.

Article 11

1. The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international cooperation based on free consent.

2. The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programmes, which are needed:

- (a) To improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources;
- (b) Taking into account the problems of both food-importing and food-exporting countries, to ensure an equitable distribution of world food supplies in relation to need.

Article 12

1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.

2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for:

- (a) The provision for the reduction of the stillbirth-rate and of infant mortality and for the healthy development of the child;
- (b) The improvement of all aspects of environmental and industrial hygiene;
- (c) The prevention, treatment and control of epidemic, endemic, occupational and other diseases;
- (d) The creation of conditions which would assure to all medical service and medical attention in the event of sickness.

Article 13

1. The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

2. The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right:

- (a) Primary education shall be compulsory and available free to all;
- (b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;
- (c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;
- (d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;

(e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.

3. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.

4. No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

Article 14

Each State Party to the present Covenant which, at the time of becoming a Party, has not been able to secure in its metropolitan territory or other territories under its jurisdiction compulsory primary education, free of charge, undertakes, within two years, to work out and adopt a detailed plan of action for the progressive implementation, within a reasonable number of years, to be fixed in the plan, of the principle of compulsory education free of charge for all.

Article 15

1. The States Parties to the present Covenant recognize the right of everyone:

(a) To take part in cultural life;

(b) To enjoy the benefits of scientific progress and its applications;

(c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.

3. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.

4. The States Parties to the present Covenant recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific and cultural fields

Web ressources

Scan this QR code to access the digital version of the «Our Freedom Prize 2021» compendium of activities with all the hyperlinks mentioned and to the appendixes.



- [United Nations official website](#)
- [Official website of the Council of Europe](#)
- [Amnesty international](#)
- [Reporters Without Borders](#)
- [The Defenter of Rights](#)

[Council of Europe resources](#) used for the production of this compendium and recommended for further reflection by students in the framework of their education for human rights and democratic citizenship:

- Compass: manual for the practice of human rights education with young people
- Bookmarks and We Can!: handbooks for combatting hate speech and online hate
- All different all equal: a manual to combat intolerance and discrimination
- Gender Matters: a handbook on addressing gender-based violence affecting young people

[Educadroit.fr](#) : the Defender of Rights: online resources for understanding the law.

[Sakharov Prize website](#)

[Nobel Prize website](#)

[Bayeux Calvados-Normandy Award website](#)

[Arte - Mapping the world](#)

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[International Committee of the Red Cross](#)

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[La commission nationale consultative des droits de l'Homme](#)

[Médiateurs et Ombudsman de la francophonie](#)

[Inter-American Commission on Human Rights](#)

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United Nations :

- [Human Rights Council](#)
- [Commission on the Status of Women](#)
- [The United Nations Refugee Agency](#)
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- [Comité des droits de l'enfant](#)
- [Comité des droits économiques, sociaux et culturels CESCR](#)

Council of Europe :

- [No hate speech movement](#)
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- [Democracy](#)
- [European convention on Human rights](#)

[Ensemble contre la peine de mort](#)
[World Organisation Against Torture](#)
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[International Federation for Human Rights](#)
[Freedom House](#)

[Greenpeace](#)

[WWF](#)

[Organization for Security and Co-operation in Europe](#)
[Organisation for Economic Co-operation and Development](#)
[International campaign to abolish nuclear weapons](#)

[Transparency international](#)

[International Labour Organization](#)

Global Alliance for National Human Rights Institutions GANHRI :

- [European Network of National Human Rights Institutions ENNHRI](#)
- [Asian Pacific Forum of National Human Rights Institutions APF](#)
- [Network of African National Human Rights Institutions NANHRI](#)
- [Instituciones Nacionales para los Derechos Humanos](#)
- [Commonwealth forum for National Human Rights Institutions](#)

Informations

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