

**WOMEN'S UNITED NATIONS  
REPORT NETWORK  
WUNRN**

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**WUNRN-SHADOW REPORT  
LEARNING MODULE**

How to Write WUNRN Shadow Reports on the Status of  
Women from the Viewpoint of Religion and Traditions

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**WUNRN**

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WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions, can identify and describe issues of women and girls, and provide important alternative documentation on gender, in response to U.N. Country Reports. Though intended in this WUNRN-Shadow Report Learning Module to respond to United Nations Human Rights Treaty Body Mechanisms, Shadow Reports can be used for multiple forms of response by women's non-governmental organizations. In this WUNRN-Shadow Report Learning Module, the U.N. Human Rights Study focus of WUNRN provides an intersectional nexus on the human rights of women and girls in the context of religion and traditions. The Module gives tools and mechanisms for preparing, submitting, lobbying, and gaining impact from Shadow Reports. Shadow Reports provide qualitative analysis and examples, and are often submitted by collaborations.

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# PREFACE

## A. UNITED NATIONS HUMAN RIGHTS STUDY

Abdelfattah Amor, United Nations Special Rapporteur on Freedom of Religion or Belief from 1993-2004 is the author of this U.N. Human Rights Study. He identified the purpose for his United Nations Study on Freedom of Religion or Belief and the Status of Women from the Viewpoint of Religion and Traditions (E/CN.4/2002/73/Add.2) in the introduction: “In many countries forms of discrimination against women are based on or attributed to religion and culture and may be tolerated or even legalized. International human rights instruments almost all assume gender equality and proscribe discrimination. However, women’s rights to some individual freedoms such as freedom of religion or belief may not have received sufficient attention when set against the collective manifestations of such individual freedoms as those of religion or belief. A basic and sensitive problem arises where the fundamental, universal rights of women are claimed by religious communities to be in conflict with what are seen as their religious obligations, which in turn are difficult to differentiate from the cultural or ethnic dimension.”

In a report to the United Nations Human Rights Commission, he went on to say: “Discrimination and intolerance against women, supposedly proscribed by religion and tradition, must be resolutely condemned. To that end, the Special Rapporteur reiterates his recommendation that a seminar should be held on the status of women from the standpoint of religion, traditions and human rights, so as not only to identify manifestations of discrimination and intolerance, but also to formulate practical recommendations and a plan of action for eradicating such practices.”

## B. WUNRN MISSION STATEMENT & BACKGROUND

### WUNRN MISSION STATEMENT

**The Women’s United Nations Report Network (WUNRN) and program is a non-governmental coalition to implement the conclusions and recommendations of a United Nations Study on Freedom of Religion or Belief and the Status of Women from the Viewpoint of Religion and Traditions. (E/CN.4/2002/73/Add.2). This study is a major, universal, comprehensive approach to intolerance and discrimination against women and girls based on religion and traditions.**

**To strengthen the nexus between women’s rights and freedom of religion or belief, it is important to build on the Juridical and Factual Aspects of this study by research, plans of action and practical projects. WUNRN, together with The Tandem Project, is committed to this objective through support for the dignity and fundamental rights of women everywhere, and by the promotion of tolerance and the end of discrimination against women based on religion and traditions.**

WUNRN, the Women’s UN Report Network, [www.wunrn.com](http://www.wunrn.com), emerged with the publication of the UN Study of Special Rapporteur Abdelfattah Amor, the Study that is assuredly a breakthrough, and is considered the ONLY UN document/mechanism that

clearly addresses the intersection between the Status of Women and Freedom of Religion or Belief. Immediately after introducing the Study as part of his report to the UN Human Rights Commission 2003, Mr. Amor was part of a Panel on “Violence Against Women: What Next?,” which also included the late UN High Commissioner for Human Rights Sergio Viera de Mello, and the then UN Special Rapporteur on Violence Against Women, Radhika Coomaraswamy. The Tandem Project Co-Coordinator of WUNRN, attended this Panel, and in dialogue with the UN NGO Committee on the Status of Women, the SR on Violence Against Women, and others while in Geneva, and global networks thereafter, identified the importance of the UN Study of Special Rapporteur Amor, and the significance of “keeping it alive” and building on the Study to further the human rights of women and girls throughout the world, based on the Juridical and Factual Aspects of the Study. The UN Human Rights Study is general, and yet is a basis on which we can proceed with an official UN mechanism, to get more action on the pivotal issues of women and girls in our times. This is the spirit in which WUNRN was created and launched.

The Women’s United Nations Report Network (WUNRN) is a tax-deductible program of The Tandem Project, [www.tandemproject.com](http://www.tandemproject.com), a 501 c.3 non-profit, non-governmental international organization registered in 1985 in the State of Minnesota. WUNRN was launched in 2003 to implement a United Nations Study on Freedom of Religion or Belief and the Status of Women from the Viewpoint of Religion and Traditions. This is the ONLY United Nations Human Rights Study (E/CN.4/2002/73/add.2) that provides a comprehensive nexus between the status of women and freedom of religion or belief. WUNRN advocates for the dignity and fundamental rights of women throughout the world, by promoting tolerance and the end of discrimination against women and girls based on religion and traditions. WUNRN is a Website, ListServe, Workshops and Programs throughout the world. The WUNRN ListServe is considered the most active Gender ListServe in the world.

The WUNRN LISTSERVE includes the UN High Commissioner for Human Rights, 9 UN Special Rapporteurs, UNIFEM, UNDP, INSTRAW, UNESCO, UNICEF, the U.N. Committees on the Status of Women in Geneva and New York, and many highly respected organizations and institutions throughout the world. Just a few examples are the European Women’s Lobby, AWID, Amnesty International, Women’s Council in Denmark, MiraMed Institute of Russia, MANO River Women’s Peace Network of Africa, Coalition Against Trafficking in Women/CATW, World Bank, CLADEM of Latin America & the Caribbean, Inter-African Committee, CRTD of the Middle East, AFESIP-Cambodia & South Asia, Network of East-West Women, Guild of Service-India, The Canadian Commission on Women, Peace and Security, Rights & Democracy, Women’s International League for Peace and Freedom, WILPF PeaceWomen, Freedom House, SHADO of Pakistan, Global Fund for Women, All-China Women’s Federation, Femmes Africa Solidarite, Issis International, CaucAsia, Women’s Learning Partnership, Equality Now, and the Women’s Commission for Refugee Women and Children.

WUNRN LISTSERVE: is having an impact worldwide. The WUNRN ListServe is read by more than 50,000 people daily in over 75 countries. 9 UN Special Rapporteurs, the

UN Office of the High Commissioner for Human Rights, and many highly respected organizations and institutions throughout the world receive daily information and in turn send WUNRN information on to thousands of their readers around the globe on their Websites and List Serves.

- **WUNRN WEBSITE:** The WUNRN Website in two years has become a large, over 300 HTML pages, information resource on the Status of Women from the Viewpoint of Religion and Traditions, with a broad reach of News, Reference Documents, Research Materials, Programs and a worldwide List of Organizations. The WUNRN WEBSITE publishes the U.N. Human Rights Study in four languages and the U.N. General Assembly Resolution on Crimes of Honor in 19 languages. WUNRN Anthology of Organizations lists information on 53 organizations and individuals in the following six sectors; Women's NGOs, Human Rights NGOs, Religions and Religious Associations, Academic Institutions, Civil Society and Governments working to promote the dignity and fundamental rights of women worldwide. Many of the outstanding organizations listed on the WUNRN LISTSERVE above have abstracts of their work on the WUNRN WEBSITE.
- **WUNRN WORKSHOPS:** In 2004 and 2005 five highly visible WUNRN Workshops were held on the Status of Women from the Viewpoint of Religion and Traditions. In December 2004, WUNRN Workshop-India: Widows, was held with Guild of Service, the largest NGO providing social services for widows in India. In January 2005, WUNRN-SHADO Workshop-Pakistan was held with the Social Harmony and Development Organization (SHADO), an NGO working for women's and family rights with the poorest of the poor in Pakistan on the border with India. In April 2005, WUNRN Workshop on Crimes of Honor was held at the U.N. Commission on Human Rights in Geneva, Switzerland. In June 2005, a WUNRN Workshop was held at the Women's Worlds'2005 Congress in Seoul, South Korea. The Congress was attended by over 3,000 women, 1,700 from outside of the Asia region. In July 2005, a WUNRN Workshop on Crimes of Honor was presented at the Network for European Women's Rights (NEWR) Final Conference in Birmingham, England. The Special Rapporteurs on Violence against Women, and Trafficking in Women were featured speakers.
- **WUNRN BOSTON WORKSHOP:** "Religion & Women's Cultural, Social & Economic Rights from Exclusion to Inclusion" October 5-6, 2005. Sponsors include the Andover Newton Theological School (ANTS), Hebrew College Interreligious Center on Public Life (ICPL), and the eleven seminary coalition of the Boston Theological Institute (BIT) including the Harvard Divinity School. An e-learning course at ANTS and a WUNRN United Nations Human Rights Study Lesson will be written. The JFK School of Government at Harvard University has been invited to address the intersectional relationship between the State and the Status of Women from the Viewpoint of Religion and Traditions.

# I. WUNRN LISTSERVE ARTICLE

## A. REVIEWING AN ARTICLE

The WUNRN-Shadow Report Learning Module is made up of 18 lessons on how to review a WUNRN LISTSERVE Article, breaking the article into component parts of the U.N. Study on the Status of Women from the Viewpoint of Religion or Belief and Traditions, linking the components in an intersectional analysis to the U.N. Study to the Eight Articles of the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

Select a WUNRN LISTSERVE article from the WUNRN Archives, with enough information to break out the component parts of the U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions, and link these component parts to the 1981 U.N. Declaration on Freedom of Religion or Belief.

### 1. LESSON

**Step 1:** Open WUNRN Website, [www.wunrn.com](http://www.wunrn.com), to the WUNRN NEWS.

**Step 2:** Open WUNRN LISTSERVE ARCHIVES. Pick an article to review.

**Step 3:** Read the WUNRN List Serve Article, select excerpts for a review.

**Step 4:** Write a **Background** introducing the WUNRN List Serve Article.

**Step 5:** Write a **Review** of the Article. No more than 1 and ½ pages in length.

### **“Entrenched Epidemic: Wife Beatings in Africa”**

The WUNRN LISTSERVE article selected is from the New York Times, 11 August 2005. It is titled “Entrenched Epidemic: Wife Beatings in Africa” by Sharon LaFraniere. Prior to posting the article on the WUNRN LISTSERVE, The WUNRN Editor identified the follow applications to the Juridical and Factual Aspects of the U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions: Juridical Aspects: A.1 International Covenant on Civil and Political Rights (ICCPR); B.1 Convention on the Elimination of Discrimination Against Women (CEDAW); Factual Aspects: A.2. Preference for Boys: B. Women’s Health: C.1 Marriage, Divorce, Polygamy: D. Right to Life: F.2: Prohibition from Functions.

## B. WUNRN LISTSERVE ARTICLE

**LAGOS, Nigeria—“It was a typical husband-wife argument. She wanted to visit her parents. He wanted her to stay home. So they settled it in what some here say is an all-too-typical fashion. Rosalynn Isimeto-Osibuamhe recalled of the incident in December 2001. Her husband, Emmanuel, followed her out the door. Then he beat her unconscious, she says, and left her lying in the street near their apartment.”**

**Ms. Isimeto-Osibuamhe sought help and counseling on whether to leave her husband or not. “She told her local pastor, who counseled her that ‘I shouldn’t**

make him so angry,' telling her 'whatever my husband says, I should submit.' She moved out. Since she moved out, Ms. Isimeto-Osibuamhe said, her husband has hit her a dozen times, once knocking her to the floor of their church. Her husband beat her more than 60 times after she married him. Once he held a knife to her head, she said, while a friend pleaded with him not to kill her. She told her father-in-law. "He advised her that beating is normal."

Women's rights activists say that the prevalence of abuse is emblematic of the low status of women in sub-Saharan Africa. Typically less educated, they work longer hours and transport three times as much weight as men, hauling firewood, water and sacks of corn on their heads."

Nigeria's penal code, in force in the Muslim-dominated north, specifically allows husbands to discipline their wives-just as it allows parents and teachers to discipline children-as long as they do not inflict grievous harm. Assault laws could apply, but the police typically see wife-beating as an exception. Domestic violence bills have been proposed in six of Nigeria's three dozen provinces but adopted in just two.

"It is like a normal thing for women to be treated by their husbands as punching bags, Obong Rita Akapn, until last month Nigeria's minister for women's affairs, said in an interview here. The Nigerian man thinks that a woman is inferior. Right from childhood, right from infancy the boy is preferred to the girl. Even when they marry out of love, they still think the woman is below them and they do whatever they want."

In South Africa, researchers for the Medical Research Council estimated last year that a male partner's kills a girlfriend or spouse every six hours. In Harare, Zimbabwe's capital, domestic violence accounts for more than 6 in 10 murder cases in court, a United Nations report concluded last year. Yet most women remain silent. A World Health Organization study has found that while more than a third of Namibian women reported enduring physical or sexual abuse by a male partner, often resulting in injury; six in seven victims had either kept it to themselves or confided only in a friend or relative.

Help is typically not easy to find. Nigeria, Africa's largest nation with nearly 130 million people, has only two shelters for battered women, both opened in the last four years. The United States, by contrast, has about 1,200 shelters. Ms. Isimeto-Osibuamhe found support at Project Alert on Violence Against Women, a nonprofit organization that runs one of Nigeria's two shelters. Briget Osekwe, the senior program officer, said the group files contain 200 cases like Ms. Isimeto-Osibaumhe's. Even some women who are economically independent like her are loath to divorce their husbands for fear of social disgrace. "In this society, a woman must do everything she can to make her marriage work," said Josephine Effah-Chukwuma, who set up Project Alert in 1999. If it fails, the woman gets the blame." Ms. Isimeto-Osibuamhe has found a new outlet as host of a television show on domestic violence and hopes to purse her cause through a little foundation called

**“Happy Family.”**

**An African man believes his wife is like a piece of property, is like a car, is like a shoe, is like something to trample on, Ms. Isimeto-Osibaumhe said. “Our men need education.”**



## II. UNITED NATIONS STUDY JURIDICAL ASPECTS

### A. INTRODUCTION

The United Nations Study on Freedom of Religion or Belief and the Status of Women from the Viewpoint of Religion and Traditions begins with a definition of religion and culture, Paragraphs 13-24. Read the definitions by opening [www.wunrn.com](http://www.wunrn.com), for the U.N. Study in either French, English, Spanish or Russian versions. It is important to read this preface before studying the Juridical and Factual Aspects of the U.N. Study, as it will provide a background on the human rights cross-cutting themes, Gender and Women's Human Rights, and Freedom of Religion or Belief, which speaks to the indivisible, interdependent and interrelationship of human rights to the dignity, empowerment, equal and inalienable human rights of all women and girls. The opening WUNRN-SHADOW REPORT Learning Module Lesson follows the same process you will use in the last WUNRN-SHADOW REPORT Learning Module Lesson, writing a WUNRN Shadow Report on the Status of Women from the Viewpoint of Religion and Traditions.

### B. INTERNATIONAL BILL OF HUMAN RIGHTS

#### INTRODUCTION

The modern international human rights movement, founded in 1948, has a foundation known as the International Bill of Human Rights. This is the Universal Declaration of Human Rights and the two International Covenants which are the source of all other international human rights Treaties, Declarations and Studies. You will be asked in this first lesson to become familiar with the two Conventions. Go to the United Nations Human Rights Website, [www.ohchr.org](http://www.ohchr.org) and open International Law on the top of the Home Page. Scroll down the Covenant's Articles and Optional Protocols. Follow the Lesson Steps and write in the **REVIEW**, at the end of the Lesson Steps, the International Bill of Human Rights that applies to your WUNRN LISTSERVE review.

- Universal Declaration of Human Rights (UDHR)
- International Covenant on Civil and Political Rights (ICCPR).
- First Optional Protocol to the ICCPR.
- Second Optional Protocol to the ICCPR.
- International Covenant on Economic, Social and Cultural Rights (ICESCR).

#### 2. LESSON

- Step 1:** Open [www.ohchr.org](http://www.ohchr.org) to International Law.
- Step 2:** Scroll the articles of all International of Bill of Rights documents.
- Step 3:** Identify documents you think are relevant to your review.
- Step 4:** Write the Document/s and Article/s in *Italics*.
- Step 5:** Below each Document/Article write relevant sections in *italics*.
- Step 6:** Write a **Review** for each Document/Articles selected.

## REVIEW

### C. UNITED NATIONS HUMAN RIGHTS DOCUMENTS

#### INTRODUCTION

Return to the Office of High Commissioner for Human Rights Website, [www.ohchr.org](http://www.ohchr.org), and again click on International Law. There is a wide selection of United Nations Human Rights documents and instruments on-line that you can quickly scroll through for an idea of the breadth and depth of the field. After the International Bill of Rights, the second List is the International Human Rights Treaty Bodies, the Optional Protocols and Monitoring Mechanisms. The Multilateral Human Rights Treaties will be used in the last lesson to learn how to write WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions. For now, open and scroll the articles of two of the Treaties; Convention on the Elimination of Discrimination Against Women (CEDAW) and the Convention on the Rights of the Child (CRC).

The third List is a selection of over 90 Universal Human Rights Instruments all of which, one way or another, are in support of International Human Rights Treaties. The Universal Human Rights Instruments List is made up of United Nations Conventions, Declarations, Studies and Texts under 18 Sub-sections. Scroll down the Sub-sections and open Rights of Women. Interestingly, there are no selections for United Nations Women's World Conferences, the United Nations Decade for Women (1976-1985) or United Nations Women's World Conferences such as the 1985 Nairobi Forward Looking Strategies, or Beijing Platform for Action. WUNRN Website Reference Documents, [www.wunrn.com](http://www.wunrn.com), lists the Beijing Platform of Action.

#### 3. LESSON

**Step 1:** Open [www.ohchr.org](http://www.ohchr.org), to International Law.

**Step 2:** Open Treaty Documents and Mechanisms, review CEDAW and CRC.

**Step 3:** Open Prevention of Discrimination and review 1981 U.N. Declaration.

**Step 4:** Open Rights of Women and review all Documents/Articles.

**Step 5:** Open Universal Instruments List, review a UNESCO and ILO Document.

**Step 6:** Open [www.wunrn.com](http://www.wunrn.com) Reference and review Beijing Platform of Action.

**Step 7:** Write each Document/Articles selected in *Italics*.

**Step 8:** Write a **Review** for Document/Articles selected.

## REVIEW

### D. REGIONAL HUMAN RIGHTS DOCUMENTS

#### INTRODUCTION

The U.N. Study on the Status of Women from the Viewpoint of Religion and Traditions says, "It is mainly in Africa that legal instruments have been developed on behalf of the

status of women from the viewpoint of damaging cultural traditions. Read the preface again on a Definition of Religion and in the U.N. Human Rights Study on Religion and Culture, Paragraphs 13-24. Open the WUNRN Website, [www.wunrn.com](http://www.wunrn.com), and in the Reference Documents open the African Charter on Human and Peoples Rights, and the African Charter on Rights and Welfare of Children. In the U.N. Study read Paragraphs 81-82 how this charter, adopted in 1990, provides protection for girls from torture, inhuman and degrading treatment, physical or mental abuse, sexual mistreatment, etc. Likewise, read Paragraphs 83-85 on the draft protocol to the African Charter on Human and Peoples Rights, with regard to women's rights in Africa. Open other Websites to read the American Convention on Human rights and European Convention for the Protection of Human Rights that will give you an understanding of the relationship of Regional Human Rights Instruments to the International Human Rights System.

- African Charter on Human and Peoples Rights
- African Charter on Rights and Welfare of Children
- American Convention on Human Rights
- European Convention for the Protection of Human Rights.

#### **4. LESSON**

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the Reference Documents.

**Step 2:** Open and review the African Charter on Human and Peoples Rights.

**Step 3:** Open and review the African Charter on Rights and Welfare of Children.

**Step 4:** Compare African Charter with Convention on Rights of the Child (CRC).

**Step 5:** Write Document/Articles selected for review in *italics*.

**Step 6:** Write a **Review** for Document/Articles selected.

#### **REVIEW**

### **III. WUNRN: U.N. STUDY FACTUAL ASPECTS**

#### **INTRODUCTION**

The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions in Paragraphs 88-90 says, "The study covers all religions or beliefs, but certain religions, or rather certain practices based on or imputed to those religions, may be given more prominence because of cultural factors, human rights concerns in a U.N. context and availability of credible sources. Citing a religious or cultural practice does not imply a value judgment on the religion or culture for which people's deeply-held beliefs must be totally and equally respected. To understand religious discrimination against women and girls one must look at basic texts, historical and actual practices, and socio-cultural contexts."

#### **A. CULTURAL STEREOTYPES**

#### **INTRODUCTION**

The U.N. Human Rights Study cites general considerations relating to the persistence of cultural stereotypes prejudicial to women in Paragraphs 91-93: “States and social groups often cite religion or culture to justify delay in implementing women’s rights; CEDAW points to widespread stereotyping for socio-cultural reasons. Stereotypes are reinforced by persistent patriarchal attitudes and assumptions that women’s place is in the home supported by men. Male superiority prevails, also in industrial societies, and can amount to an ideology regardless of legal provisions or ethnicity. Religion can be wrongly interpreted or manipulated to control women, their movement, education and social contacts. Women’s absence from the public sphere (including religion) allows men to make these false interpretations, but women are also often seen as guardians of tradition and they themselves can prejudice their own rights.” The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions cites three Factual Aspects relating to A: Cultural Stereotypes:

- Preference for Boys;
- Religious Extremism;
- Prescriptions on Clothing.

Open the WUNRN Website, [www.wunrn.org](http://www.wunrn.org), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions. Read Section A: The persistence of cultural stereotypes prejudicial to women; Paragraphs 94-102. Identify the Aspects/Paragraphs that may apply to your review. Write and number the Aspects/Paragraphs in *italics* and then write a review on the Aspects/Paragraphs selected.

## 5. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the U.N Human Rights Study.

**Step 2:** Read II Factual Aspects, Section A. Cultural Stereotypes, Paragraphs 88-90.

**Step 3:** Open and Read the Factual Aspects under Section A. Paragraphs 94-102.

**Step 4:** Select Aspects/Paragraphs if they apply to your review.

**Step 4:** Write each Aspect/Paragraphs selected for review in *italics*.

**Step 5:** Write a **Review** for Aspect/Paragraphs selected.

## REVIEW

### B. WOMEN’S HEALTH

#### INTRODUCTION

The U.N. Human Rights Study cites considerations on Practices prejudicial to women’s health in two Factual Aspects; Female genital mutilation, and Traditional obstetric practices and food taboos by saying “Female genital mutilation has particularly alerted public opinion to the gravity of practices prejudicial to women’s health and must be analyzed, as must many other examples.” “Mutilation can lead to death or grave medical and psychological conditions. Mutilation, like polygamy and rape, increase risks of HIV/AIDS infection.” “In some countries, notably in Africa such as Ghana, traditional

obstetric practices and food taboos can harm both mother and child, but it is difficult to separate religious and cultural elements.” The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions cites two Factual Aspects relating to B: Women’s Health.

- Female Genital Mutilation;
- Traditional Obstetric Practices and Food Taboos.

Open the WUNRN Website, [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions. Read Section B. Practices Prejudicial to Women’s Health; Paragraphs 103-111. Identify the Aspects/Paragraphs that may apply to your review. Write and number the Aspects/Paragraphs in *italics* and then write a review on the Aspects/Paragraphs selected.

## 6. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study.

**Step 2:** Read II: Factual Aspects, Women’s Health.

**Step 3:** Open and read the Factual Aspects, Section B. Paragraphs 104-111.

**Step 4:** Select Aspect/Paragraphs if they apply to your review.

**Step 5:** Write Aspect/Paragraphs selected for review in *italics*.

**Step 6:** Write a **Review** for Aspect/Paragraphs selected.

## REVIEW

### C. STATUS IN THE FAMILY

#### INTRODUCTION

There are forms of discrimination arising from the status of women in the family. The U.N. Human Rights Study is quoted, “Despite widespread legislation and acceptance of international instruments on the equality of the sexes, discriminations and patriarchal attitudes persist. Sometimes legislation is hampered by respect for cultural or religious diversity. Examples include the first Factual Aspect on Status in the Family: Practices linked to marriage and divorce. This Aspect includes sections on: Child marriage and some traditional marriage practices; Consent to marriage; Dowries; Practices connected to divorce; Polygamy; Abortion and control of family planning; Levirate.” The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions cites four Factual Aspects relating to C: Status in the Family.

- Practices linked to marriage and divorce;
- Forms of Discrimination Related to Nationality;
- The Role of Witness;
- Inheritance and Independent Management of Property.

Open the WUNRN Website [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions.

Read Section C: Forms of discrimination arising from the status of women in the family; Paragraphs 112-148. Identify Aspects/Paragraphs that may apply to your review. Write and number the Factual Aspects/Paragraphs in *italics* and then write a review on the Aspects/Paragraphs selected.

## 7. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study.

**Step 2:** Read II: Factual Aspects, Section C: Status in the Family.

**Step 3:** Open and read the Factual Aspects, Paragraphs 112-148.

**Step 4:** Select Aspects/Paragraphs if they apply to your review.

**Step 5:** Write Aspects/Paragraphs selected for review in *italics*.

**Step 6:** Write a **Review** for Aspects/Paragraphs selected.

## REVIEW

### D. RIGHT TO LIFE

## INTRODUCTION

“Several cultural practices, whether or not sanctioned by religion, tolerate or fail to take seriously violence against women including various forms of threats to their lives.” The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions cites three Factual Aspects as serious threats relating to D: Right to Life:

- Infanticide
- Cruelty to Widows
- Crimes of Honor

Open the WUNRN Website, [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions. Read Section D: Prejudices to the Right to Life; Paragraphs 149-158. Identify Factual Aspects that apply to your review. Write and number the Aspects/Paragraphs that may apply to your review in *italics* and then write a review on the Aspects/Paragraphs selected.

## 8. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com) to the U.N. Human Rights Study.

**Step 2:** Read II: Factual Aspects D: Right to Dignity.

**Step 3:** Open and read the Factual Aspects, Paragraphs 149-158.

**Step 4:** Select Aspects/Paragraphs if they apply to your review.

**Step 5:** Write Aspects/Paragraphs selected for review in *italics*.

**Step 6:** Write a **Review** for Aspects/Paragraphs selected.

## REVIEW

## E. RIGHT TO DIGNITY

### INTRODUCTION

“All continents are affected by the numerous practices where religion and culture play ambiguous roles in prejudicing women’s dignity, for example by tests for virginity, by foot binding or by slavery-like practices.” These can include, “Deuki, sacred prostitution still found in Nepal; Devadasi, a variant of prostitution which started 1,500 years ago in South India and dates from Hammurabi; Ritual slavery, in Ghana and neighbouring countries trokosi (slaves of God) girls are offered, as appeasement to deities.” The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions cites two Factual Aspects relating to E: Right to Dignity.

- Prostitution and slavery-like practices
- Rape and sexual abuse

Open the WUNRN Website, [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions. Read Section E: Prejudices to Dignity; Paragraphs 159-169. Identify Aspects/Paragraphs that may apply to your review. Write and number the Aspects/Paragraphs in *italics* and then write a review on the Aspects/Paragraphs selected.

### 9. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study.

**Step 2:** Read II: Factual Aspects, Section E: Right to Dignity

**Step 3:** Open and read the Factual Aspects, Paragraphs 159-169.

**Step 4:** Select Aspects/Paragraphs if they apply to your review.

**Step 5:** Write Aspects/Paragraphs selected for review in *italics*.

**Step 6:** Write a **Review** for Aspects/Paragraphs selected.

### REVIEW

## F. SOCIAL DISQUALIFICATION

### INTRODUCTION

“In Observation 23 CEDAW noted in 1997 that it was the cultural framework of religious values and beliefs (alongside men’s failure to share in housework and education of children) that most hindered women’s part in public life; such discrimination is based on abusive interpretations which assume gender inequality and male supremacy.” The U.N. Study on the Status of Women from the Viewpoint of Religion and Traditions cites two Factual Aspects relating to F: Social Disqualification.

- Prejudice to the right to education
- Prohibition from performing some functions



Open the WUNRN Website, [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions. Read F: Social Disqualification; Paragraphs 170-182. Identify Aspects/Paragraphs that may apply to your review. Write and number the Aspects/Paragraphs in *italics* and then write a review on the Aspects/Paragraphs selected.

## 10. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study.

**Step 2:** Read II: Factual Aspects, Section F: Social Disqualification.

**Step 3:** Open and read the Factual Aspects, Paragraphs 170-182.

**Step 4:** Select Aspects/Paragraphs if they apply to your review.

**Step 5:** Write Aspects/Paragraphs selected for review in *italics*.

**Step 6:** Write a **Review** for Aspects/Paragraphs selected.

## REVIEW

### G. AGGRAVATED DISCRIMINATION

#### INTRODUCTION

“Women may suffer discrimination as women and as members of a minority tribe or religion. Such sexist, religious and ethnic discrimination can even lead to genocide and ethnic cleansing. Economic crisis or religious extremism can expose women in minority communities to multiple forms of discrimination.” The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Tradition makes statements on Forms of Aggravated Discrimination without citing Factual Aspects. WUNRN reviewed the paragraphs and created two Factual Aspects.

- Ethnic cleansing
- Sex tourism

Open the WUNRN Website, [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study. Read II: Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions. Read Section G: Forms of aggravated discrimination; Paragraphs 183-188. Identify Aspects/Paragraphs that may apply to your review. Write and number the Aspects/Paragraphs in *italics* and then write a review on the Aspects/Paragraphs selected.

## 11. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to the U.N. Human Rights Study.

**Step 2:** Read II: Factual Aspects, Section G: Aggravated Discrimination.

**Step 3:** Open and read the Factual Aspects, Paragraphs 183-188.

**Step 4:** Select Aspects/Paragraphs if they apply to your review.

**Step 5:** Write Aspects/Paragraphs selected for review in *italics*.

**Step 6:** Write a **Review** for Aspects/Paragraphs selected.



## REVIEW

# IV. THE 1981 U.N. DECLARATION ON FREEDOM OF RELIGION OR BELIEF

## INTRODUCTION

The Women's United Nations Report Network (WUNRN) is a program of The Tandem Project. The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions, forms an intersectional nexus with the human rights of women and girls and the mission of The Tandem Project, to promote and implement Article 18 of the International Covenant on Civil and Political Rights (ICCPR), and the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief, a.k.a., the 1981 U.N. Declaration on Freedom of Religion or Belief.

Immediately after passage of the 1966 International Covenant on Civil and Political Rights (ICCPR), the United Nations General Assembly approved work to begin on two Conventions, a Convention on the Elimination of Racial Discrimination, and a Convention on the Elimination of Discrimination Based on Religion or Belief. The Convention on the Elimination of Racial Discrimination (CERD) was adopted by the United Nations General Assembly in 1969. However, in 1967 the United Nations deferred work on a Convention on the Elimination of Discrimination Based on Religion or Belief. It was decided the topic was too sensitive, and too political to proceed further with a legal Treaty and Treaty Body Mechanism.

Instead, after 14 years of sensitive deliberations by the Sub-Commission of the United Nations Human Rights Commission, the General Assembly adopted the 1981 Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief. This 1981 U.N. Declaration, a.k.a. Freedom of Religion or Belief has no Treaty Body Mechanism for State Party Reports, data collection or systemic exchange of information. The Tandem Project decided, after non-government NGO incorporation in 1986, that the United Nations (a) would not renew efforts to draft a legally-binding Convention on Freedom of Religion or Belief, nor would they (b) consider Optional Protocols on Freedom of Religion or Belief, attached to existing United Nations Human Rights Treaties. Another option, in the opinion of The Tandem Project, is (c) to use the Eight Articles of the 1981 U.N. Declaration on Freedom of Religion or Belief as if they were an approved Treaty with a Mechanism for research, systemic data collection and exchange of information. The Tandem Project has published a Human Rights Manual, *How to Monitor Freedom of Religion or Belief*, [www.tandemproject.com](http://www.tandemproject.com), on ways to get this done.

### A. THE TANDEM PROJECT

The Tandem Project is a 501 C.3 non-profit corporation founded in 1986. It is registered with the United States Internal Revenue Service and Minnesota Charities Division under Minnesota Statute.Ch.309. The idea for The Tandem Project idea originated in 1984

when the founder represented the World Federation of United Nations Associations (WFUNA) at a two week United Nations Seminar on the Encouragement of Understanding, Tolerance and Respect in Matters Relating to Freedom of Religion or Belief (UN.Doc.A/40/361) in Geneva, Switzerland. Building on this spirit, The Tandem Project promotes programs that support Article 18 of the UN International Covenant on Civil and Political Rights, and the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. Here is a chronology of past and present Tandem Project accomplishments.

**1986:** A Conference on Tolerance for Diversity of Religion or Belief, Minneapolis, Minnesota. A grant from the US State Department enabled The Tandem Project to organize an international conference for 75 Minnesota organizations to meet with 75 international participants as a follow-up to the two week 1984 Geneva Seminar sponsored by the UN Secretariat. The focus of the conference was on *Community Strategies* to promote tolerance and understanding between people of diverse beliefs. UN participants: B.J. Ramcharan, UN Centre for Human Rights, later Acting High Commissioner for Human Rights, Adam Lopatka, Chair, UN Working Group on the Rights of the Child

**1989,** The Tandem Project founded the Nobel Peace Prize Forum with the Norwegian Nobel Institute and five Norwegian-American colleges in the Upper Midwest region of the United States. The Nobel Peace Prize Forum, held annually on a rotating basis among five colleges, attracts Nobel Peace Prize laureates, academics, distinguished international diplomats and peace activists for plenary sessions and weekend workshops with students, faculty and the general public. The Tandem Project as founder, served as coordinator of the annual event in the first five years of this now fifteen year old symposium.

**1989:** Building Understanding and Respect between People of Diverse Religions or Beliefs, Warsaw, Poland. UN participants: B.J. Ramcharan, Office of the Secretary General, United Nations, Adam Lopatka, Chair, UN Working Group on the Rights of the Child, Marek Hagmajer, Secretary General, World Federation of United Nations Associations.

**1991:** Building Understanding and Respect between People of Diverse Religions or Beliefs, New Delhi, India. UN participants: The Arcot Krishnaswami Lecture, Theodor van Boven, former Director, UN Center for Human Rights, former Member UN Sub-Commission on Prevention of Discrimination and Protection of Minorities, present UN Special Rapporteur for the Convention Against Torture.

**1993:** Striving for Peace: The United Nations in a New World, Concordia College, and Moorhead, Minnesota. UN participants: Irene Khan, Executive Assistant to UN High Commissioner for Refugees, Valdimir Petrovsky, UN Under-Secretary General for Political Affairs, Hisako Shimura, Director, UN Department of Peace-Keeping Operations, James P. Grant, Director, United Nations Children's Fund (UNICEF).

**1993,** a two year grant from the Pew Foundation enabled publication of *Freedom of Religion and Belief: World Report*, with the University of Essex, Colchester, England.

The University of Minnesota Foundation served as fiscal agent for the University of Essex participation in the World Report.

**1995:** Freedom of Religion or Belief: A World Report, London, England. University of Essex, Colchester, England and The Tandem Project. UN participants: Abdelfattah Amor, UN Special Rapporteur on Religious Intolerance, Sir Nigel Rodley, UN Special Rapporteur Against Torture, B.J. Ramcharan, UN Office of High Commissioner for Human Rights.

**1996,** The Tandem Project authored *The Role of Secular Non-Governmental Organizations in the Cultivation and Understanding of Religious Human Rights*, a chapter in the two-volume *Religious Human Rights in Global Perspective*, by Emory University, Atlanta, Georgia.

**1998:** The Oslo Conference on Freedom of Religion or Belief, Oslo, Norway. UN participants: Martin Scheinin, Expert, UN Human Rights Committee, Patrice Gillibert, Office of High Commissioner for Human Rights, Diamond Martin, Holy See Ambassador to the United Nations, J. Symonides, Director, UNESCO Division of Human Rights and Democracy, The Honorable Mary Robinson, UN High Commissioner for Human Rights, Rev. Kjell Magne Bondevik, Prime Minister, Norway, Abdelfattah Amor, UN Special Rapporteur on Freedom of Religion or Belief. This conference led to formation of the International Oslo Coalition on Freedom of Religion or Belief, in the Norwegian Center for Human Rights.

**1999:** “Entering the New Millennium Children’s Rights and Religion at a Crossroads,” marking the 10<sup>th</sup> anniversary of the UN Convention on the Rights of the Child. The Tandem Project presented a Workshop at this conference which was sponsored by Defense for Children Israel and Palestine, just prior to the present Intifada.

**2001:** The Tandem Project was one of seven (7) members of the Preparatory Committee for the UN International Consultative Conference on School Education in Relation to Freedom of Religion or Belief, 23-25 November 2001, Madrid, Spain. Preparation meetings were held in Geneva, Switzerland in 2002 and two in Madrid, Spain, in 2001.

**2003:** The Tandem Project launched the Women’s United Nations Report Network (WUNRN). WUNRN is a global multi-sector coalition in support of the United Nations Study on Freedom of Religion or Belief and the Status of Women from the Viewpoint of Religion and Traditions (E/CN.4/2002/73/add.2). This Study by U.N. Special Rapporteur Abdelfattah Amor is a major, universal, comprehensive approach to intolerance and discrimination against women based on religion and traditions. WUNRN and The Tandem Project, <http://www.wunrn.com>, are committed to supporting the dignity and fundamental rights of women and girls everywhere.

**2004:** Oslo Meeting of Experts: Teaching for Tolerance, Respect and Recognition in Relation to Religion or Belief, Hosted by The Oslo Coalition on Freedom of Religion or Belief in cooperation with UNESCO. UN participants: Abdelfattah Amor, Chair, UN

Human Rights Committee, Rosa Guerreiro, Executive Advisor, UNESCO Inter-cultural, Inter-religious Program, Elena Ippoliti, Program Officer, UN Office High Commissioner for Human Rights, HRE Program, Geneva, Joseph Kreidi, UNESCO Beirut Office, Samuel Lee, Director, Center of Education for International Understanding, UNESCO, Korea, Hasnah Gasim, UNESCO ASP network coordinator, Indonesia. The Tandem Project organized the 1998 Oslo Conference on Freedom of Religion or Belief and served on the Planning Committee for the Oslo Meeting of Experts in 2004.

## **B. FREEDOM OF RELIGION OR BELIEF**

The Tandem Project uses the inclusive phrase, *freedom of religion or belief*, first coined and by the United Nations in the 1948 Universal Declaration of Human Rights. *Freedom of Religion or Belief* relates to the philosophical foundation of the Universal Declaration of Human Rights. The First Preamble to the Universal Declaration reads **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**. This first principle, core concern, foundational concept is impartial on metaphysics. It cannot favor one religious or non-religious belief over another, if the Universal Declaration of Human Rights is to flourish and prosper. The Tandem Project promotes four guidelines, norms and standards based on this principle of impartiality.

- 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 alone or in community with others, and in public or private, to manifest his religion or belief in worship, observance, practice and teaching-*Article 18: International Covenant on Civil and Political Rights (ICCPR)*.
- Freedom of thought, conscience and religion protects theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief-U.N. *Human Rights Committee: General Comment 22 on Article 18 of the ICCPR*. .
- The concept of morals derives from many social, philosophical and religious traditions; consequently, limitations on the freedom to manifest a religion or belief for the purpose of protecting morals must be based on principles not deriving from a single tradition-U.N. *Human Rights Committee: General Comment 22 on Article 18 of the ICCPR*.
- Human rights education should make reference to human rights instruments and mechanisms of protection for ensuring accountability-U.N. *High Commissioner for Human Rights: U.N. Decade for Human Rights Education*.

## C. INTOLERANCE AND DISCRIMINATION

### INTRODUCTION

The WUNRN Shadow Report Learning Module links the U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions, to the Eight Articles of the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. The linkage is designed to provide documented credible sources, illustrations, stories and evidence of how to build tolerance and reduce discrimination against women and girls based on religion and traditions. Lesson 12 is how to relate a WUNRN ListServe article to the 1981 U.N. Declaration on Freedom of Religion or Belief, among other tasks it answers five basic questions: For WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions, in your Country document: what, when, where, why and who builds tolerance and reduces discrimination against women and girls based on religion and traditions.

The Tandem Project has created a paradigm-model for the elimination of intolerance and discrimination based on religion or belief. It uses the Eight Articles of the 1981 United Nations Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief for research and to write Community Assessment Reports on Freedom of Religion or Belief. The Tandem Project has published a Human Rights Education Manual; *How to Monitor Freedom of Religion or Belief*, on the Articles, Paragraphs and Terms of the 1981 U.N. Declaration for research, systemic data collection and exchange of information. The 1981 U.N. Declaration on Freedom of Religion or Belief is the **ONLY** non-binding Human Rights Declaration, adopted by the United Nations General Assembly, with a mandate but no treaty body mechanism that has the potential for a database on Country Reports to ensure accountability on grounds of religion or belief.

Open [www.ohchr.org](http://www.ohchr.org), to International Law and scroll down to Universal Human Rights Instruments, Prevention of Discrimination. Open the Declaration on the Elimination of all Forms of Intolerance and Discrimination Based on Religion or Belief. Read the Preamble and Articles of the 1981 U.N. Declaration. Open The Tandem Project Human Rights Education Manual [www.tandemproject.com](http://www.tandemproject.com), to Table of Contents, Part II: The 1981 U.N. Declaration, Pages 47-137. These are Lessons in The Tandem Project Human Rights Education Manual on the Articles, Paragraphs and Terms of the Declaration. Read selections from Part II: 1981 U.N. Declaration, to become acquainted with text that may apply to the review of your WUNRN ListServe article.

Lesson 12 does not require you to write the 1981 U.N. Declaration's Articles, Paragraphs and Terms that may apply to your review. They are already written for you in *italics*, with questions under the *italics* written for The Tandem Project Community Assessment Report on Freedom of Religion or Belief. Ignore the written questions below the *italics*. Scroll each Article, Paragraph and Term to see if they apply to your selected WUNRN ListServe review. Write **REVIEW** below the questions for Articles, Paragraphs and

Terms that apply to your review. Then write your review on the Article/Paragraph/Term selected.

## 12. LESSON

**Step 1:** Open [www.ohchr.org](http://www.ohchr.org), to International Law and Prevention of Discrimination.

**Step 2:** Read 1981 U.N. Declaration on Discrimination Based on Religion or Belief.

**Step 3:** Open [www.tandemproject.com](http://www.tandemproject.com), to The Tandem Project Table of Contents.

**Step 4:** Read Part II: Articles/Paragraphs/Terms, 1981 U.N. Declaration. Pages: 47-137.

**Step 5:** Scroll the Articles/Paragraphs/Terms of the 1981 U.N. Declaration below.

**Step 6:** Select Articles/Paragraphs/Terms if they apply to your review.

**Step 7:** Write **REVIEW** under Articles/Paragraphs/Terms selected for review.

**Step 8:** Write a **Review** for Articles/Paragraphs/Terms selected.

### REVIEW

- Scroll the Articles/Paragraphs/Terms of the 1981 U.N. Declaration.
- Write **REVIEW** before each Article/Paragraph/Term selected.
- **Bold your answers** to distinguish them from the written questions.

### ARTICLE 1: LEGAL DEFINITION

Article 1 repeats Article 18 of the ICCPR which is a legally-binding definition under the International Covenant on Civil and Political Rights. Article 1 is the legal basis for the other seven articles of the 1981 U.N. Declaration on Freedom of Religion or Belief. Based on your research, write a short introduction of how Article 1 is and is not a foundation for freedom or religion or belief in your community.

#### PARAGRAPH 1.1: Policy and Legal Framework

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

Write the constitutional principle and/or legal framework of your country that refers to freedom of religion or belief.

1.1.1: *Everyone shall have the right to freedom of thought, conscience and religion.*

Briefly describe what each of these terms mean in the 1981 Declaration and how they apply to your community.

1.1.2: *This right shall include freedom to have a religion or belief of their choice.*

Describe what freedom to choose whatever belief means in the 1981 U.N Declaration.

Are individuals in your community free to join or to leave a religion or belief of their choice? Explain.

1.1.3: *This right shall include freedom individually, in community, in public or private.*

Are there any instances in your community where freedom to practice your religion or belief as an individual, in community, in private or public been denied? Explain.

1.1.4: *This includes the right to manifest a religion or belief in worship, observance, practice and teaching.*

Explain what each term means within the cultural context of your community.

### **PARAGRAPH 1.2: Coercion and Freedom to Choose**

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

1.2.1: *Coercion*

Coercion can mean intellectual, moral or psychological compulsion as well as physical force. Explain your research on any incidents of coercion in your community.

1.2.2: *Impairment*

Explain what impairs mean and describe any incidents in your community.

1.2.3: *Choice*

Has choice been denied because of being impaired in your community? Explain.

### **PARAGRAPH 1.3: Limitations on a Religion or Belief**

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

There are six ways in which the manifestation of a religion or belief can be limited by a State. Limitations must always be by law and for a specific purpose. Review the Topic Notes and General Comment on Article 18 for this term. Describe and write a one paragraph explanation of your research for each term. If applicable, relate specific incidents in your community where a term/s was used to limit a religion or belief.

1.3.1: *Law*

1.3.2: *Public Safety*

1.3.3: *Order*

1.3.4: *Health*

1.3.5: *Morals*

1.3.6: *Fundamental Freedoms*

## **ARTICLE 2: CLASSIFYING DISCRIMINATION**

Article 2 explains who can be identified as committing acts of discrimination based on religion or belief and what the terms “intolerance” and “discrimination” means. Write a two paragraph introduction to the article based on your research for a community report.

### **PARAGRAPH 2.1: Four Categories**

*No one shall be subject to discrimination by any State, institution, groups of persons or person on grounds of religion or belief.*

Article 2 paragraph 1 describes four categories of State and non-state parties who discriminate or who allegedly are discriminated against on grounds of religion or belief. Case studies on discrimination will always include one or more of these categories. Explain what each category means with specific examples from your community for each category.

2.1.1: *No one shall be subject to discrimination by any State.*

2.1.2: *No one shall be subject to discrimination by any Institution.*

2.1.3: *No one shall be subject to discrimination by any Groups of Persons.*

2.1.4: *No one shall be subject to discrimination by any Person.*

### **PARAGRAPH 2.2: Two Definitions**

*For the purposes of the present Declaration, the expression “intolerance and discrimination based on religion or belief” means any distinction, exclusion, restriction, or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.*

2.2.1: *Intolerance*

Give an example of intolerance based on religion or belief in your community.

2.2.2: *Discrimination*



Give an example of discrimination based on religion or belief in your community.

### **ARTICLE 3: LINK TO OTHER RIGHTS**

Article 3 links other human rights instruments to Article 18 and the 1981 U.N. Declaration. Write a brief introduction on a link to another human rights instrument for your community research.

#### **PARAGRAPH 3.1: Indivisibility of Human Rights**

*Discrimination between human beings on grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and enunciated in detail in the International Covenants on Human Rights, and as an obstacle to friendly and peaceful relations between nations.*

##### *3.1.1: International Covenant on Civil and Political Rights*

Give two or three examples of ICCPR links you are using for your community report.

##### *3.1.2: International Covenant on Economic, Social and Cultural Rights*

Give two or three examples of ICESCR links you are using for your community report.

##### *3.1.3: Regional Human Rights Instruments*

Give two examples of links to regional instruments that apply to your country, such as the European Convention on the Protection of Human Rights and Fundamental Freedoms or the Organization of African States. Explain how they were used for your research.

##### *3.1.4: Other Human Rights Instruments*

U.N. bodies such as the International Labor Organization (ILO), UNESCO or World Health Organization (WHO). Give examples from your research on alleged incidents in your community that violate human rights to employment, education or health.

### **ARTICLE 4: EFFECTIVE MEASURES**

Article 4 is the way in which the 1981 U.N. Declaration proposes solutions to alleged acts of intolerance and discrimination based on religion or belief. Write a two paragraph introduction based on your research for the article.

#### **PARAGRAPH 4.1: Fields of Civic Activity**

*All States shall take effective measures to prevent and eliminate discrimination on*

*grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.*

Explain how your community promotes tolerance and prevents discrimination in each of these five fields of civic activity; civil, economic, political, social and cultural life.

*4.1.1: Are there effective measures to prevent and eliminate discrimination on grounds of religion or belief in the field of civil life?*

Civil services including engineering and public works departments, zoning departments, police, military, anything in the public domain that serves the community. Summarize your research below on how you would use civil services as effective measures to reduce intolerance and discrimination based on religion or belief in the community.

*4.1.2: Are there effective measures to prevent and eliminate discrimination on grounds of religion or belief in the field of economic life?*

Corporations, business associations, government employment departments, economic development departments, religions or beliefs, non-profit corporations, private employment agencies, self-employed persons. Summarize your research below on how you would use resources as effective measures to reduce intolerance and discrimination based on religion or belief in the community.

*4.1.3: Are there effective measures to prevent and eliminate discrimination on grounds of religion or belief in the field of political life?*

Political parties, mayor, village manager, city council, school boards, appointed commissions. Summarize below your research on how you would use political resources (other than legislation) as effective measures to reduce intolerance and discrimination based on religion or belief in the community.

*4.1.4: Are there effective measures to prevent and eliminate discrimination on grounds of religion or belief in the field of social life?*

Departments and organizations in the social services such as; religious leadership, places of worship or association, government health departments, public, private and religious schools, housing programs, welfare departments, etc. Summarize your research on how you would use social resources as effective measures to reduce intolerance and discrimination based on religion or belief and in the community.

*4.1.5: Are there effective measures to prevent and eliminate discrimination on grounds of religion or belief in the field of cultural life?*

Arts groups, ethnic dance groups, cultural organizations, government and non-governmental organizations that give expression through the arts, music, media and other aesthetic means. Summarize your research on how you would use cultural resources as effective solutions to intolerance and discrimination in the community.

## **PARAGRAPH 4.2: Legislation and Regulations**

*All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to make all appropriate measures to combat intolerance on grounds of religion or other beliefs in this matter.*

4.2.1: *Enact and rescind legislation and regulations where necessary.*

Explain the meaning of enacting and rescinding local laws, rules and regulations to prevent discrimination based on religion or belief in your community. Compile a list on a separate sheet of paper of the laws and regulations that should be rescinded or enacted and summarize below.

4.2.2: *Make all appropriate measures to combat intolerance.*

Intolerance is a deadly form of bigotry. Legislative redress for grievances can only come from legally defined acts of discrimination. Explain how you would use specific community resources for proposed solutions to combat intolerance on grounds of religion or belief.

## **ARTICLE 5: PARENTS, CHILDREN, STATE**

Introduce Article 5 as one paragraph broken into five sub-paragraphs to discuss the rights of parents, children and the state.

### **PARAGRAPH 5.1: Rights of Three Parties**

Article 5 has one paragraph with five sub-paragraphs or terms. The language of the article is in italics for each of the terms and measures. It is done this way because of the sensitivity and importance of the article for all parties and the religions or beliefs in a community. Breaking the paragraph into terms and measures will make it easier to exchange information with other communities and cultures on this article.

5.1.1: *The parents, or as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child shall be brought up.*

Explain what this means giving specific examples where this may be a problem in your community. If you are preparing a community case study of alleged discrimination, give specific examples of where parent rights have been violated.

5.1.2: *Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.*

Parents have the right to organize life within the family and to provide moral education for their children. Are there examples in your community when parental wishes conflict with their own religion or belief, the laws and regulations of your nation, or the rights of the child? Explain.

*5.1.3: The child shall be protected from any form of discrimination on grounds of religion or belief. He/she shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his/her fellow men/women.*

Give examples of children’s need for protection based on grounds of religion or belief in your community. Summarize your research below with specific examples.

*5.1.4: In the case of a child who is not under the care of either of his parents or of legal guardians, due account shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle.*

Are there children not in the care of parents or legal guardians in your community? If so, explain how their interests in matters of religion or belief are protected. Give specific examples. Describe what “best interests of the child” means.

*5.1.5: Practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account Article 1, paragraph 3, of the present Declaration.*

Explain what this sub-paragraph means. Summarize your research by giving at least two specific examples in your community where children are protected by the State or need to be protected against a religion or belief.

## **ARTICLE 6: SPECIFIC RIGHTS**

Introduce Article 6 as identifying nine specific freedoms that are manifestations of the right to worship, observance, practice and teaching.

### **PARAGRAPH 6.1: The Nine Rights**

*In accordance with Article 1 of the present Declaration, and subject to the provisions of Article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, inter alia, the following freedoms:*

*6.1.1: To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes;*

Describe the right to assemble and to maintain places of worship. Have any of these rights been denied due to intolerance and discrimination based on religion or belief in your community? Explain.

6.1.2: *To establish and maintain appropriate charitable or humanitarian institutions;*

Describe the charitable and humanitarian institutions in your community. Have any of them been denied the right to establish or maintain themselves in your community?

6.1.3: *To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;*

Are there laws or regulations that prohibit the use of materials for rites and customs in your community? Explain and give specific examples

6.1.4: *To write, issue and disseminate relevant publications in these areas;*

Are religions or beliefs been denied these rights in your community? Summarize your research with specific examples below.

6.1.5: *To teach a religion or belief in places suitable for these purposes;*

Are there registration requirements, rules, regulations or zoning laws in your community that make it hard for a religion or belief to find a suitable place for teaching? Are there other restrictions on finding a suitable place to teach? Explain.

6.1.6: *To solicit and receive voluntary financial and other contributions from individuals and institutions;*

Are financial contributions allowed from outside of your country to a religion or belief in your community? Are there any limits on these or other types of contributions? Explain with specific examples.

6.1.7: *To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;*

Are there any restrictions by the State for selecting leaders called for by a religion or belief in your community? Explain and summarize your research.

6.1.8: *To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;*

Labor laws of a country may restrict days of rest, celebrations and holidays for religions or beliefs that have requirements different from the prevailing majority religion or belief. Summarize your research on religions or beliefs in your community. Are there exemptions for minority beliefs? Explain.

6.1.9: *To establish and maintain communications with individuals and communities in*

*matters of religion or belief at the national and international levels;*

Do majority religions or beliefs have special privileges for access to the media, radio and television in your community? What community rights and limitations are there to maintain communications for religion or belief? Explain.

### **ARTICLE 7: National Legislation**

Introduce Article 7 as the national equivalent of Article 4 at the local level.

#### **PARAGRAPH 7.1: Enacted and Available in Practice**

*These rights and freedoms set forth in the present Declaration shall be accorded in national legislation in such a manner that everyone shall be able to avail themselves of such rights and freedoms in practice.*

##### *7.1.1: Set Forth in Legislation*

Summarize your Compilation of National and Community Laws and Regulations. Identify specific national laws or regulations that would benefit your community.

##### *7.1.2: Available in Practice*

National laws and regulations may be on the books but not available in practice. Summarize what national laws may not be available in practice in your community.

### **ARTICLE 8: Existing Protections**

Write an introduction to Article 6 that links it to all other international rights.

#### **PARAGRAPH 8.1: International Bill of Human Rights**

*Nothing in the present Declaration shall be construed as restricting or derogating any right defined in the Universal Declaration of Human Rights and the International Covenants on Human Rights.*

##### *8.1.1: Non-restriction and Derogation*

Explain what the International Bill of Human Rights means and how it protects against the misuse of the present Declaration.

##### *8.1.2: Conventions and Declarations*

Explain the protection other Conventions and Declarations provides.

## V. WUNRN GENDER BASED ASSESSMENT

### INTRODUCTION

The WUNRN Gender Based Assessment is specific to your WUNRN ListServe article review made in Sections II-IV, the U.N. Human Rights Study Juridical and Factual Aspects on the Status of Women from the Viewpoint of Religion and Traditions, and the 1981 U.N. Declaration on Freedom of Religion or Belief, in order to understand how they relate, identify what is important from less important and propose a path to achieve the goal to build tolerance and reduce discrimination against women and girls based on religion and traditions. A WUNRN Gender Based Assessment has three parts; Gender Issues, Gender Case Studies and Gender Measures.

#### A. GENDER ISSUES

##### INTRODUCTION

Gender issues can be systemic issues facing all women and girls from the viewpoint of religion and traditions, or specific to a region, country, religion or tradition, but facing all women and girls within that region, country, religion or tradition. Gender Issues are prevalent within a community at large, as opposed to Gender Case Studies that deal with specific alleged incidents of intolerance and discrimination involving a State, Institution, Group of Persons or Person. Gender Issues prioritize and distinguish what is important from less important to reduce intolerance and discrimination against women and girls from the viewpoint of religion and traditions.

Read what you have identified in the review of your WUNRN ListServe article as Gender Issues by the U.N. Human Rights Study Juridical and Factual Aspects. Read and reflect on how you have linked them to the Articles, Paragraphs and Terms of the 1981 U.N. Declaration on Freedom of Religion or Belief. In order of importance, identify up to three Gender Issues from your review. Under **REVIEW** number, title, and in order of importance, write a two or three sentence explanation of each Gender Issue.

#### 13. LESSON

**Step 1:** Identify Issues in your review of the U.N. Human Rights Study.

**Step 2:** Identify how in your review they link to the 1981 U.N. Declaration.

**Step 3:** In order of importance, list three Gender Issues in your review.

**Step 4:** Number and title the Three Gender Issues by order of importance.

**Step 5:** Write a 2-3 sentence **Review** on each of the Three Gender Issues.

##### REVIEW

#### B. GENDER CASE STUDIES

##### INTRODUCTION

They become Gender case studies when a State, Institution, Group of Persons or a Person commits alleged actions of discrimination against women and girls based on religion and traditions. Gender case studies may be class action lawsuits taken out on behalf of groups of women or girls, or individual lawsuits. They involve both those who discriminate and those who are discriminated against. The Tandem Project paradigm-model uses the Eight Articles of the 1981 UN Declaration on Freedom of Religion or Belief to construct when, where, who, why an alleged incident of discrimination took place. Cases may range from class actions to specific incidents of discrimination against women and girls on grounds of religion and traditions, for instance in housing, employment, health, education, etc. Article 2 of the 1981 U.N. Declaration on Freedom of Religion or Belief has the official classifications of discrimination. The Juridical and Factual Aspects of the U.N. Study on the Status of Women from the Viewpoint of Religion and Traditions, and the Other Articles of the 1981 U.N. Declaration document the specific charges.

Read your WUNRN ListServe article review of the Juridical and Factual Aspects of the U.N. Human Rights Study to see what may be the basis for a Gender Case Study. Read and reflect on how you have linked them to Article 2 and the other Articles, Paragraphs and Terms of the 1981 U.N. Declaration on Freedom of Religion or Belief. In order of importance, identify up to three Gender Case Studies that may be applicable for further study from your review. Under **REVIEW** number, title and in order of importance, write a 2-3 sentence explanation of each potential Gender Case Study.

#### **14. LESSON**

- Step 1:** Identify potential Case Studies from your U.N. Human Rights Study review.
- Step 2:** Identify the link to Article 2 and other Articles of the 1981 U.N. Declaration.
- Step 3:** In order of importance, list up to three potential Gender Case Studies.
- Step 4:** Number and title up to three Gender Case Studies by order of importance.
- Step 5:** Write a 2-3 sentence **Review** on each of the Gender Case Studies.

#### **REVIEW**

### **C. GENDER MEASURES**

#### **INTRODUCTION**

WUNRN Gender Based Assessment concludes with Gender Measures, proposed ways to build tolerance and reduce the discrimination identified by Gender Issues and Cases Studies in your review. The U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions has a series of Recommendations and Conclusions in Paragraphs 189-238. The WUNRN Website has an Anthology of Organizations, with Abstracts on their mission and a place for proposing materials and programs appropriate to the WUNRN Mission Statement. The Tandem Project uses Article 4: Effective Measures, in the 1981 U.N. Declaration on Freedom of Religion or Belief, to propose ways to build tolerance and reduce discrimination based on religion or belief.



Read the Recommendations in the U.N. Human Rights Study, Paragraphs 189-238. Open the WUNRN Website and read selections of Organization Abstracts that may apply to the Gender Issues and Gender Case Studies identified by your review. This includes a review of proposing solutions to Organizations already listed WUNRN Organizations, or if there are none apply to your review, or the country in the WUNRN ListServe article you have selected, or suggestions by you of other organizations to initiate proposed solutions from the WUNRN sectors: Women's NGO's; Human Rights NGO's, Religions and Religious Associations: Academia and Academic Institutions; Civil Society; Governments.

Open The Tandem Project Human Rights Education Manual: *Monitoring Freedom of Religion or Belief*, [www.tandemproject.com](http://www.tandemproject.com). Read Part II: Article 4 Effective Measures. Review any Measures you have identified in Section IV (above) to build tolerance and prevent discrimination in these civic fields: Civil, Economic, Political, Social, Cultural and Legislative. Identify Gender Measures from the U.N. Human Rights Study, WUNRN Organizations and The Tandem Project that may apply to the issues and case studies in your review. Write under **REVIEW** proposed Gender Measures from the U.N. Human Rights Study, WUNRN Organization, or The Tandem Project Article 4 in *italics* and then write a 2-3 sentence **Review** for each proposed solution.

## 15. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to U.N. Human Rights Study Recommendations.

**Step 2:** Read Recommendations and Conclusions, Paragraphs 189-238.

**Step 3:** Open Organizations List, review the Abstracts from six WUNRN sectors.

**Step 4:** Open [www.tandemproject.com](http://www.tandemproject.com), to Part II: Article 4: Effective Measures.

**Step 5:** Read Article 4: Effective Measures in Section IV of the Module (above).

**Step 6:** Identify Gender Measures for issues and case studies in your review.

**Step 7:** Write under **REVIEW** the titles for the Gender Measures in *italics*.

**Step 8:** Write a 2-3 sentence **Review** for each Gender Measure selected.

## REVIEW

# VI. WUNRN SHADOW REPORTS

## INTRODUCTION

WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions, can identify and describe issues of women and girls, and provide important alternative documentation on gender, in response to U.N. Country Reports. Though intended in this WUNRN-Shadow Report Learning Module to respond to United Nations Human Rights Treaty Body Mechanisms, Shadow Reports can be used for multiple forms of response by women's non-governmental organizations. In this WUNRN-Shadow Report Learning Module, the U.N. Human Rights Study focus of WUNRN provides an intersectional nexus on the human rights of women and girls in the context of religion and traditions. The Module gives tools and mechanisms for preparing, submitting,

lobbying, and gaining impact from Shadow Reports. Shadow Reports provide qualitative analysis and examples, and are often submitted by collaborations.

WUNRN LISTSERVE articles have been used in Lessons 1-15 to learn how to use the U.N. Human Rights Study on the Status of Women from the Viewpoint of Religion and Traditions, linked with the 1981 U.N. Declaration on Freedom of Religion or Belief, for qualitative analysis and examples needed to write WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions. WUNRN Shadow Reports are Country Reports on the Status of Women from the Viewpoint of Religion and Traditions that will require substantial research, stories, examples and data to be credible Country sources of information. Lessons 16-18 focus on how to research and write WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions, using United Nations Human Rights Treaties and their Guidelines, WUNRN Collaboration and a WUNRN Shadow Report Process.

## **A. HUMAN RIGHTS TREATIES**

### **INTRODUCTION**

United Nations Human Rights Treaties are composed of International Covenants and International Conventions with their Optional Protocols. Each Human Rights Treaty has a Treaty Body Mechanism, a Committee of elected independent experts, with assigned United Nations support staff, to review initial and periodic State Party Reports they have ratified and signed as a Treaty. Each Committee meets several times a year to review State Party Reports. International Human Rights Treaties include:

- Covenant on Civil and Political Rights (ICCPR);
- Covenant on Economic, Social and Cultural Rights (ICESCR);
- Convention on the Elimination of Discrimination Against Women (CEDAW);
- Convention on the Elimination of Racial Discrimination (CERD);
- Convention on the Rights of the Child (CRC);
- Convention Against Torture (CAT).
- Convention on the Protection of Migrant Workers (CMW).

The State Party Treaty Body Reporting system has not been as successful as initial expectations by the U.N. hoped it would be. An evaluation by the Human Rights Committee (HRC) in 2002 stated it “appears from annual reports, only a small number of States have submitted their reports on time. Most of them have been submitted with delays ranging from a few months to several years and some State parties are still in default, despite repeated reminders by the Committee” (CCPR/C21/Rev.2/Add.12).

The United Nations, in a draft plan on 1 June 2005, has proposed a major plan to correct this by Harmonized Guidelines on Reporting under the International Human Rights Treaties, including Guidelines on a Common Core Document and Treaty-specific Targeted Documents (HRI/MC/2005/3). The guidelines call for a *Holistic Perspective of Human Rights*, with a “revised reporting system intended to provide a coherent

framework within which States can meet their reporting obligations under all of the international human rights treaties to which they are a party as part of a coordinated and streamlined process. When reporting, States should consider the implementation of the rights protected in each treaty within the wider context of its implementation of all of their international human rights obligations.”

WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions are Country Reports using the new United Nations Treaty Body Guidelines to focus attention on ways to build tolerance and prevent discrimination against women and girls based on religion or belief. WUNRN will take these new reforms into account and go further by reviewing all international human rights obligations under the United Nations Human Rights System and International Law in the United Nations Website, to build credible sources of information on the Status of Women from the Viewpoint of Religion and Traditions; and demonstrate the statement made on page 6 of the new United Nations Treaty Body Guidelines that “human rights are indivisible and interrelated, and that equal importance should be attached to each and every right recognized therein.”

Open [www.ohchr.org](http://www.ohchr.org) to International Law and the International Bill of Human Rights, Core International Human Rights Instruments and their Monitoring Mechanisms; and the Universal Human Rights Instruments (90 plus Declarations, Studies and Texts). Quickly open a few Articles of these Human Rights Documents to become acquainted with them. See if any apply to your WUNRN ListServe article. Open [www.ohchr.org](http://www.ohchr.org) to Issues (next to International Law) and the Human Rights Issues List. These are Special Procedures Mechanisms, U.N. Special Rapporteur’s on Country and Thematic Issues. Scroll down and open Women and the cross-cutting theme: Gender and Women’s Human Rights. Continue to scroll the list of Issues and select a few Annual Reports to open (left-hand menu bar) to become acquainted with these reports. Open [www.ohchr.org](http://www.ohchr.org), to Search the Treaty Body Database (lower right-hand menu bar). Open by Country (left-hand menu bar) and if your WUNRN ListServe article is on a particular Country, open the Country and the 7 Human Rights Treaties. See which Treaties the country has signed and review the reports, State Party, Summary Records, Concluding Observations, etc.

## 16. LESSON

- Step 1:** Open [www.ohchr.org](http://www.ohchr.org), to International Law. Scroll and review selectively
- Step 2:** Identify Covenants, Declarations, Articles, Study’s which apply to your review.
- Step 3:** Open [www.ohchr.org](http://www.ohchr.org), to Issues. Scroll and review selectively.
- Step 4:** Identify Special Procedures Countries and Themes which apply to your review.
- Step 5:** Open [www.ohchr.org](http://www.ohchr.org) to Search the Treaty Body Database. Scroll selectively.
- Step 6:** Identify Treaty Body Country Reports which apply to your review.
- Step 7:** Write under **REVIEW** titles of Human Rights Instruments that apply in *italics*.
- Step 8:** Write a 2-3 sentence **Review** for each Human Rights Instrument selected.

## REVIEW

## B. WUNRN COLLABORATION

### INTRODUCTION

WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions may best be done through collaboration in and between the six sectors of WUNRN: Women's NGO's; Human Rights NGO's; Religions and Religious Associations; Academia and Academic Institutions; Civil Society and Governments. Individuals and organizations interested in writing a WUNRN Shadow Report on the Status of Women from the Viewpoint of Religion and Traditions, on a Country or one or more of the United Nations Human Rights Treaties, may be sustained in their approach by joining with others to provide qualitative analysis and examples. Lesson 17 is how to look on the Internet for Websites in each of the WUNRN six sectors for collaboration partners before writing a WUNRN Shadow Report.

Open [www.wunrn.com](http://www.wunrn.com), to Organizations. Open each sector on the WUNRN List of Organizations and look for Abstracts (one paragraph descriptions on their program and how to contact them) organization) that may apply to the review of your WUNRN ListServe article. The WUNRN Website List of Organizations is only two years old and looking for more WUNRN partners in each sector. Write down any suggestions you may have for WUNRN partners that are not on the Abstract of Organizations and WUNRN will contact with information on how they may be on the list. The WUNRN ListServe is the most active daily Gender List Serve in the world, with many hundreds of suggestions on research via the Internet for organizations with website that may be interested in collaboration on a WUNRN Shadow Report on the Status of Women from the Viewpoint of Religion and Traditions.

Open [www.unsystem.org](http://www.unsystem.org) and read the United Nations System organizations by alphabet. Open a few United Nations System websites such as the United Nations Educational, Scientific and Cultural Organization (UNESCO); United Nations Children's Fund (UNICEF); International Labor Organization (ILO); United Nations Development Program (UNDP), and randomly to see if any thing may apply to your review for a WUNRN Shadow Report on the Status of Women from the Viewpoint of Religion and Traditions.

Regional inter-governmental organizations (IGO) such as the Organization for Security and Cooperation in Europe (OSCE) and other regional inter-governmental organizations have programs websites with programs on women's rights and freedom of religion or belief. Comprehensive Annual Country Reports on Human Rights, Women's Issues, and Religious Freedom by one government's point of view is at: <http://www.state.gov>.

### 17. LESSON

**Step 1:** Open [www.wunrn.com](http://www.wunrn.com), to Organizations and review Organization Abstracts.

**Step 2:** Identify Organizations from WUNRN sectors that may apply to your review.

**Step 3:** Research Organizations not on WUNRN that may apply to your review.

- Step 4:** Open [www.unsystem.org](http://www.unsystem.org), and review United Nations Organizations websites.
- Step 5:** Identify United Nations Organizations that may apply to your review.
- Step 6:** Open [www.state.gov](http://www.state.gov), to Human Rights, Women’s Issues, Religious Freedom.
- Step 7:** Identify a Country if it applies to your review and read current reports.
- Step 8:** Write under **REVIEW** potential collaboration partners selected in *italics*.
- Step 9:** Write a 2-3 sentence **Review** on potential collaboration for each selected.

## **REVIEW**

### **C. WUNRN SHADOW REPORTS**

#### **INTRODUCTION**

The WUNRN Shadow Report Learning Module uses WUNRN ListServe Articles as a way to learn how to write WUNRN Shadow Reports on the Status of Women from the Viewpoint of Religion and Traditions. WUNRN Shadow Reports are Country Reports targeted at a review of the United Nations Treaty Body Mechanisms and their State Party Reports, and through this process including information for Country Reports on the Status of Women from the Viewpoint of Religion and traditions from many individuals, non-governmental and governmental sources. In other words, a WUNRN Shadow Report is a compilation within a Country of many articles such at the WUNRN ListServe article you are reviewing for this Learning Module. Many articles, many sources will provide credible information as a specific supplement to the work of the United Nations Human Rights Treaty Body Committees.

The WUNRN Shadow Report Process for writing Country Reports is based on the Report of the United Nations Secretariat for “Harmonized Guidelines on Reporting under the International Human Rights Treaties, including Guidelines on a Common Core Document and Treaty-specific Targeted Documents,” 1 June 2005 (HRI/MC/2005/3). Open [www.ohchr.org](http://www.ohchr.org), to Human Rights Bodies and then in the right-hand side bar menu open Treaty Body Reform. On the right-hand side bar menu you will find Coordination between Treaty Bodies. Scroll to the bottom and open Reform Documents. Open Common Core Document and Treaty-specific Targeted Documents (HRI/MC/2005/3).

WUNRN Learning Module has a final Lesson 18 to learn how to apply the review of your WUNRN ListServe article to the Common Core and Treaty-specific Targeted Documents in the new harmonized guidelines for United Nations Human Rights Treaty Bodies. The WUNRN Learning Module Appendix includes a Table of Contents and instructions for writing Country Reports using the WUNRN Shadow Report Process.

The new guidelines for United Nations Human Rights Treaty Bodies in, Collection of Data and Drafting of the Report (page 8) says, “All States are parties to at least one of the main international human rights treaties, and more than seventy-five per cent are party to four or more. As a consequence, all States have considerable reporting obligations to fulfill and should benefit from adopting a coordinated approach to their reporting for all treaty bodies.” This means all Country-specific WUNRN ListServe articles being

reviewed will have at least one of the seven United Nations Human Rights Treaties as a learning model.

Open the United Nations Secretariat Guidelines for Common Core and Target-specific Documents (HRI/MC/2005/3) and scroll the First Part of the Report: The Common Core Document, for any sub-sections that may apply to your review: 1. General factual and statistical information about the reporting State; 2. General Framework for the protection and promotion of human rights; 3. Implementation of substantive human rights provisions common to all or several treaties.

Open the United Nations Secretariat Guidelines for Common Core and Target-specific Documents (HRI/MC/2005/3) and scroll the Second Part of the Report: The Treaty-Specific Document for any sub-sections that may apply to your review: 1. Mandate of treaty bodies for requesting reports from states parties; 2. International conventions relating to issues of human rights; 3. World Conferences; 4. Indicators related to human rights; 5. Millennium Development Goals.

The Second Part of the Report: The Treaty-Specific Document is listed as an Appendix to (HRI/MC/2005/3). There is no reference in any of the new guidelines to reports by non-governmental organizations (NGO's) nor does 4. World Conference references all of the Women's Human Rights Conferences. This makes the WUNRN Shadow Report Process on the Status of Women from the Viewpoint of Religion and Traditions, all the more important as a Shadow process on Countries, whether or not they have signed and ratified all of the United Nations Human Rights Treaties or submitted reports in a timely manner.

## 18. LESSON

**Step 1:** Open [www.ohchr.org](http://www.ohchr.org), to (HRI/MC/2005/3) review Common Core Document

**Step 2:** Identify Common Core Document sub-sections that may apply to your review.

**Step 3:** Open [www.ohchr.org](http://www.ohchr.org), to (HRI/MC/2005/3) review Treaty-Specific Document.

**Step 4:** Identify Treaty-Specific Document sub-sections that may apply to your review.

**Step 5:** Write under **REVIEW** titles of selected 1<sup>st</sup> and 2<sup>nd</sup> sub-sections in *italics*.

**Step 6:** Write a 2-3 sentence **Review** on each of the sub-sections selected.

## REVIEW