



Human Rights Education for Psychologists and Fundamental Rights Awareness

Experts' meeting

Abstracts

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Byron G. Adams

The cost to identity of Unconscious Bias: A case of Human Rights Violations

While much attention is paid to the gross human rights violations which often dominate popular media as well as national and international agendas, it has only been recently and due to social media platforms such as Facebook, Snapchat, Twitter, and WhatsApp as well as public media platforms such as YouTube, that both national and international communities have become aware of more subtle form of dehumanization. In many cases it is the form of institutionalised prejudice which elevates the values and norms of one group over another, and subsequently emphasizes the differences between mainstream and dominant groups over immigrant and minority groups. While it is clear that mainstream and applied psychology must attend to the mental well-being of those who have experienced gross human rights violations that may have forced them into asylum and denigrated them to refugees, it has become evident that more attention is required to address the impact of prolonged instances of often subtle forms of unequal treatment people experience based on race and cultural descent; gender and sexual orientation, religious convictions and practices; as well as sociocultural and socioeconomic statuses.

There is a broad awareness in many societies that all people are equal and that (overt) prejudice and discrimination are socially evil. In such cases, victims may lodge complaints at agencies established for this purpose and have redress to courts. There is, however, a much broader layer of actions and interactions that fall below the horizon of discrimination and where prejudice can perhaps be suspected but not demonstrated. For example, an ethnic joke for example, is a joke and if someone gets upset, this can be brushed aside as an oversensitive reaction. In another case, if from a pool of applicants a member of a sexual minority group is not selected, it is virtually impossible to demonstrate unfairness in a particular instance. However, the accumulation of such instances, and at a certain moment even wrongly perceived instances, in its consequences hardly differs from open prejudice and discrimination.

In the development of a curriculum that intersects psychology and human rights, there are several important aspects to consider. Firstly, it is important to understand the threshold at which point subconscious biases, whether institutionalized or not, result in human rights violations. Secondly, how does this impact the individual's identity, that is their coherent sense of self. Due to the fact that in many cases these experiences often go unchecked, and are considered issues in which organizations, communities, national government and international agencies very seldom intervene, it is important that we account for what may be considered a full spectrum of human rights violations. As an outcome identity may inform us about the differences and similarities of the impact on people who experience long term subtle negative interactions as a consequence of biases for which the terms prejudice and discrimination may be too strong. Thirdly, in order to obtain a full picture, it is important to account for the experience of social distance or even perceived threat by dominant group members, not only those engaged in overt prejudice and discrimination, but also those who feel a slight discomfort in the presence of "others", as this may be linked to unconscious bias established by the social norms in the context in which they find themselves. These individuals too are victims of their own actions and state of mind due to their unawareness of the injustice which they inflict on others.

Essentially, we need to account for all instances where the dehumanization of any individual in any form, impacts on his/her sense of who he/she is and a general sense of well-being. As the core business of psychology, there is the need to account for the alternative narratives (that of being different in any way and form) which often contrast the master narrative (as informed by the Western cisgendered masculine

value structure) in which minorities find themselves and which seem to send them a message that they are not good enough, accepted, or entitled to the same treatment and rights as others. This said, we need to unravel the psychological mechanisms which envelope the process of dehumanization, which strive to reduce another to (perhaps just a little bit) less of a “being human”, and ultimately infringe on the basic rights which should be ascribed to all humanity. In my discussion, I would like to consider the importance of perceived threat as experienced by dominant mainstream groups as an antecedent and a wounded identity as a consequence of dehumanization as it presents itself in the form of (often subtle) bias experiences by many on a day to day basis. I start this discussion by first defining identity and its association with dehumanization before discussing how to treat impacts on this relationship, and exploring pathways for intervention by psychologists, starting with their education and training even before they join the profession.

Identity Defined

Identity is defined as that which makes us both similar and different from one another, it is about how we define ourselves. Identity is distinguished on three different levels, personal, relational and social identity. Personal identity accounts for people’s intrapersonal beliefs, values, goals, and aspirations. Relational identity comprises the roles and interpersonal relationships which define us, such as being a parent or a lawyer. Social identity considers the importance of group membership and affiliation for who we are, such as our religion, ethnicity, culture and nationality. Identity is about how individuals create meaning about themselves and how that meaning informs their purpose. All three these dimensions are important for individual as well as collective well-being, and while empirical studies often disentangle these from one another, it is near impossible to understand the person as a coherent being without accounting for all three.

When people experience a less positive social climate, they are in a process of slowly being dehumanized, which is the result of their human rights gradually being excavated. They experience a sense of helplessness and hopelessness that is not all that different from what is experienced by those who face more horrific physical and psychological torture. This means that a person may experience a loss of who he/she is, his/her value as an individual as well as the role he/she plays within their society. They gradually lose their sense of meaning, value, and self-belief, and tend to lean more strongly on the social groups which inform who they are and take more active roles within these groups as they attempt to renegotiate who they are in comparison with what they may consider the master narrative. The “Master Narrative” is mostly established by the dominant group, often the dehumanizer, to inform people that this is the way the world works, these are the rules and standards, and if you choose to be a part of this world you need to conform (even if you cannot, e.g., in terms of desirable skin color or straight hair).

Perceived Threat

Perceived threat by the dominant group seems to be, in most cases the cause of inequality, either institutionalised or not, when individuals feel that their way of life and their freedoms are at risk, they often close ranks, assign blame to out-group members, and engage in hostile behaviour towards those considered as “others” or out-group members. These out-groups are seen to threaten the economic well-being (realistic threat), the culture and identities (symbolic threat), are believed to be so different that interaction with them would often lead to embarrassing situations (intergroup anxiety), and negative consequences from interacting with them (negative stereotyping) for these mainstream/dominant group.

These feelings result in clearly distinguishing oneself from others and through this process of self-preservation often unconsciously engaging in the dehumanization of others as threatened in-groups are argued to present more in-group bias and would not readily seek out or make contact with out-group members.

This becomes clear when we observe the basis on which many right-wing political parties present their cases for nationalism and ethnocentrism, and their populous propaganda for opposing immigration, or restricting the rights of minority groups (witness the discussion on toilet use in some states of the USA). This has placed much pressure on government officials and policy makers to review national migration policies and existing minorities equal rights bills, in order to address threat perceived by the majority of the population. This cultural plurality is also a challenge in non-migratory societies with multiple indigenous groups and/or historical migrants, who have become part of the social landscape of a nation (e.g. African-Americans in the U.S.A). Similar to migratory contexts where threat from out-group members is considered relatively high, especially with respect to Islamic immigrants in the EU and minority groups in the U.S. or Africa, there seems to be some consensus about the fact that minorities and immigrants are faced with similar concerns regarding the threat they pose.

The education of psychologists in human rights issues need to consider the institutional and, especially, the socio-psychological barriers which prohibit all people from realizing their full potential, the role of threat and unconscious bias for prejudice and discrimination and how prolonged exposure to such instances lead to identity issues, may actually lead to extremist and deviant behavior. The question therefore becomes what psychologists, counsellors, and perhaps psychological associations can do, firstly, in allowing dominant groups to become aware of their unconscious bias which result from their perceived threat. We need to address the concerns faced by dominant mainstream groups who perceive minority or immigrant groups as threatening and thus promote, sometimes indirectly the dehumanization of individuals from these groups. Secondly, how can we ensure in light of the continued inequality, subtly or in direct prejudice and discrimination, which minority and immigrant groups are facing, that they there are safe spaces available in which they can communicate their experiences and seek healing and reinforcement. With this said, it is important to note that there is still very little psychological training that accounts psychological problems within immigrant and minority groups, particularly when they are dealing with issues of rejection from dominant and mainstream groups.

Helen Bakker

[Mental health and education for all: a Rights-based approach](#)

In September 2015, the United Nations have adopted the new Sustainable Development Goals (SDG's), forming the international agenda for the next 15 years.

SDG's include promoting mental health and well-being and ensuring inclusive and quality education for all. These goals closely parallel some of the Children's Rights, as identified in the Convention on the Rights of the Child (CRC, United Nations, 1989) as well as Human Rights as incorporated in the Universal Declaration of Human Rights (UDHR, United Nations, 1948).

Promoting mental health and well-being of youth is included in the European child and adolescent health strategy 2015-2020 of the World Health Organization (WHO, 2014).

Although well-being, inclusion and quality education are on the political agenda, the translation of the extensive body of knowledge about effective methods and programs into evidence-informed guidelines and policies lags behind.

In education, many Western countries have adopted laws aiming for a more inclusive and adaptive educational environment (e.g. Education that Fits, 2014; No child left behind, 2001). There also is a large body of research on effective interventions for mental health problems (e.g. Chorpita, Daleiden et al., 2011).

In a recent report, Waage and Yap (2015) provide a framework for inclusive, sustainable development. The report provides innovative insights into the relationships between the various SDGs, and calls for inter-sectoral and integrative approaches.

Psychologists have the knowledge and skills – and maybe even the obligation - to play an important role in both promoting the Children's (and Human) Rights and translating them into effective and innovative policy recommendations.

Convention on the Rights of the Child

According to the CRC (United Nations, 1989), the best interest of the child should be a primary consideration in all actions concerning children. This includes protection and care as is necessary for its wellbeing.

Basic rights include the right to education, directed towards optimal development.

Children's rights should be at the basis of all decisions concerning children.

In daily practice and political decision making, however, the interest of government, systems or institutions is often given priority (Kinderombudsman, 2015).

One of the guiding principles of the CRC is the right to participate in decision making processes that may be relevant to the child's life. In practice, participation of children is still uncommon, whether it pertains to policies or to the individual child.

Transformations in mental health and youth care systems

Currently, several (western) countries are in the process of decentralization and transformation of the youth care system (e.g. The Netherlands, Denmark). Through decentralization, the mandate and responsibility for care moves from the central to the local government. Shared guiding principles for transformation include a shift towards:

- empowering youth and their families,
- normalization and de-medicalization,
- home-nearby service delivery,
- prevention and early intervention,
- collaborative partnerships (especially between mental health providers and education).

This calls for a focus on improving mental health, as opposed to emphasizing on 'treating' problems (Netherlands Youth Institute, 2012).

Recent guidelines for the Dutch transformation recommend " to reshape the system *together with educational services* by offering a continuum of services.. " (Bosscher, 2014, p.7.)

Although the need for collaboration with schools is increasingly recognized, collaboration often takes the form of schools 'informing' the mental health provider or vice versa. In some cases, mental health interventions are performed in schools. Joint decision making and service delivery, in which expertise of each is differentially utilized, *guided by the needs of the particular youth*, is still rare. Psychologists are in

the position to develop, advocate and implement examples of effective collaboration models, including models that include joint decision-making about needed support.

Developments in decision making

In diagnostic decision making, a hypothesis testing approach forms the basis for both national and international guidelines (e.g. de Bruyn, Ruijsenaars, Pameijer & van Aarle, 2003; Fernandez-Ballesteros, de Bruyn, Godoy et al., 2001).

Recently, decision making practice in (mental) health care and school psychological services has shifted toward a shared decision making (SDM) approach. This means involving patients, resp. youth and parents in making decisions about treatment, placement or special support, explicitly incorporating the child's right to participate. The approach has proven to enhance client motivation, treatment fidelity and treatment outcomes (Bartelink, ten Berge & van Yperen, 2013).

In SDM, professionals should inform clients (parents, child) about alternative options, advantages and disadvantages, so that they can weigh them (Willumsen & Skivenes, 2005). The final choice for an intervention is then made together (e.g. Joosten, DeFuentesMerillas, deWeert et al, 2008).

Despite support for a SDM approach among health professionals, in youth mental health practice it is still at an early stage (Westermann & Maurer, 2015).

In the Netherlands, Pameijer and van Beukering (1997/2015) developed a practice model for Assessment for Intervention (AFI), incorporating both the hypothesis testing and an SDM approach. Originally developed for the school (psychology) context, it has since been adapted for the youth care sector as well. Key in the AFI approach is an emphasis on those factors that actually affect decisions about interventions and support (thus excluding diagnostic questions that do not pertain to intervention), within a transactional framework, including family and teachers as both relevant informants as well as parties that influence development and wellbeing of children.

Parent and child as well as teachers are involved in the decision making process.

The assessment approach has also been adapted to a teaching approach ('needs based working'), that aims to enhance the quality of education for all pupils, including those with special educational needs. In addition, it is strengths based, emphasizing qualities of children, parents and teachers that can enhance achievement and wellbeing of children (Pameijer, van Beukering & de Lange, 2009).

Needs based models can serve as an inspiration for psychologists working in or advising on Mental Health and Education, and as an example of good practice for SDM models to be developed in the future.

Future goals

Enhancing and sustaining children's rights should be at the center of all psychologists working in the fields of mental health and education. Enhancing and ensuring children's participation as well as having the best interest of the child as priority are therefore fundamental in all steps and decisions.

Improving the awareness and knowledge about Human and Children's Rights is a prerequisite and should contribute to an increased focus on facilitating mental health and wellbeing and inclusive and quality education for all children, by establishing a solid basis for intersectoral and integrative service delivery. This will not only provide professionals in education and youth care with tools for optimal collaboration, but also contribute to a better continuum of care for each child.

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Janel Gauthier

Human Rights and Ethical Principles

In 1948, in the aftermath of WWII, and before the development of ethics codes in psychology, the United Nations adopted the *Universal Declaration of Human Rights* (UDHR) to protect people of all nations from harm. In 2008, sixty years later, in an increasingly globalized world, the International Union of Psychological Science and the International Association of Applied Psychology adopted the *Universal Declaration of Ethical Principles for Psychologists* (UDEP) to guide and inspire psychologists worldwide toward the highest ethical ideals in their professional and scientific work. My contribution at the Conference on Human Rights Education for Psychologists will be to demonstrate that human rights, as defined in the UDHR, are not universal; that the application of human rights requires ethical considerations to mitigate the problem of culturally insensitive application of human rights norms; that the UDEP can provide a much needed moral framework for ensuring a more ethically respectful and culturally sensitive application of human rights in today's globalizing world; and that human rights education for psychologists ought to include education and training in ethics for human rights to guide psychologists in the application of human rights.

Human Rights

The very specificity of the concept of "human rights" is that they belong to the individual in his or her quality as a human being, who cannot be deprived of their substance in any circumstances; these rights are thus intrinsic to the human condition. Based on theories of natural law, human rights are considered to be unalienable, undeniable, unchangeable, inviolable, and indivisible. As such, they take priority over all other issues. By their nature, as all people are born free and equal, they apply to everyone across all nations over all time with no exception for race, religion, culture, or gender.

The concept of human rights, which is essentially the product of 17th- and 18th-century European thought, came into common currency in the 20th century after the Nuremberg Trials disclosed to the world the atrocities committed by the Nazis before and during WWII. The *Universal Declaration of Human Rights* (UDHR) (UN, 1948) was a direct response to the exposure of these atrocities, and its message was that all nations must commit to protecting human rights of its citizens.

Within six decades, the UDHR has become the most important document in the world to define a standard for human rights, but not one that is universally accepted. There are states in different regions of the world that do not endorse human rights as defined by the UN, and that have developed their own specific cultural-political versions of human rights. For example, the member states of the Organisation of the Islamic Conference (OIC) have created the *Cairo Declaration on Human Rights in Islam* (OIC, 1990); the League of Arab States (LAS) has developed the *Arab Charter on Human Rights* (LAS, 2004); the Organization has adopted the *African Charter on Human and Peoples' Rights* (1981). Criticisms of the UDHR include the following: (a) lack of respect for non-western cultures and, thus, lack of universality – Western imperialism; (b) content represents virtue, but legislation and monitoring represent political tools for enforcement – political agendas; (c) often used to justify violence against those who are seen as oppressors, that is, those who deny freedom and dignity for others – if peaceful means to eliminate serious violations rights are impossible, then violent means become necessary – another dilemma.

Documents asserting human rights have evolved over the centuries. The history of the UDHR and its forerunners does not support the belief that the human rights are truly universal, inviolable, absolute, and unchangeable. The UDHR is an example of a secular document; the *Cairo Declaration on Human Rights*

in Islam and the *Arab Charter of Human Rights* are examples of documents based on religion. The theory of God-given or Natural Law gives both types of documents the appearance of superhuman authority, but does not allow for revisions to reflect the changing needs of society. The authority for the human rights is neither divine, nor based on natural law, but rather created by those with the power and position to create, persuade and /or enforce. There are several declarations of human rights available today with both similarities in humanitarian values and differences in political agendas. “Does the truth matter if the declaration works for the betterment of society?”

Ethical Principles

The term “ethical principle” refers to an overarching generic and widely held moral belief of what is “right” in interactions between human being and with the environment (Gauthier & Pettifor, 2012). Ethical principles are deeply rooted in our view of the purpose and meaning of life or existence in general. Some common terminology for ethical principles includes respect for the dignity of persons and peoples; autonomy; self-determination, beneficence, nonmaleficence, responsible caring; welfare of others; integrity; welfare of society; and social justice.

Codes that decree desired professional and societal behaviors have existed since Antiquity (e.g., *Code of Hammurabi*, *Hippocratic Oath*). Prior to World War II, however, ethics codes for psychologists did not exist. Actually, the first code of ethics for psychologists was adopted on a trial basis by the American Psychological Association in 1952 and published in 1953. The factors that contributed to the development of codes of ethics for psychologists is similar to the ones that led the United Nations to develop a declaration of human rights. Following the disclosure of the atrocities perpetrated by medical professionals in Nazi Germany, the public demanded greater professional scrutiny and stricter standards (Sinclair, Simon, & Pettifor, 1996). Since then, over 70 national codes of ethics have been developed globally. All of them were developed to respond to local needs and, therefore, reflect local cultures, beliefs and values.

In the late 1980's, ethics documents intended to be applied across national boundaries in psychology began to appear. They were developed to meet new needs (e.g., labour mobility, trade agreements). In 1988, for example, the Nordic countries (Denmark, Finland, Iceland, Norway, and Sweden) adopted a common code of ethics (Aanonsen, 2003). So did the European Federation of Psychologists' Associations (EFPA; formerly EFPPA—European Federation of Professional Psychologists' Associations) in 1995 (European Federation of Professional Psychologists' Associations, 1995), and six countries that had created a common market in the southeast of South America in 1997.

By the end of the second millennium, one can say that psychology had ethical rules. However, since WWII, most countries had become increasingly multicultural, and people moved more freely across the globe. A new ethics document was needed to address the new issues and challenges. Hence the *Universal Declaration of Ethical Principles for Psychologists* (UDEP) (2008).

The most recent and arguably the single most important international development in the history of psychology ethics is the unanimous adoption of the UDEP by the International Union of Psychological Science and the International Association of Applied Psychology in 2008. It was the product of a 6-year process involving extensive research, broad international consultation, and numerous revisions of the framework and draft document in response to feedback and suggestions from the international psychology community.

The UDEP includes a preamble followed by four sections, each relating to a different ethical principle: (1) Respect for the Dignity of Persons and Peoples; (2) Competent Caring for Persons and Peoples; (3) Integrity (in relationships); and (4) Professional and Scientific Responsibilities to Society. In

each section, a description of the ethical principle is provided. Each description is followed by a list of basic values that are associated with that principle.

The UDEP describes ethical principles based on shared human values across cultures and, therefore, provides a universally acceptable moral framework to support and guide psychologists in conducting their professional and scientific activities anywhere in the world, and in applying human rights in those activities. The UDEP emphasizes respect and competent caring for individuals as well as for families, groups, and communities, with the aim of addressing the balance between the individual and the communal, and allowing for appropriate differences in the interpretation, for example, of such ethical concerns as informed consent, confidentiality, privacy, professional boundaries, and ethical decision-making across cultures.

Differences in cultures, customs, beliefs, values, and ways of life exist and cannot be ignored. Respect for those differences are key to the advancement of human rights in the world because they are directly link to identity. In psychology, there is plenty of evidence showing that serious threats to basic psychological needs for identity and respect can result in defensive reactions, including violent and destructive ones intended to harm others. The world is globalizing and, as a result, the tension between a universal “one world” and culture-specific identities is growing. Our continuous existence as a species on this planet depends on how we act in relationship to ourselves, to other persons, and to nature.

Globalization has brought sudden contact between different groups with no previous history of large scale contact with little or no preparedness. It is with us and it is here to stay. Will be unilateral or enlightened? Enlightened globalization is based on understanding, dialogue, and respect that each culture has a different set of values, beliefs, skills, and resources that integrate diverse information to transform the world. Unilateral globalization is based on a belief that one’s own culture is superior to others and should be imposed on others. Some countries allege that today’s Western societies are guilty of “moral imperialism”. We need to get rid of our ethnocentricity in ethics and human rights. We need to think globally.

How can we bring different people and peoples together to create a better world? How can professional ethics and human rights be seen as universally respectful rather than unilaterally imposed? All authors recommend prolonged dialogue, open discussion of virtue, ethics and human rights issues, building trust and understanding of cultural and political issues; generally avoiding confrontations, coercion and hostile encounters. The recommendations reflect the belief that common humanitarian values exist across cultures, and that human rights legislation and codes of ethics cannot be enforced on those who perceive these statements as a threat to their cultural identity.

Concluding Remarks

The UDEP (2008) and the UDHR (UN, 1948) have a common purpose in building a better world. In human rights, we envision a free, just, and peaceful world when abuses and injustices are eliminated. In ethical principles, we envision a free, just, and peaceful world in accordance with the highest humanitarian values of our existence. So, as they complement and strengthen each other in meeting the worldwide challenges for human life in the 21st century, they differ in their approach. Human rights, as defined in the UDHR, relate to the individual and put limits on what a state can do to that person. Unlike ethical principles, however, they do not address issues related to moral duties, social responsibilities, and the collective good. An ethical dilemma arises when these rights are in conflict with those of a family, a group or a community. Ethical principles can provide the needed moral framework for ensuring an “enlightened” application of human rights.

We must be able to show that violence toward others is wrong. And yet we must find some way of doing so which avoids the extremes of crude absolutism on the one hand, and of trivial relativism on the other.

Just as treasures are uncovered from the earth, so virtue appears from good deeds and wisdom appears from a pure and peaceful mind. To walk safely through the maze of human life, one needs the light of wisdom and the guidance of virtue.

The Buddha

Connecting Human Rights and Ethical Principles

The <i>Universal Declaration of Human Rights</i> recognizes that everyone has...	The <i>Universal Declaration of Ethical Principles for Psychologists</i> recognizes as fundamental...
<ul style="list-style-type: none"> • the right to recognition of dignity • the right to recognition of inherent worth • the right to non-discrimination • the right to justice • the right to freedom • the right to education, health and well-being • the right to protection, security and social order • the right to privacy • the right to free and full consent • that everyone has duties to the community 	<ul style="list-style-type: none"> • respect for the dignity of persons and peoples • respect for the inherent worth of all human beings • the recognition that all human beings are worthy of equal moral consideration, regardless of perceived or real differences in social status, ethnic origin, gender, capacities, or other such characteristics • fairness and justice in the treatment of persons and peoples • respect for the ability of individuals, families, groups, and communities to make decisions for themselves and to care for themselves and each other • caring for the well-being of persons and peoples, developing and maintaining competence • informed consent, protection of confidentiality • privacy for individuals, families, groups, and communities • free and informed consent • the principle of professional and scientific responsibilities to society

Artemis Giotsa

Psychologists' Training on Human Rights: Applied Approaches

The Universal Declaration of Human Rights, adopted by the UN General Assembly on Dec. 10, 1948, was followed by the International Covenant on Civil and Political Rights (1966) and the International Covenant on Economic, Social and Cultural Rights (1966). All over the world many regional systems for the protection of human rights have been established. Attention has been paid to enhancing awareness of the Universal Declaration of Human Rights and the Convention on the Rights of the Child. According to the Secretary General of United Nations children's violence remains in very big degree concealed while often it becomes and socially acceptable. The violence against children includes the corporal bodily and psychological violence, the discriminations, neglect and the treatment. The current phenomenon expands from the sexual harassment to the corporal punishment at school and in the family, from neglect in institutions to the children's work in streets and the violation of their rights to have a home, a family and to feel safe. Nowadays human rights violations occur worldwide. The world is facing an enormous social, financial and displacement crisis. Today, more than 65 million people are forcibly displaced as a result of violent conflicts

and natural disasters in their countries. In 2015, over 1 million people – refugees, displaced persons and other migrants – came to the EU, in search of better economic prospects, a better and safer life. The closure of the borders between countries caused more than 54 000 people to become stranded for example in Greece – often without adequate access to shelter, food and water.

The basic Human Rights are violated. The humanitarian and civil protection activities include also the protection of educational needs and the rights of children to have access to education. Many mental health specialists are recruited in order to promote the protection of human rights. Psychologists play an important role by offering psychological support to children, parents, individuals and to the whole community.

The best way to face the violence is to stop it before it reveals. Psychologists have to be trained in the Human Rights protection from the beginning of their studies at the University Level and through many courses (developmental psychology, social psychology, research methods, educational/school psychology, clinical psychology etc.).

Teaching Psychology has to include and integrate human rights education through many ways: lectures, discussions, research projects, voluntarily activities. Concerning the University Curriculum Programs, in many countries there are no specific courses on Human Rights in the structure of the courses of psychology. As professors of Psychology we have to diffuse information on human rights in different courses and to collaborate with our students in the exploration of psychological theory, research, and practice. To engage the students, we can try to use vivid examples of psychological phenomena, especially from the real world that draw them into the thick of the learning experience.

At this point it is essential to take profit of the Systems Theory, which has been based on the biologist's Ludwig von Bertalanffy (1940) theory of General Systems. General Systems Theory focuses on the whole of the system's relationships and not on the behavior of the members. We have to take into account that the individuals are members of family systems and at the same time members of other important systems (e.g. school, community, workplace).

Psychologists' education and training on Human Rights has to include General systems theory. During the last few years, the System Theory has evolved and it has been rendered suitable for application not only in therapeutic contexts, but also in the field of primary prevention.

The aim of the present paper is to present different prevention programs of Psychologists focused on General Systems Theory applied in families' and teachers' training practices such as Parents' and Teachers' Counselling Groups. These programs are prevention programs applied in different countries and concern parents' and teachers' training against children's violence based on the Convention of Human Rights of Children (New York, 1989) and the General Comments of Children's Committee of United Nations which underlines children's right to be protected from every form of violence (n.14, 2013) and the right to take into account the best interest of children. More specifically we will refer to good practices applied in Greece, a country with many social and financial difficulties and more than 57000 refugees stranded. Also we will present a prevention program protecting human rights of children developed by the American Psychological Association (APA) and applied in many countries and many activities from the Universities to protect refugees and their families. These programs can be applied to the general population and also can involve vulnerable populations such as refugees, prisoners, Roma etc. In conclusion, all the presented programs contain good practices and follow the goal number 4 and 5 of sustainable development of the United Nations. The goal number 4 aims at "obtaining a quality education" which is the foundation to improving people's lives and sustainable development" and the goal number 5 focuses on the achievement of gender equality and the empowerment of all women and girls. The education of psychologists based on

the principles described above on the prevention of violence is a very important factor to deal with the impacts of financial and social crisis. Helping families and children to be resilient promotes future well-being of citizens.

András Grad

Fighting, flying or cooperating? - Collision of psychology and human rights -

As a former judge and practicing attorney-at-law I have to cope with the collision of psychology and human rights on an almost daily basis. I would try to contribute to the success of the present conference in my capacity of being such a practicing lawyer and a psychologist at the same time.

Nowadays I see the main problems of the mutual field of psychology and human rights as follows (under Convention I mean the European Convention on Human Rights):

1. Problems of confidentiality (Right to private life, Article 8 of the Convention, right to information, Article 10 of the Convention)

1.1. The boundaries of confidentiality itself (scope, group of persons, lapse of time)

It would be worth clarifying what sort of information is concerned, in respect of which groups is a psychologist supposed to keep secret (e.g. colleagues, supervisors, other professionals as social workers, lawyers etc., is there any time limit in that respect)

1.2. The boundaries of keeping confidentiality in case of criminals

It is not easy to define the boundaries of confidentiality in a prison or a reform school

1.3. The boundaries of keeping confidentiality in case of one's criminal intentions

It can be even more difficult to decide which is the point where from the public interest of the society or the interest of others overrules the interest of confidentiality

2. Problems of the expert's opinions of psychologists (Right to private life, Article 8 of the Convention, right to information, Article 10 of the Convention)

2.1. Right to proper information in respect of one's own issues

Psychologists often refuse to provide persons with adequate information in respect of their own personal data, e.g. refuse to inform them in respect of their respective test results

2.2. Right to receive information in respect of the opposite party

In particular at family law cases psychologists refuse to provide adequate information as far as the opposite party is concerned

2.3. Right to challenge the statements of the opinion

Theoretically psychologists' expert's opinions are subject to more or less control, however, in practice even poor expert's opinions are very difficult to challenge.

3. Problems between professionals and clients (Right to life, Article 2 of the Convention, right to private life, Article 8 of the Convention)

3.1. Lack of the psychologists' adequate competence

It occurs from time to time that psychologists try to deal with cases/clients without adequate competences causing serious troubles to the persons concerned

3.2. The psychologists' abusing their competence

It is even more problematic if a psychologist is in possession of the adequate competences, however, because of some reasons abuses the client (e.g. goes into sexual intercourse, abuses hypnosis etc.)

3.3. The defence of psychologists from their own clients

Finally, the most dramatic outcome of a therapy if the client kills or just tries to kill the therapist.

In respect of the above topics I would point out that as a former expert of the European Court of Human Rights naturally I have my personal opinion in respect of each particular point, however, I am far from imagining that I am in possession of any perfect solution. (As good old G. B. Shaw observed: The fact that I find an egg smelly does not mean that I could ever lay a better one.) If participants of the Conference happen to be interested in my experience and ideas in respect of the above problems I am willing to share them with them, however, I would like to make it perfectly clear that I do not insist on any of the above topics and I am willing to listen to others.

Polli Hageaars

Ingredients for Human Rights Education of Psychologists

Psychology and psychologists have a mixed history when it comes to human rights. Although human rights are about human relations, they do not have an important place on the agenda of psychology. If we take a look into the history of psychology, we can even argue that sometimes our science and profession have been at the basis of human rights violations.

A politician, trained as psychologist, Hendrik Verwoerd, PM of South Africa, stated in 1928: 'that prolonged contacts with inferior colored races, in some cases had a pernicious social influence on Europeans.' Verwoerd was not the only psychologist with such ideas. The discussion about race and its relationship with intelligence, strongly influenced by social evolutionism, resulted in publications like those by Jensen (1969) and by Herrnstein and Murray (1994), expressing similar racist views.

Although the American Psychological Association declassified homosexuality as a mental disorder in 1975, it was only in May 1990 that the World Health Organisation followed and removed homosexuality from the ICD. Today, being transgender is still classified in the ICD-10 as a mental illness. Due to the research of a team of psychologists at the National Autonomous University of Mexico, this will be changed in the ICD-11, due in 2018. They found that distress and dysfunction were very powerfully predicted by the experiences of social rejection or violence that people had.

There are many positive examples to give. Many colleagues are involved in trauma alleviation, Peace Psychology, working in UN institutions and NGOs, and most specifically advocating children's rights. One underexposed field is politics.

Among psychologists in general, making political statements is not-done. Colleague Heinrich Düker, a follower of the post-Kantian philosopher and non-Marxist socialist Leonard Nelson, was one of the few psychologists who protested against the Nazi regime. Because of this, he was imprisoned from 1936 till 1939 and from end 1944 till May 1945, sent to KZ Sachsenhausen. Düker was rehabilitated in 1946 and given a full professorship at the Phillips University in Marburg. What will psychologists and their associations do today?

The question remains where psychology ends and politics start. If we replace politics by ethics, the debate will be a different one. Ethics or morality in my view reaches beyond the ethical codes, which psychological associations apply to their members. Ethics even may transcend the rules in the codes. According to an Op-Ed in the New York Times of 27 July 2016, Trump violates the 'Freedom from Fear' principle of former president Roosevelt, as many European populist politicians are doing. A question is: what would happen if the community of psychologists should warn for this danger? Another question is whether our profession is morally bound to issue such a warning.

The Universal Declaration of Human Rights is the most widely supported document on human rights. The three core principles of the UDHR are *Dignity* – a decent existence, *Freedom* – from fear and want, and *Inclusion* – belonging. These are universal values even though the implementation can differ in local approaches; universality is not the same as uniformity.

These three core themes of human rights are well described in theory and research of psychology. The concept of *Dignity* has been mostly published on within the field of Peace Psychology. *Freedom* has already been described by Erich Fromm in his 'Escape from Freedom' (1941). His book was published in the same year as Franklin D. Roosevelt made his famous 'Four Freedoms Speech'. As Fromm uses a more psychoanalytic freedom concept and Roosevelt a more policy oriented one, it may be interesting to elaborate on this distinction between the concepts of freedom of these two authors. *Inclusion* as related to

exclusion, prejudice, discrimination and racism, is maybe the most examined concept in psychology and the most fruitful principle for implementation. Considering the growing anti-foreigners' sentiments in Europe and in the USA, more influence of the knowledge and experience of psychology seems to be needed.

The more law oriented Universal Declaration for Human Rights and the later Covenants need to be 'translated' into a social-behavioural approach of human rights. For me the writings of Amartya Sen and Martha Nussbaum form an excellent basis. Their 'Human Development and Capability Approach' is directed at creating conditions for people enabling them to develop their capabilities. Sen calls human rights 'recognized freedoms', seen as entitlements of a person to the development and realization of his or her capabilities). Freedoms are the essence of development.

Human rights can be compared with the aspirational goals or guidelines in the professional codes of psychologists' associations. Psychologists can play a major role in the realization of the capabilities by promoting the well-being of people and by improving the conditions they live in, but especially, in helping people to overcome their own barriers for development. Sen goes much further than describing aspirations for human rights. He argues for a form of societal ethics, in which human rights are not so much already established legal rights, but 'strong ethical pronouncements as to what should be done'. This is in line with, but at the same time implies a stronger commitment to action than the aspirational goals formulated in our professional codes of conduct.

The entitlement to certain rights is meaningless without actors providing them. Awareness rising is needed to realize that also psychologists are duty bearers. For the realization of human rights, actions and activities are needed by psychologists and their associations. To name a few:

- incorporation of human rights in continuous professional development (CPD) and the education and training of psychologists;
- psychologists should grasp more opportunities to bring the 'Human Factor' back into the public debate and to show the public what they have to offer; and
- a promotion of a human rights-based policy of psychology and psychologists' associations.

A human rights-based approach is a conceptual framework for the process of human development, normatively based on international human rights standards and operationally directed at promoting and protecting human rights. Essentially, a human rights-based approach integrates the norms, standards and principles of the international human rights system into the plans, policies and processes of our profession.

Psychologists have the capabilities to make a difference to human rights! As Martha Nussbaum stated: *All over the world, people are struggling for a life that is fully human, a life worthy of human dignity. Countries and states are often focused on economic growth alone, but their people, meanwhile, are striving for something different: they want meaningful human lives (Nussbaum, 2012).*

Rosa Izquierdo

As a Psychologist and Human Rights expert, I had no choice but to be almost completely self-taught, learning by reading, listening, observing, comparing and doing. However, this is not a technique that people in danger or pain would choose for their support expert.

They need timely, scientific, scandalised, people centred, tailor made, and easy to be monitored contributions that at the moment we are not able to provide. A training to be developed needs to consider these criteria.

There are some guiding tools and lessons learned that still need significant efforts to be further developed and presented in an operational manner before been validated.

Any new effort needs to be guided by existing binding and non-binding legal texts, international and national standards and commonly accepted development goals. Since we aim at attending complex realities, a main challenge is the need for highly specialised knowledge in Psychology to be easily integrated into broader systems with a multi-layer and multi-sectorial approach.

Discussion on the contribution to policy making and programming will be promoted.

Examples from major emergencies and forensics will be presented (e.g. United Nations and the Cluster Approach, testimonies with several victims in volatile contexts).

Peter Kinderman

Psychology, mental health, and human rights

The problems experienced by many of the clients of applied psychologists frequently result from human rights abuses, and the provisions of the Universal Declaration of Human Rights relate to the everyday practice of applied and community psychologists. Moreover, the application of a rights-based approach to the planning and commissioning of mental health services would assist in the development of a more psychological perspective – replacing ‘diagnoses’ with straightforward descriptions of people’s problems and psychological formulation, reduced reliance on medication and commensurate emphasis on psychosocial therapies, reduction in coercion, and attention to the social prerequisites for genuine mental health and wellbeing.

We need a wholesale revision of the way we think about psychological distress. We should start by acknowledging that such distress is a normal, not abnormal, part of human life—that humans respond to difficult circumstances by becoming distressed.

The idea that our more distressing emotions are nothing more than the symptoms of physical illnesses – which can then be treated like any other medical disease – is pervasive and seductive. But it is also profoundly flawed, and our present approach to helping people in acute emotional distress is severely hampered by old-fashioned and incorrect ideas about the nature and origins of mental health problems. Vulnerable people suffer as a result of inappropriate treatment, and radical remedies are required. We must move away from the ‘disease model’, which assumes that emotional distress is merely a symptom of biological illness, and instead embrace a psychological and social approach to mental health and wellbeing that recognises our essential and shared humanity. We need wholesale and radical change, not only in how we understand mental health problems, but also in how we design and commission mental health services.

Mental health problems are fundamentally social and psychological issues. We should therefore replace ‘diagnoses’ with straightforward descriptions of people’s problems, radically reduce use of medication, and use it pragmatically rather than presenting it as a ‘cure’. Instead, we need to understand how each person has learned to make sense of the world, and tailor help to their unique and complex needs. We need to offer care rather than coercion, to fight for social justice, and to establish the social prerequisites for genuine mental health and wellbeing.

Services should be based on the premise that the origins of distress are largely social. The guiding idea underpinning mental health services needs to change from an assumption that our role is to treat ‘disease’

to an appreciation that our role is to help and support people who are distressed as a result of their life circumstances, and how they have made sense of and reacted to them.

This also means we should replace 'diagnoses' with straightforward descriptions of problems. We must stop regarding people's very real emotional distress as merely the symptom of diagnosable 'illnesses'. A simple list of people's problems (properly defined) would have greater scientific validity and would be more than sufficient as a basis for individual care planning and for the design and planning of services. This does not mean rejecting rigour or the scientific method – quite the reverse. While psychiatric diagnoses lack reliability, validity and utility, there is no barrier to the operational definition of specific psychological phenomena, and it is equally possible to develop coherent treatment plans from such a basis.

All this means that we should turn from the diagnosis of illness and the pursuit of aetiology and instead identify and understand the causal mechanisms of operationally defined psychological phenomena. Our health services should sharply reduce our reliance on medication to address emotional distress. We should not look to medication to 'cure' or even 'manage' non-existent underlying 'illnesses'. We must offer services that help people to help themselves and each other rather than disempowering them: services that facilitate personal 'agency' in psychological jargon. That means involving a wide range of community workers and psychologists in multidisciplinary teams, and promoting psychosocial rather than medical solutions. Where individual therapy is needed, effective, formulation-based (and therefore individually tailored) psychological therapies should be available to all. When people are in acute crisis, residential care may be needed, but this should not be seen as a medical issue. Since a 'disease model' is inappropriate, it is also inappropriate to care for people in hospital wards; a different model of care is needed.

Adopting this approach would result in a fundamental shift from a medical to a psychosocial focus. It would see a move from hospital to residential social care and a substantial reduction in the prescription of medication. And because experiences of neglect, rejection and abuse are hugely important in the genesis of many problems, we need to redouble our efforts to address the underlying issues of abuse, discrimination and social inequity. This is an unequivocal call for a revolution in the way we conceptualise mental health and in how we provide services for people in distress.

And, overarching all this, our mental health and well-being are largely dependent on our social circumstances. To promote genuine mental health and well-being we must therefore protect and promote universal human rights, as enshrined in the United Nations' Universal Declaration of Human Rights. Because experiences of neglect, rejection and abuse are hugely important in the genesis of many problems, we need to redouble our efforts to protect children from emotional, physical or sexual abuse and neglect. Equally, we must protect both adults and children from bullying and discrimination: whether that is racism, homophobia, or discrimination based on sexuality, gender, disability or 'mental health' or any other characteristic. We can all do more to combat discrimination and promote a more tolerant and accepting society.

More generally, if we are serious about preventing mental health problems from developing, and about promoting genuine psychological well-being, we must work collectively to create a more humane society: to reduce or eliminate poverty, especially childhood poverty, and to reduce financial and social inequality. We need to work harder to promote peace, social justice and equity, and ensure that citizens are properly fed, housed, and educated, and living in a sustainable natural ecosystem. We need to promote social

mobility and social inclusion, encourage actions aimed at the common or collective good (for instance through practical support of local charitable activities), and reduce both corruption and materialistic greed. In a fair society, in a society that protects our mental health and well-being, we would ensure that everyone had a meaningful job or role in society and we would eliminate unhealthy organisational cultures at work.

Adopting this approach would result in a transfer of mental health services from the health to social services management (including a shift from hospital to residential care); a substantial reduction in the prescription of medication; a shift of medical responsibility from psychiatry to GPs with commensurate reduction in psychiatrist numbers; and the training or retraining of a large number of current workers in mental health care in a psychosocial approach.

This would require much greater emphasis on, training in, and staffing of, psychosocial approaches, and would represent a very major revolution in mental health services and in psychiatric practice. It would challenge the central tenets of at least some traditionalist, biological psychiatrists and the implications could be significant as their power and authority is challenged. Nevertheless, these proposals would be entirely affordable, and may even liberate resources for greater investment in mental health and wellbeing.

Giovanna Leone

Discussing and teaching about ethical issues in psychological research: A never ending challenge

To describe differences between natural sciences and human sciences, Isaiah Berlin stressed how experiments of natural sciences observe elements that are expected to react according to previously declared hypothesis, while researches of human sciences observe human beings acting in their singular and sometimes surprising ways. Researchers, as well as practitioners contributing in applied fields to use psychological knowledge to relieve human problems, all have to cope with the fact that research participants or people involved in psychological interventions do not react to psychologists, but interact with them. Referring to psychological researches, on which I will like to focus my contribution, it means that results cannot be completely foreseen in advance, since they are built in cooperation between researchers and participants: researchers organize different kinds of settings, and participants act according to them. In his famous book *Remembering* (1932) F. C. Bartlett, first chair of Experimental Psychology in Cambridge, described his work in a simply but somehow provocative way, saying that he organized the experimental game and participants played it.

However, during the game of psychological research, plenty of unexpected actions could be performed. Among the many examples that could be quoted, we may just think to Milgram and to the good fellows that volunteered to participate to his experiments. According to the cover story he presented participants with, the experiment was meant at founding out “what effect *punishment* will have on learning” (Milgram, 1963, p. 373, original italics). But neither this eminent scholar nor his trustful participants could ever foresee in advance that this experiment will end by making all of them discover how passive a decent person could be, when ordered to use a senseless violence against an innocent stranger. At our present level of advancement, we may easily see that human rights of those participants were threatened – for instance, the right to assume that you are a decent human being, and the right not to be abruptly exposed to a sad knowledge about the worst aspects of your relationships with crazy authorities. But we may also consider that the rights of Milgram and of his team were put at stake too, for instance because they decide without any previous discussion either to go on, affirming their right to freely produce innovative and relevant knowledge, or to stop, accomplishing their duty to protect participants from any kind of damage. One interesting aspect of rights, in fact, is that they can easily reverse into duties – and that is after all the core topic ethical codes for psychological research try to cope with. Moreover – although in an indirect way – results of this famous research, if diffused in a too simplistic way, could damage the plausible social representation of human mind that ordinary readers expect to find out when presented with psychological researches. Without fully understanding his procedural subtleties or complexities of his research design, in fact, the work of Milgram could easily be reduced to a sophisticated version of the banal idea that everyone could behave awfully in social interactions, if only inserted in a well-organized social trick meant to produce evil. A cheap science infotainment, that mindlessly propagates the same idea of people being only little wheels in an overwhelming social gear, that was the core of totalitarian ideologies devastating Europe (Arendt, 1973).

We all know that there are many reasons why Milgram was not sanctioned for his studies – and why his experiments are inserted still now in all valuable handbook of Social Psychology instead. From the point of view of ethical codes, this was due to the fact that the shocking behaviours enacted by the majority of participants (but not by all of them) were unexpected by him and his team before the experiment. In a certain sense, such a milestone allowed us to reverse the sentence of its cover story, and to better

appreciate “what effect learning will have on punishment”. In our meeting, I will try to contribute to the general discussion by focusing on the importance of the topic of human rights in the field of the ethical issues that can rise during psychological research. I will propose to consider this problem from different perspectives: observing interactions between participants, interactions between participants and researchers, interactions between researchers and their scientific communities, interactions between the scientific community of psychologists and the society where they live and work. The general point that I will try to make is that, when referring to ethical codes, human rights of all subjects involved in a psychological research – participants, researchers, psychologists, citizens – are linked to a basic dilemma. On the one hand, human rights are threatened by unexpected actions performed when participating to the unusual social game of psychological research. On the other hand, a precious learning may rise from psychological research activities when unexpected effects are shown: effects that cannot be fully understood without developing a new and more powerful theoretical model of the human mind. By quoting examples of bad and good practices referred to ethical codes of psychological research, I will try to discuss the idea that ethical codes are useless if researchers are not aware of consequences their work can have for their society and culture, and *vice versa*. It is not by chance, in fact, that ethical codes are usually opened by a declaration of principles inspiring them – principles expressing the degree of awareness about human rights reached at that specific moment by the community of psychologists and by societies and cultures where their work is daily embedded. It implies – and that was what I learnt thanks to my experience in the committee writing a new version of the Italian ethical code --, that ethical codes are nothing more than a transient result of our present critical understanding about psychological research and its contributions to society and culture. Working for that and teaching about that to new generations of psychologists allow us to grasp that this is a never ending challenge.

Barbara M. Oomen

Human rights education for psychologists – what, how and why?

Human rights education has been defined as education about, via and for human rights. As education *about* human rights it is concerned with a specific subject matter: those universal, inalienable, indivisible and interrelated rights that every human being possesses by virtue of his or her humanity. As education *via* human rights, it calls for specific, participatory teaching methods. As education *for* human rights, finally, it seeks to contribute towards the normative goal of strengthening human rights in today’s world. In seeking to contribute to the overall objectives of the expert meeting, this contribution will employ this threefold distinction, tentatively setting out *what* content a human rights curriculum for psychologists should cover, *how* this should be done and *why* this is important.

What should be covered in human rights education for psychologists is the full range of human rights instruments and monitoring mechanisms that have been developed on the basis of the Universal Declaration of Human Rights. These include the civil, political, social, economic and cultural rights of every human being, but also the underlying principles like equality and human dignity. They have been codified in general treaties, like the International Covenant of Civil and Political Rights and the International Covenant of Economic, Social and Cultural Rights, and in treaties concerned with the rights of a specific group, like the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC). Of particular relevance is the Convention on the Rights of

Persons with Disabilities (CRPD), adopted in 2006, that also concerns people with long-term mental or intellectual impairments which, in interaction with various barriers, hinder their full and effective participation in society on an equal basis with others. A human rights curriculum for psychologists should also cover the way in which the general rights set out in these treaties have been interpreted by human rights monitoring bodies and by courts. The European Court of Human Rights, that interprets the European Convention of Human Rights, for instance, has extensive case law concerning clashes between competing rights (for instance the right to privacy and the right to life) or the cases in which it is justified to limit a specific right (for instance the right to liberty). Next to a focus on the legal dimension of human rights, it is important to pay attention to the sociological, anthropological and political insights concerning the mechanisms by which human rights acquire meaning in a given setting, or are resisted, and the methods of human rights research.

In deciding *how* to best teach this subject matter to psychologists and those in training there is a wide range of experience in the field of human rights education and education for democratic citizenship to draw from. The 2nd Phase of the World Program for Human Rights Education speaks of a lifelong process that builds knowledge and skills, as well as attitudes and behaviours, to promote and uphold human rights. Both within the UN and the regional context, a number of standards have been adopted in this field, like the UN Declaration on Human Rights Education and Training (2011), the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010) and the efforts by the UNESCO and the EU Fundamental Rights Agency in this field. These all emphasize the importance of participatory didactics. It is important to teach about human rights in a contextualized manner, making use of case law and individual life stories pertaining to situations and contexts that students can relate to. In addition, role plays can help to set out the dilemma's that invariably come with human rights implementation, and debates around specific statements allow for discussions on matters like human rights and cultural diversity. There are many good human rights films that provide insight into a variety of human rights violations and their impact that can also be used. In all, the pedagogics and didactics of human rights education should focus not only on knowledge, but as much on skills, attitudes and behaviours.

As human rights education seeks to influence attitudes and behaviours, any effort to strengthen such education for psychologists should also explicate *why* this is important. Psychologists are uniquely placed to strengthen human rights in many different ways. For one, respect for the human rights of the people they work with and due regard for the consequences of human rights violations can directly strengthen the rights of these people. Psychologists who explicitly speak out against human rights violations can also contribute to reducing these violations. Additionally, social psychologists can employ their special understanding of what motivates human behaviour towards strengthening rights-respecting cultures and stimulating the respect for, protection of and fulfillment of human rights. Furthermore, human rights have been labelled a 'global moral lingua franca', with every nation in the world formally adhering – if, at times, only on paper – to the principles and rights set out in the Universal Declaration of Human Rights. As such, human rights can also provide a generally accepted normative framework for psychologists in the difficult decisions that they often have to make in their work.

In all, this contribution towards the expert meeting will emphasize the importance of content knowledge on human rights, the use of empirically based, effective teaching methods and the need to also emphasize the reasons for strengthening the relationship between psychology and human rights.

Marlena Plavšić

Experiential teaching and learning about human rights

There is no doubt that psychologists and psychology students learn about human rights in informal (by personal experience, while working, etc.) and non-formal (attending various lectures, courses, etc.) learning environments. So the main challenge is how to transfer some bits of this ample knowledge tank into a formal educational process (e.g. university course).

Since teaching processes are always learning processes for everyone involved, teaching methods in human rights education can be more efficient if they are more inclusive, experiential and interactive. Human rights relate with all kinds of people's values and attitudes and it is important to reveal them to identify personal boundaries and to cope with them. While learning about human rights there should be a chance for discussing, debating, provoking, and providing arguments. This process of exploring how human rights are connected with students' both personal and professional values should take place in a safe space in which problems can freely be identified, differences recognised and reflected upon. It is an opportunity for the teacher/facilitator, as well as for students to learn about concerns, attitudes, and values. Differences, disagreement, and even conflicts drive the learning process (Kolb, 1984).

Experiential learning is about constructing knowledge that includes a combination of various processes, such as active participation, observing, reflecting, thinking, and sharing. Experiences, either gained in various concrete and immediate activities (e. g. problem solving, role playing, situation analyses, etc.) or life experiences from the past are the basis for observations, reflections and sharing. Finding common ground and shared principles related to human rights and testing them in particular cases are the inevitable method of learning.

There are proofs why experiential learning is a good choice as a teaching method. Evaluation of experiential learning shows that it is at least as effective as other methods in *cognitive learning* (Gosenpud, 1990). However, students taught by the experiential method express more positive *attitudes* towards their learning experience than students exposed to other teaching methods (Gosenpud, 1990). Positive attitudes are usually reflected in greater course benefits, a higher quality teacher-student relationship, more satisfaction, or a greater feeling that skills were acquired. Especially the results regarding the impact of role playing indicate that attitudes do change as a result of this experience (Janis and Mann, 1965). When it comes to *behavioral change* or *skill acquisition* experiential methodologies are strongly influential, especially sensitivity training and role playing. Positive results are usually reflected in increased sensitivity, increased consideration, and increased interpersonal competence, proving also a transfer to the non-training environment.

Features of experiential learning that most clearly influence its effectiveness positively are: feedback (Goldstein and Sorcher, 1973), meaningfulness (DiVesta and Peverly, 1984), situations that are more involving for the learner (Ingersoll, 1973) and communication with fewer barriers than at lectures (Burns, Golen and Gentry, 1983).

There is not one specific experiential learning technique. The best teaching employs a mix of several teaching strategies, a teacher who finds them meaningful and who delivers them skillfully and, of course, motivated students.

Kerstin Söderström

I bring to the expert meeting my experience as child psychologist, lecturer, and researcher into the conditions of developmental support to parents and children at risk, and as a children's rights spokesperson for the Norwegian psychological association for the last ten years. I have been involved in political hearings and legal interpretations regarding children's rights, and in UN reporting and surveillance procedures. Being a clinician and researching in the fields of mental health and child development, my contribution is within the links and mutual relevance of developmental psychology, mental health and human rights.

The mutual relevance of mental health and human rights

The links between mental health and human rights are at least these three: First, the positive and negative impact of health policies, programs and practices on human rights. Second link, the fact that the violation of human rights has important health effects. Third, the link between promotion and protection of health and promotion and protection of human rights and dignity.

By linking health and human rights we can contribute to advancing human well-being beyond what could be achieved through an isolated health- or human rights-based approach (Mann et al., 1994¹). Hence, we as psychologists need to know, and learn how to connect the two, and promote a human rights based framework for psychology, and show in theory and practice the relevance of psychology in promotion and protection of human rights.

The Convention on the Rights of the Child

Protection of children and promotion of healthy childhoods should be a prime priority to all psychologists, given our knowledge about the importance of early childhood experiences. In a professional psychological context we can contribute to defend and strengthen children's rights by actively incorporate the Convention on the Rights of the Child into psychological practice. Conversely, psychological knowledge can fill the Convention and the central principle of the best interest of the child with theory, evidence and substance.

During the expert meeting I hope to contribute to, as well as learn from others, how to do so. In particular, how can psychological knowledge contribute to secure the important principle of the best interest of the child (BIC), for example through procedures for Best interest determinations (BID) and Children's Rights Impact Assessments (CRIA).

In the best interest of the child

The second principle of the Declaration states that: *"The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him/her to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration"*.

Article 3 requires that: *"In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration"*. The principle is threefold:

- (a) A substantive right
- (b) A fundamental, interpretative legal principle

¹ Mann, J. M., Lawrence Gostin, Sofia Gruskin, Troyen Brennan, Zita Lazzarini and Harvey V. Fineberg (1994). Health and Human Rights, Vol. 1, No. 1, pp. 6-23

(c) A rule of procedure

The best interest-principle is widely accepted, but hard to follow in real life/real politics. The principle is general and flexible and hence, subject to interpretations, mainly done by lawyers and politicians. Governments, and others may put the best interests of children aside. The wording is "*a* primary consideration not *the primary consideration*". However, decision-makers must make a best interest-evaluation. In 2013, the Child Committee stated²: "Assessing and determining the best interests of the child require procedural guarantees. Furthermore, the justification of a decision must show that the right has been explicitly taken into account".

The CRC is the most rapidly and widespread amended convention, signed and ratified by all UN member states, except the U.S. However, few countries have developed a rule of procedure to safeguard best interest determinations (BIDs). In 2010, the UN Child Committee evaluated Norway's adherence to the CRC³. Despite being at the forefront of children's rights, Norway do not fulfill the third element of determining the best interest of the child, a procedural guarantee.

The Committee commented: "Those responsible for taking the child's best interest into account are not always sufficiently trained to conduct a thorough case-by-case assessment of the best interest of the affected child". "The Committee recommends that the State party continue and strengthen its efforts to ensure that the general principle of the best interests of the child is appropriately integrated in all legal provisions as well as in judicial and administrative decision-making procedures, including those related to family and alternative care issues and immigration cases, and in all projects, programmes, and services that have an impact on children". "The Committee also recommends that the State party elaborates practicable directions for how to operationalize the principle and train all those involved in the determination of best interests of a child or children".

In essence, the Committee questions whether best interest determinations are reached through formal BID-procedures with due attention to the right to be heard, health and developmental needs, and legal security.

A good practice BID-model

UNHCR Guidelines on Determining the Best Interest of the Child (2008) provides a model for a BID Procedure and Decision-Making. It is developed for unaccompanied and separated refugee children. However, the procedure can be transferred to a child or groups of children in other situations. Among other things, the procedure suggests that BIDs should be made by a panel with solid knowledge of and experience in the following:

- child rights and domestic legal context;
- international refugee law, refugee durable solutions policies and an experience in working with refugees;
- practical implications of the different stages in child and adolescent development and psychosocial well-being;
- specific protection risks, such as trafficking, recruitment, sexual and gender-based violence;
- procedural aspects of the BID;
- the community, including traditional child care practices.

² Committee on the Rights of the Child, General Comment no. 14 (2013)

³ Committee on the Rights of the Child, Fifty-third session, 11-29 January 2010, CRC/C/NOR/CO/4 Consideration of reports submitted by States parties under article 44 of the Convention

I argue that psychology and psychologists should play a more central role in fulfilling the aims of the CRC, amongst others, to contribute in BID-processes and Child impact assessments, described below.

Child impact assessments (CIA)

In addition, the Committee on the Rights of the Child has recommended that state parties undertake child impact studies. In the formulation of policy options and proposals there should be an accompanying assessment of its impact on children so that decision makers can be better advised when formulating policy as to its effect on the rights of the child. A child impact assessment (CIA) involves examining existing and proposed policies, legislation and changes in administrative services to determine their impact on children, and whether they effectively protect and implement the rights expressed in the CRC. Some documents use the concept "Child Rights Impact Assessment" (CRIA), meaning the same.

Flemish Belgium, Sweden and the United Kingdom have developed and applied child impact assessment models. In 1997, the Flemish Belgium Parliament was the first worldwide to pass a law "instituting an impact-report with regard to children and the monitoring of government policy in terms of its respect for the rights of the child". The Decree required all proposed legislation affecting the rights of children to be assessed for its impact on children and measures to mitigate or avoid likely damaging effects to children to be identified.

In Sweden⁴, a national strategy for the implementation of the CRC requires that all government decisions affecting children be subject to child impact assessments. In Sweden, the Office of the Children's Ombudsman developed a model for doing CIAs and some national authorities have applied it in practice, including the National Board of Housing, Building and Planning, the National Police Board and the National Road Administration.

The Danish Institute for Human Rights and UNICEF have jointly developed principles and tools for making child rights impact assessments for business and companies⁵.

The following list is from the UK-framework⁶ to highlight what should go into a children's rights impact assessment: Practice, proposed legislation and legislation in progress, policy – including government consultations, changes in design of services, budget setting, and planning decisions.

These are a few but important examples of good practice might inform impact assessment and decision-making in other countries as well.

In conclusion,

The combined psychology and Human Rights framework have practical consequences. The human rights linkage may help psychologists engage in specific and concrete ways to promote and protect human rights and dignity. The goal of linking health and human rights is to contribute to advancing human well-being beyond what could be achieved through an isolated health- or human rights-based approach.

Psychology has long acknowledged the relational and societal roots of health and well-being. Hence, psychologists have a social responsibility to contribute actively from their professional position in the realization of health, well-being and human rights. Exploration of the intersection of health and human rights may help revitalize the health field as well as contribute to broaden human rights thinking and practice. Collaboration with mental health experts can highlight and give concrete examples of the pervasive and serious impact on health associated with lack of respect for rights and dignity.

⁴ Sylwander, L., Child Impact Assessments: Swedish Experience of Child Impact Analyses as a tool for implementing the UN Convention on the Rights of the Child. Ministry of Health and Social Affairs & Ministry of Foreign Affairs, 2001

⁵ Children's rights in impact assessments. A tool for companies. The Danish Institute for Human Rights and UNICEF

⁶ http://www.sccyp.org.uk/uploaded_docs/children's%20rights%20impact%20assessment.pdf

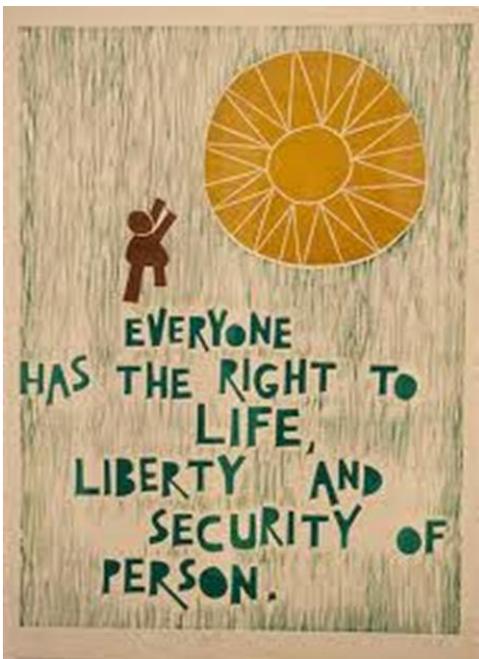
We must look at the best interest principle, and make procedures for BIDs from (at least) four perspectives:

- Children's own views
- Professional knowledge/child expertise
- Judicial expertise
- local culture and norms

Human rights are too important for child development and human well-being to be dealt with by law and politics alone.

Nora Sveaass

Some reflections for the expert meeting



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

Everyone has the right to life, liberty and security of person

Some points on the way to a human rights based approach in psychology

In the following I will try to outline some of the basic conditions and assumptions that seem relevant for an understanding of psychological work as important and instrumental for ensuring respect and implementation of the human rights principles in practice, and for the development of a psychological approach based on the human rights principles.

1. The basic principles of human rights, as first formulated in the Universal Declaration of Human Rights, from 1948, art. 1, that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood",

and further, emphasis on integrity, security and right to life, are all very much in line with what we usually consider main objectives and basic aims of all psychological work, namely – respect for the integrity of persons, ensure wellbeing, respect their rights to development and fulfilment of their potentials, use professional knowledge in a way that strengthens these aims, also by providing help, care and cure when needed, and do no harm when exercising the profession of psychology. There are good reasons to argue that the values contained in the human rights principles can be understood as a value basis for the profession of psychology.

2. The Psychologist must as professionals respect and abide by the domestic laws and regulations, and this includes respecting international human rights standards and obligations, through the ratifications by the state in which psychologists work.
3. The psychologist has to have good understanding and insight into to the human rights obligations in the state where he or she is working, and be aware of what these mean in practice.
4. In situations where there may be inconsistency between national legal regulations and human rights principles as these are defined by international conventions etc., the psychologist should adhere to the internationally defined human rights principles
5. Psychologists are bound by the ethical standards developed for their profession in the state where they work, and violations of such standards shall in principle result in sanctions from those in charge of monitoring and ensuring respect for the ethical standards
6. The Universal Declaration of Ethical Principles for Psychologists, adopted by the Assembly of the International Union of Psychological Science in Berlin on July 22nd, 2008, further defines standards and principles for professional ethics, and very much with the principles of human rights as important values, though not specifically referenced in the declaration.
7. Where ethical standards clearly define the conditions and foundations for ethical psychological work, the active adherence to human rights principles as part of professional work may and should encourage the psychologist also to engage in work for the fulfilment of the rights of persons, that is, ensuring rights not directly related to the direct context in which the psychologist works, but about rights highly relevant for the persons with whom he or she works professionally.
8. The psychologist often works in situations and in areas where there may be risks of violations of human rights. Psychologists frequently work with groups made vulnerable and the possibility for violations of rights and integrity may at all times be present. In particular in settings where we know that human rights violations in fact may and often do occur, namely in psychiatric hospitals, special care homes, prisons, immigration detention centres, military settings, police etc. where deprivation of liberty, investigations and punitive measures frequently may exceed what is permitted. Application of methods such as mechanical restraints, forced psychopharmacological treatment, intrusive strip-searches, interrogations etc. may be applied and in ways that represent violations of human rights standards. Despite the fact that these institutions in most countries are regulated and based on national laws, reports from monitoring bodies, be it national or international, frequently refer to violations of core human rights conventions, including torture/CIDT, taking place in such settings. Acts frequently reported are excessive use of force, interrogation with abusive methods, use of isolation cell as punishment longer than regulated, days spent before being brought before a judge etc. Psychologists working in these settings, may be involved in such acts directly or indirectly or they may be witnesses to or aware of such violations taking place. The need for reporting and protesting such actions is very clear.
9. Psychologists have knowledge about consequences of serious stresses and traumatic events, including acts of violence. They have special knowledge about how marginalization, poverty, disempowerment,

deprivation of liberty, discrimination and other problematic social situations may lead to serious harm and reduced psychosocial functioning

10. Psychologists have the skills and knowledge to deal with such harm professionally and directly, but also the possibility to raise awareness about such matters
11. Psychologists have knowledge and insight about human development and vulnerabilities, about communication, conditions for change etc. All this represents knowledge which is highly constructive when applied ethically, but likewise destructive when applied in contexts where human rights abuses take place, or even worse, where psychological knowledge is intentionally applied in unaccepted ways and for other purposes than serving the good for people.
12. Psychologists have a special obligation to ensure that psychological knowledge and skills are not used destructively
13. Psychologists are frequently under serious threats in situations of political conflict, and situations of war and violence, and psychologists are themselves targeted by abusive regimes and in danger because of their support and advocacy to persons in conflict with the holders of power. The importance of solidarity, declarations, and action to support colleagues in such dire situations should be part of psychologists' engagement, in particular it should be important part of the work of psychological associations, nationally as well as internationally.
14. Psychologists have the academic skills to look into matters of concern, also by initiating systematic research into possibly harmful practices or conditions, and by this document consequences that are unacceptable to human rights standards as well as standards of health and well-being
15. From this follows that psychologist must also take note of and when considered necessary, report on conditions that cause harm to people, report or notify conditions that run counter health and development, or on on-going violations etc. In many states psychologists are obligated by law to report on such situations when these relate to children/minors at risk and/or in dire conditions.
16. Psychologists are considered a civil servant or public official, or at least working on delegation of public officials, in most of his or her working contexts, and as such have special responsibility to prevent, avoid, stop or report actions that may be or develop into acts of torture
17. Psychologists consequently have the social position and power, through their professional placement and social recognition of their skills, to comment, act upon or report on conditions that may set health, development and human rights in jeopardy. This includes reporting on colleagues and other professionals who work in violation of ethical, professional and human rights standards
18. Psychologists are through their profession aware of situations where groups made vulnerable are not in a condition to voice needs and complaints, and as such psychologists informed about this in professional contexts, must see that these concerns are raised, and react in terms of advocacy.
19. The psychologist may play important roles in securing information and documentation of abuses that may be important in a context of legal process, such as courts etc. - as part of securing accountability.
20. The right to reparation and in particular rehabilitation are especially relevant for the practice of psychology, and psychologists should, in addition to providing direct care and therapy, also assist in the process that makes this rights a right that can be enjoyed by victims of severe human rights violations.
21. The importance of whistle-blowing when the psychologist sees or becomes aware of abuse of psychology either by colleagues or by systems in which they work
22. In many ways psychologists may be considered human rights defenders and this may also involve risk of reprisals. Insight into resolutions and internationally agreed upon standards related to human rights defenders and their rights, is vital.

These points sum up some of the professional, ethical and human rights-based reasons for why psychologists have a special obligation to apply their knowledge and professional skills in compliance with the standards referred to. These can also be points on the way to develop a human rights based approach to psychological work, including on the way in which psychologists position themselves in relation to human rights and contribute to the respect and implementation of these.

These points may also serve as strong reminders that internationally, as well as in each and one of the treaty-ratifying states, psychological practice where psychology-based skills are used for reasons contrary to or in violation of the human rights standard, are unacceptable. This is so even when attempts are made to justify these for some reason or other. As for acts of torture, there may never be any justification for engaging in such acts. This is clearly stated in the UN convention against torture, art. 2. Therefore, psychologists, in all places and in all contexts must never accept to engage in torture or in any way provide any assistance or insight that may be used for purposes of torture and ill-treatment, and on the contrary report and provide information that may stop abuse and hold responsible to account.

Rama Charan Tripathi

From 'being' human to 'becoming' human: some musings of a psychology professional

Let me begin by making certain statements that some of you may disagree with and may actually find confrontational. I hold that Psychology has been at the cross-roads for many decades now. It has persistently refused to take the first bold step that needs to be taken in the direction of becoming fully a "human science" that considers values as integral to its scientific pursuits. In the situations that require interventions, be it at the micro or macro levels, it, always, privileges the scientist-practitioner model. Psychology approaches reality with a mindset that is fixed, static, and materialistic. Its concern is more with what 'is', and very little with what is 'possible'. The greatest concern of psychologists has been with 'being' human, while the biggest challenge they face is of 'becoming' human. I feel that it is necessary to understand the difference between these two, as we deliberate over the approach that we need to take for the training of Human Rights Psychologists. The difference between 'being' and 'becoming' lies in how we deal with the human minds and selves. The 'being' approach deals with how mental structures come to be created. The purpose of such an inquiry is, largely, to generate knowledge that can ensure behavioural compliance. A cognitive psychologists' concern with the theory of mind relates more to the understanding of the person's beliefs and intentions with a view to manipulating them and less with using such knowledge for finding creative ways to help him and others get out of their mental traps. It is not with 'becoming'. 'Becoming' takes place when one begins to understand one's own suffering through the suffering of other humans and, indeed, of all sentient beings. Human Rights Psychologists need to have a mind that can relate to other's suffering, a mind that can embrace and love others. Individuals with minds and hearts which can not understand others, or take on others' perspectives, may find it difficult to embrace those who are different, in particular, those who are seen as the other. Psychologists' have suggested various ways to alleviate the process of 'othering' on the basis of their research on attitude change. They have found that even when one 'other' recedes in the background, another one surfaces. Human Rights legislation has been of little help as the only remedy available to law makers to prevent human rights violations is retribution. Our experience tells us that retributive strategies have rarely delivered harmony. How can individuals (or

systems) whose 'hearts are filled with anger' help the cause of human rights? Gandhi showed that the 'other' dissolves, not when it is marginalized or separated, but when it becomes an integral part of the self.

The above may sound a little pedantic. So let me turn back to the main issue at hand and ask whether my training in Psychology as a scientist-practitioner has allowed me to break free of such traps. Has it moved me towards 'becoming' more human? Has psychological knowledge transformed me and all of us who got similarly trained in the profession? I feel, it has not. Even after 68 long years of UDHR, very few Psychology Associations around the world have woken up to their responsibility towards humans. If the psychological knowledge that we gained did not change us as humans, can it be called knowledge? Krishnamurti will certainly not approve of it because in his view, knowledge is not knowledge unless it changes the knower.

How have psychologists responded to situations which have involved violation of human rights? I can share with you reactions and responses of my Psychology colleagues in such situations. After seeing their reactions, I believe that people will be justified if they taunt psychologists by telling them – "Physician, physician, heal thy limp"! Let me share some of my experiences in situations involving Right's violations which will make it clear why I say this.

Among the many challenging situations that India has faced in post-independent India, an important one relates to dealing with the Muslim minority rights. Hindu-Muslim conflicts have taken place in post-independent India on a regular basis. A complex situation in Hindu-Muslim relations arose when a mosque was demolished by a very large group of Hindus in 1992 who claimed that it was erected by a Muslim ruler by destroying a temple which stood in the exact place where Lord Rama was born. The demolition of the mosque was followed by large scale rioting which continued for many months resulting in huge property losses and deaths of over 2000 people, largely Muslims. Some concerned Psychologists from my Department took out peace marches, but got ridiculed by other fellow psychologists for turning political activist. They expected them to remain true 'academics'. There is no dearth of other examples. The border states of India have been under the Armed Forces Special Powers Act (AFSPA) under which the Indian Army is empowered to go after the trouble makers, arrest them without warrants and even shoot them at the slightest provocation. A young girl, named Irom Sharmila, from one of these states, inspired by Gandhi's non-violence, kept sitting on fast for 16 long years (she was nasally fed by the police) demanding the withdrawal of the Act but not one from Psychology Association came out in her support. Because the matter related to the security of the nation, the national identity of psychologists, perhaps, did not allow them to see the violation of the human rights. It is not only when the State violates human rights in security matters that psychologists keep mum but also, in other cases. Let us turn to other examples. Hundreds and thousands of villagers were displaced and made to fend for themselves as large Corporations took up the task of building large dams over Tehri and Narmada rivers causing a very large number of villages to get completely submerged by water. In a worse case, a certain length of a river which provided water to the tribal villages was sold to a corporation by the Chhatisgarh government forcing the affected people to look around for alternative sources of water for irrigating their fields; they even had to arrange for drinking water. The Rights of these poor people to life, security and health were taken away by the very State which was supposed to be the protector of these rights. Indian psychologists remained silent spectators to it. There are examples galore of violations of human dignity. Let me, recall only a few. A group of low caste people whose traditional occupation has been to remove dead animals was publicly flogged this August after they refused to continue with their ancestral occupation. A tribal, whose wife died of TB, had to walk with her dead body for 10 Kms along with his 12 year old daughter because the concerned people in the Hospital looked the other way when it came to making available an ambulance to the poor tribal. The bystanders rather than giving shoulder to the dead body only watched and worse, some even filmed it. No

cognizance of these incidents taken by Psychology Associations in any of these cases. The question which gets raised here is whether it is the lack of human rights awareness or competencies that force Psychologists to remain mute spectators to such events, or there is more to it. My contention is that the malaise is much deeper. Often such unconcern results because our social identities come in the way of our seeing these incidents as human rights violation. We have delved so far on incidents that involved human rights violations. There also have been successful interventions which have enhanced inclusion, reduced discrimination or brought about equality. But they resulted not so much from the intervention of the State or intervention by the HR activists. Such interventions succeeded because they privileged religious and cultural meta-beliefs. This helped them to develop moral communities in which each cared for the other.

The question that may be posed to all of us is why have psychologists everywhere taken such a lackadaisical approach to matters of human rights violation? The problem, I feel, lies with the semiotic prisms which psychologists use as scientist-practitioners to make sense of HR violations. Such prisms are constructed based on rationality and law. They are at variance with the semiotic prisms that are used for building moral communities which derive out of the human values of compassion and love.

The question relating to the human rights being universal or culturally specific is often raised. It is no doubt, that the question is relevant. But the fact remains that it is not so much the cultural irrelevance of a particular human right but a number of psychological, social, political factors which stop people from noticing many HR violations and in taking remedial action.

What is a way forward for us? Psychologists will need to understand the micro-level dynamic of human rights violation if we are to intervene effectively at the macro-level. But more importantly, this requires a paradigm shift in the teaching and doing of Psychology. A Psychology that is driven by scientism or professionalism will do very little to prevent violation of human rights. Rather than preparing specialists that will take up the cause of Human Rights, we need to take a more holistic approach in which the relationship of man with other man as well as with other beings becomes integral to the teaching and practice of Psychology. Psychologists need to reflect on what these core values will be and align them appropriately with the epistemological bases of their discipline and profession. It follows that the pedagogies that are currently used will have to undergo change. They will need to be more experiential and dialogic than they have been. Only then we will have a discipline that can claim that it is for the humans and stands for the true unfolding of their creative potentials.

Ulrich Wagner, Gert Sommer & Jost Stellmacher

Human Rights and professional psychologists: Their role, the mistakes they can make and implications for Human Rights trainings for psychologists

1. To our opinion, psychologists' professional behavior is related to Human Rights in a number of ways. These include:

- to accept and realize Human Rights as a normative standard for their professional behavior,
- to describe and predict the psychological consequences that Human Rights violations have on those involved, i.e. victims and perpetrators,
- to deliver knowledge about psychological principles to prohibit or reduce Human Rights violations and their consequences,
- to offer psychological help, primarily for victims, when it comes to Human Rights violations,

- to actively contribute to the promotion of human rights, both in the circle of professional psychologists as well as in society in general.
2. From research based on population samples it is known that the general knowledge about the different Human Rights is low. In addition, Human Rights and their applications as normative standards for the evaluation of behavior are significantly biased. For example:
- Citizens of the western world overemphasize the importance of civic and political rights and widely ignore the role of the economic and social rights.
 - Human Rights violations are more easily tolerated when they are conducted by the ingroup or by ingroup members. Human Rights violations are however emphasized when an outgroup can be accused to have conducted a violation.
 - Human Rights violations are used as an argument to justify aggression and war.
3. Implications for the development of a Human Rights training for professional psychologists are discussed. These include that psychologists:
- are to be taught about the content of the different Human Rights,
 - have to be supported to develop a positive attitude to Human Rights,
 - have to know about the misuse of Human Rights as propaganda justifying ingroup behavior and delegitimizing outgroup behavior,
 - have to develop the ability to apply their knowledge in professional and societal contexts.
- The development of a Human Rights training for professional psychologists presupposes formulation of learning goals. These are standards to be used to empirically evaluate the effectiveness of a training.

Tony Wainwright

I hope to be able to consider why Human Rights education for psychologists is necessary, in addition for citizens more generally to be informed about this area. I have encountered this as a problem at times, where areas of public policy are thought to be political, and therefore not within the scope of psychology education. This was particularly the case where discussion of the impact of climate change was received in a less than enthusiastic fashion, as the students were more interested in learning about, for example, how to deliver Cognitive Behaviour Therapy (CBT) to people with social anxiety. Yet the implications of climate change on the health and well-being of people globally cannot be over stated and finding ways that psychologists and psychology as a discipline can help address it are urgently needed. In a recent paper in the UK Division of Clinical Psychology journal, Butchard and Greenhill (2015) make the case that a Human Rights based approach is essential in healthcare; that clinical psychology and human rights need each other. I will be developing this idea, together with its importance more generally in applied psychology.

I have divided this short paper into four sections:

1. Uses and abuses of psychology in ethics and Human Rights
2. Psychological Science and ethical competence
3. Limitations on Codes of ethics
4. Methods of delivery of ethics, Human Rights, or moral psychology education.

1. Uses and abuses of psychology in ethics and Human Rights

There is an important history of psychology's involvement in violations of ethical standards and Human Rights, but also in the promotion of high ethical standards and Human Rights. In learning about this history, and indeed contemporary practice, students will be faced with challenges to their own moral frameworks and values. As Professor Michael Sandel puts it <http://www.justiceharvard.org> in his lectures on justice, participating will change you, perhaps for the better, but not necessarily. Handling the boundaries between exposing students to very troubling examples of abuses, to show what human beings can do, so that they don't treat it as a simple academic exercise, with managing the emotional impact it can have, needs careful consideration. An extension of this concerns how violence is understood – one person's terrorist is another person's freedom fighter – accounts of when violence is permissible and when not. Additionally in this area I would like us to consider the work of Stephen Pinker (2011), who describes a decline in violence and the psychology associated with that decline.

A second area here is the role psychology can play in understanding the major threats that are developing due to human activity – climate change being a case in point, but there are others.

2. Psychological Science and ethical competence

The British Psychological Society Ethics Committee has published guidance on the teaching and assessment of ethical competence in psychology education (Bullen & Wainwright, 2015) that takes as its starting point that while values may be shared and have universal appeal (and this is of course a contested area) the way these values are practiced depends on many complex variables. It also considered the developing field of moral psychology to have much to offer. Furthermore, understanding the psychology of bias, for example, is helpful in explaining why unethical behaviour can develop. The guideline development group examined a number of different models of ethical practice and decided that there was one that combined simplicity with sufficient comprehensiveness to make it a viable platform for teaching. It additionally has a useful, although not extensive evidence base. This is the four-component model, developed by James Rest, an educational psychologist. This suggests we consider the following:

- Ethical sensitivity – the degree to which a person can identify an ethical dimension to a situation.
- Ethical reasoning – the skill to consider different aspects of an ethical argument and arrive at a conclusion.
- Ethical motivation – the drive to engage in ethically sound behaviour.
- Ethical Implementation – the capacity to be able to act ethically, perhaps under difficult circumstances.

As noted by Aristotle in his account of the virtues, these are dimensions and, for example, being too ethically sensitive can be as problematic as not being ethically sensitive enough.

This model potentially could be adapted for teaching Human Rights and psychology.

Another person whose work we should consider in this context is George Lind, (Lind, 2016) who is professor of psychology at the University of Konstanz. Over many years he has developed a way of teaching about morality and also assessing whether the teaching has been effective.

The work that Professor John Oates (a member of the BPS guidance working group) presented on the ethical principle of confidentiality and the Human Rights Convention Article 8 – Right to respect for private and family life – will be a starting point for this discussion.

3. Limitations on Codes of ethics and what might be useful for Human Rights codes

I am interested in whether the various codes on ethics and standards are fit for purpose and whether this could be a useful area to consider in how we teach about Human Rights and what we include. A recent report on codes of conduct in business by PriceWaterhouseCoopers (2013) concluded:

“What is clear is that many organisations are not seizing the opportunity to use their code as a tool to inspire an ethical corporate culture.... Codes are increasingly converging around the same legally-focused standards. They continue to rely on rules-based language and show little evidence of engagement or dialogue with their target audience. Despite this trend towards boilerplate form, there remains a surprising amount of variety in quality, with almost a third of the codes we reviewed omitting key good practice elements such as board-level endorsement and explicit reference to organisational values.”

A comprehensive source I have used for getting an idea of the diverse range of codes is <http://ethics.iit.edu/teaching/professional-ethics> that also gives some useful ideas about how to implement them, and teach about them. But the question remains about whether there is an evidence base that shows having such codes are effective. They are, in a way, simply a form of law, so the same applies to Human Rights laws. The psychology of compliance with legal or moral frameworks is my key interest here, and the work on behavioural economics <http://www.behaviouralinsights.co.uk> that has been influential in public policy is one that I would like to explore as part of the curriculum.

4. Methods of delivery of ethics, Human Rights, or moral psychology education.

How we deliver Human Rights education was touched on in the first section. To develop this further I would like to present some of the ideas of Professor Wolf Wolfensberger, the key thinker who developed Social Role Valorization and the educational approach that went with it (Wolfensberger, 2000). This educational model, that I experienced first hand, was personally transformative as it ‘unveiled’ the lives of those who were ‘socially devalued’ in our society. Wolfensberger’s thesis is that Human Rights abuses are just one example of a broader consequence of social devaluation, and he showed it was particularly evident in the lives of people with learning disabilities and mental health conditions. However, he also pointed out that there was also some good news, in that social devaluation can be changed by attaching to people who have such a devalued identity, socially valued roles and there are some good examples, for instance in sport or on television, where this has been extraordinarily successful.

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Linda M. Woolf

I personally see all three of the topics below as interwoven and indivisible. As such, it is difficult to prioritize. My sense is that the order presented below reflects a necessary order to the development of model curriculum. First, the human rights priorities need to be established, best practices for human rights education with accompanying learning goals and outcomes need to be identified, and then a model curriculum and plan for training can be developed.

1. Psychology matters in human rights & Human rights matter in psychology
2. Human rights education for psychologists
3. Towards developing a Model curriculum and Training of trainers

Introductory Thoughts

Psychology has a long history of involvement in human rights from psychological research writings supporting peace, research support for the civil rights movement, and applied work dealing with local and international issues such as refugee concerns, human trafficking, and torture. Psychological organizations around the world such as the American Psychological Association (APA), the Australian Psychological Society (APS), and the British Psychological Society (BPS) have crafted policy statements consistent with the Universal Declaration of Human Rights (UDHR). Moreover, organizations such as the APA have issued policies supportive of a number of United Nations (UN) sponsored human rights initiatives such as the Convention on the Rights of the Child and have non-governmental organization (NGO) status within the UN.

Unfortunately, few psychologists have adequate education concerning fundamental international human rights and may not be familiar with the various United Nations conventions, declarations, and resolutions concerning human rights. The lack of international human rights education opportunities is true not only for psychology programs but also for medical and public health schools. Given the fact that psychological and physical health has been tied to respect for international human rights, it is imperative that psychology students and psychologists, as global citizens, understand and value these rights. Moreover, as the many psychological organizations now incorporate the concept of human rights into their ethical codes and standards, it is imperative that human rights becomes an integral component of psychology curricula at all levels from high school to post-doctoral continuing education.

With adequate training, psychologists can research, teach, advocate, and practice in areas relevant to psychological/community health and human rights. Moreover, foundational knowledge can serve to inform policies and programs aimed at prevention, intervention, and recovering from human rights violations on both a direct and structural level.

Specific Education Thoughts

Psychological and physical health are inextricably linked to the realization of human rights for individuals and communities around the globe. Human rights violations occur on both the structural level and individual level. Unfortunately, structural forms of violence (e.g., poverty, inhumane labor practices,

lack of education, systematic oppression and discrimination) often lead to more direct forms of violence and human rights violations (e.g., sex trafficking, physical and psychological abuse, starvation, homelessness).

Possible sample learning outcomes of model training program:

Students/Psychologists should be able to:

- Discuss, conceptualize, and evaluate the main ideas and approaches in the study of human rights as discourse, policy and practice within the global context, including the articulation and critique of issues surrounding the debate between human rights, universalism, and cultural relativism.
- Articulate the main ideas found within the core UN Declarations and Conventions concerning Human Rights, inclusive of related optional protocols and additional UN documents.
- Understand, articulate, and evaluate the relationship between psychological health and human rights.
- Evaluate the critical human rights issues affecting psychological health globally in terms of cultural, social, and economic contexts.
- Describe and analyse the impact of human rights abuses on psychological health, identify ways in which human rights serve to protect individuals from harm, and identify ways in which human rights are used to promote psychological health.
- Discuss the role of psychologists in the promotion of human rights on both the local and global level.
- Identify, analyse, and critique the strategies, policies, and programs that psychological organizations are using to address human rights issues.
- Understand the history, role, and function of Non-Governmental Organizations (NGOs) in addressing human rights problems, including psychological organizations.
- Apply human rights concepts and a human rights methodology to the analysis of mental health policies and programs.
- Cite case examples of the interrelatedness of mental health/psychological policy and human rights, and recognise the importance of case study analysis to better future policy and interventions.
- Determine when human rights have been violated, as well as strategies aimed at the documenting and reporting of human rights violations.
- Identify international, regional, and local systems for enforcing human rights, including the role of international monitoring bodies, courts, and truth and reconciliation commissions.
- Identify areas for future research, policy, and organizational action.
- Articulate the intersections between human rights norms and professional ethics.