



INTERNATIONAL HUMAN RIGHTS AND INTER-FAITH CONFERENCE

BASEL, SWITZERLAND 2ND - 4TH JUNE 2017

THE TIME FOR PEACE & UNITY

UN

Jugend für Menschenrechte Schweiz

GERMANY

FRANCE

BASEL ZURICH ST GALL

BIEL LUCERNE

NEUCHÂTEL BERN SWITZERLAND

INTERLAKEN CHUR KLOSTERS DAVOS

LAUSANNE GRINDELWALD

GENEVA VERBIER

MARTIGNY ZERMATT LUGANO

PEACE XENOPHOBIA EFFECT OF MIGRATION DRUG ABUSE AWARDS HUMAN RIGHTS INTER-FAITH RELIGION HUMAN TRAFFICKING

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INTERNATIONAL HUMAN RIGHTS AND INTER-FAITH CONFERENCE BASEL, SWITZERLAND

INTERNATIONAL GATHERING FOR PEACE AND HUMAN RIGHTS
www.peaceandhumanrights.info

EYES OF THE WORLD ON



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EVENT SCHEDULE

INTERNATIONAL HUMAN RIGHTS AND INTER-FAITH

CONFERENCE

BASEL, SWITZERLAND

2ND - 4TH JUNE 2017

June 2nd

Delegates Seated at Ideal Org 10AM (10:00hrs) to 1.00 PM (13.00hrs)

Drug Free Summit

- Welcome Speech by Dr. Rene Wadlow—UN Reps & President, Associations of World Citizens Council— “Evolution of Thinking About Human Rights in the UN Commission on Human Rights” (15 minutes)
- Panel of Discussants— (2hrs. 45mins)

June 3rd

Delegates Seated at Ideal Org 10AM (10:00hrs) to 1.00PM (13.00hrs)

Human Rights Summit/ Multi Cultural Human Rights Award

- *Panel of Discussants— (2hrs. 45mins)
- *Multi-Cultural Human Rights Award— (15 minutes)

June 4th

Delegates Seated at Ideal Org 12.00 Noon (12PM) to 15.00hrs (3.00PM)

Inter -Faith Religious Summit

- *Panel of Discussants— (2hrs. 45mins)
- *Presentation of Certificates of Participation
- *Vote of Thanks by One of the Organizers

GLOBAL CHAIRMAN'S COMMENTARY



According to Nelson Mandela, “I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear”; that is why we are here today, in pursuit of the freedom of man and the freedom of woman, irrespective of where you find yourself. We do this, not because we are better than other people, but because we have chosen to do it.

We believe in the words of Martin Luther King Jr, that “Injustice anywhere is a threat to justice everywhere”; hence we are seeking for justice to every citizen and non-citizen of any country; migrant and non-migrant; Christians or Muslims or Jews or any religion; black or whites or coloreds or Indians or Chinese; because it is their right and our duty to demand for it!

Your Excellences, Honored Parliamentarians, Distinguished Ambassadors, Political Leaders and Technocrats, Professors, Revered Clergymen and Most High Priests, Esteemed World Personalities, Traditional and Community Rulers, Brethren and Ladies and Gentlemen present and non-present; we welcome you to this International Human Rights and Inter-Faith Conference holding here at the Church of Scientology Basel Org, Switzerland.

By re-affirming the importance of education, a key objective highlighted by the UN General Assembly Resolution A/RES/69/16, International Gathering for Peace and Human rights has partnered with the Youth for Human Rights Switzerland and some other peace and human rights organizations to create an interactive and educative program featuring a panel of discussants of people from all walks of life and nations and races with questions and answers on solutions to abuse on human Rights, effect of migration, drug abuse, human trafficking, xenophobia, religious and societal ills in the modern world, and how to advance our global society.

L. Ron Hubbard, a Philosopher, Humanitarian and Founder of Scientology once said, “Human rights must be made a fact, not an idealistic dream”; hence the 1948 declaration of human rights by the United Nations is not a photograph to be hung on the walls, rather an instrument to pursue the freedom and rights of man irrespective of our nationalities, race and tribes.

Africans, including some other people were not included in the history of human rights, and in fact in most history of humanity; even with the great Kuruken Fuga Charter (Menden Charter) of 1645; hence it is not a surprise that African migrants passes through a modernized form of slavery, trafficking, abuse, prostitution and xenophobia in Europe, Western worlds and some developed countries even in Africa, where their rights ought to be protected and upheld.

Hosea a Prophet of God in the scripture once said, “My people perish for lack of knowledge”. I have seen some African Parliamentarians who make laws and some African Executives who implement laws that are made, without an idea of what human rights are. As most Africans do not know their human rights, how then can they ascertain their rights when they have no knowledge of it?

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We the International Gathering for Peace and Human Rights with our conglomerate organizations, communities, country representatives, and religious organizations need to reaffirm and rededicate ourselves to the principles of liberty and justice enumerated in the United Nations Universal Declaration of Human Rights through the pursuit of granting all peoples, religions and migrants their exclusive rights in accordance with the 1948 Human Rights Declaration. Mahatma Gandhi once said, "You must be the change you want to see in the world".

This conference was initiated to seek the truth, the true causes, effects and solution to global peace; and to educate youth, men and women on these ongoing problems, and to inform the governments, world bodies and its stakeholders and other role players to join hands together to deal with this global problem.

We encourage all peoples, organizations and individuals who promote human rights and peace in their countries and communities anywhere they found themselves; we appreciate them and associate and partner with them in any form that will help promote humanity, because that is what we do!

May I remind all that is present in this auditorium and those who will witness our conference discussions by means of electronic media and other publications the words of the great American Thomas Jefferson, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness".

We thank you all who have made tremendous sacrifice traveling thousands of miles across many seas and borders and roads, and have spent thousands of dollars in flights, hotels and and make an input to global peace.



PURPOSE

The purpose of the International Gathering for Peace and Human Rights is to educate the world including Africans of their unalienable rights as declared by the 1948 United Nations Universal Declaration of Human Rights, and the need for world peace as societies and nations cannot progress or prosper where there is no peace; and there cannot be a proper peace in a society where human rights does not exist.

The gathering was born out of our conviction as a solution to mental empowerment, self-discovery, networking, and learning something that is not contained in the university syllabuses. Hence, it gives opportunities to the less privileged society: those who could not get such opportunity, the poor, the less advance, the ignorant, the uninformed, and the misinformed.

Global peace has been disrupted by political storms, tempests and hurricanes that originated from tribal wars, religious wars, communal wars, ethnic cleansing, genocide and civil wars! Hundreds, thousands, and millions of souls have died, maimed for life, and have been rendered homeless, fatherless and motherless, leaving behind them the anguish of devastation, hunger, and a moral degenerated society!

According to Chief Obafemi Awolowo, "Violence never settles anything right: apart from injuring your own soul, it injures the best cause. It lingers on long after the object of hate has disappeared from the scene to plague the lives of those who have employed it against their foes".



THE EYES OF THE WORLD ARE ON BARBADOS

APOSTLES OF AFRICAN DESCENT

2015 AWARDEES



MOHANDAS KARAMCHAND (MAHATMA) GANDHI
 ROSA LOUISE MCCAULEY PARKS
 MARCUS MOSIAH GARVEY, JR.
 BARACK HUSSEIN OBAMA II
 MARTIN LUTHER KING, JR.
 HAILE SELASSIE I
 MALCOLM X



African Twelve Apostles

 **Nelson Rolihlahla Mandela**
(born 18 July 1918)

 **Dr. Chris Hani**
(28 June 1942 – 10 April 1993)

 **Dr. Benjamin Nnamdi Azikiwe**
(November 16, 1904 – May 11, 1996)

 **Dr. Kwame Nkrumah**
(21 September 1909 – 27 April 1972)

 **Dr. Stephen Bantu Biko**
(18 December 1946 – 12 September 1977)

 **Chief Jomo Kenyatta**
(1889 – 22 August 1978)

 **Dr. Kenneth David Kaunda**
(born 28 April 1924)

 **Dr. Robert Gabriel Mugabe**
(born 21 February 1924)

 **Dr. Julius Kambarege Nyerere**
(13 April 1922 – 14 October 1999)

 **Sir Abubakar Tafawa Balewa, KBE**
(December 1912 – January 15, 1966)

 **Chief Obafemi Awolowo**
March 6, 1909 – May 9, 1987

 **Dr. Patrice Émery Lumumba**
(born Élias Okit'Asombo; 2 July 1925 – 17 January 1961)



THE AFRICAN TWELVE APOSTLES

The men that laid down their lives for the peace of Africa;

The men who sacrificed and committed themselves to the empowerment and dignity of the African man;

The men who fought for African freedom from enslavement;

The men who gave liberty to the bonded in Africa;

Without them, there will not be independence and human rights in Africa:

They are the African Twelve Apostles!

Dr. Patrice Lumumba once said, "We must set ourselves to search ceaselessly for truth in all its forms. Truth is the only means by which we can contribute to our spiritual and intellectual development." When a people are under developed, uninformed, disadvantaged, hungry, and lack opportunities, they become desperate and involve in certain behavioral acts that is against the tenets of the global community, and hence prone to stigma. If true and honest empowerment is brought to the doors of those who are diligently seeking for it by our leaders; individuals need not risk their lives to travel thousands of miles through air, sea, and land to look for menial and manual jobs in overseas countries, and become liabilities and parasites to other global communities; but could create jobs for the peoples of their continent and be self-sufficient.

In the true words of Chief Jomo Kenyatta, "Our children may learn about the heroes of the past. Our task is to make ourselves the architects of the future. Many people may think that, now there is Uhuru, now I can see the sun of Freedom shining, richness will pour down like manna from Heaven. I tell you there will be nothing from Heaven. We must all work hard, with our hands, to save ourselves from poverty, ignorance, and disease."

It becomes necessary then to award and celebrate those heroes who have, and who will contribute to the advancement of these desperate less opportune and less privileged peoples of the world to seek the unalienable rights and the peace of their society.

An **Award** is something given to a person, a group of people, or an organization to recognize their excellence in a certain field; it is a prize or other mark of recognition given in honour of an achievement. The prestige of an award usually depends on the status of the awarder. The recipients of the prestigious awards from the International Gathering for Peace and Human Rights can have the award become their identity. Our fathers fought for our rights; they ran their race; they accomplished their mission; some fallen heroes and some living legends. Martin Luther King Jnr once said, "An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity";

and the words of a legend, Dr. Nelson "Madiba" Mandela, "What counts in life is not the mere fact that we have lived. It is what difference we have made to the lives of others that will determine the significance of the life we lead. I was called a terrorist yesterday, but when I came out of jail, many people embraced me, including my enemies, and that is what I normally tell other people who say those who are struggling for liberation in their country are terrorists. I tell them that I was also a terrorist yesterday, but, today, I am admired by the very people who said I was one."

God's original plans was to establish a kingdom on earth where men and women shall be free and have liberty as kingdom citizens to fellowship with one another in love; but we men have created religions that have changed that original plan of God from freedom to bondage, intimidation, victimization and religious ambiguities.

Most religions have liberty, peace, protection and prosperity as some of their gains, which of course are our basic human rights; hence the difference in religion is ignorance; ignorance in the fact that we do not know and do not want to know why others believe in what they believe in, and the truth or non truth about the belief! These days there is religious propaganda and war, and global leaders use religious propaganda to fight their battle.

Dr. Steve Biko once said, "Being black is not a matter of pigmentation; being black is a reflection of a mental attitude. The most potent weapon of the oppressor is the mind of the oppressed".

For true peace and prosperous nations to exist, there must be Human Rights Education to Religious Leaders, parliamentarians, and the custodians of the peoples' culture and tradition. Then, and only then, we will start experiencing love, prosperity, advancement and respect for individual's, corporate and religious rights of the people.

PANELISTS



Switzerland

Cristina Schwarze



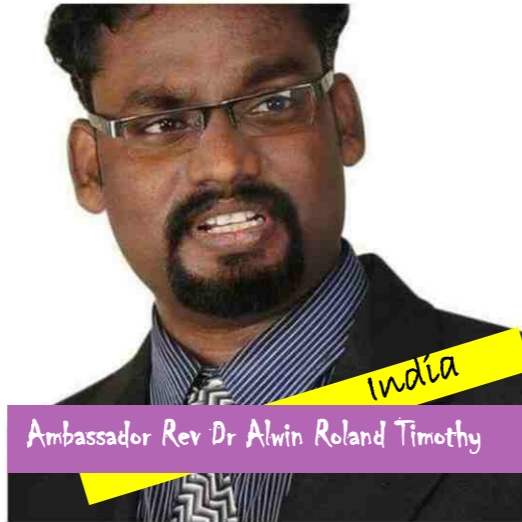
Belgium

Annie NTIGNOI



Switzerland

Stefan P. Burhart



India

Ambassador Rev Dr Alwin Roland Timothy



Nigeria

Nnamdi Maurice Chukwu



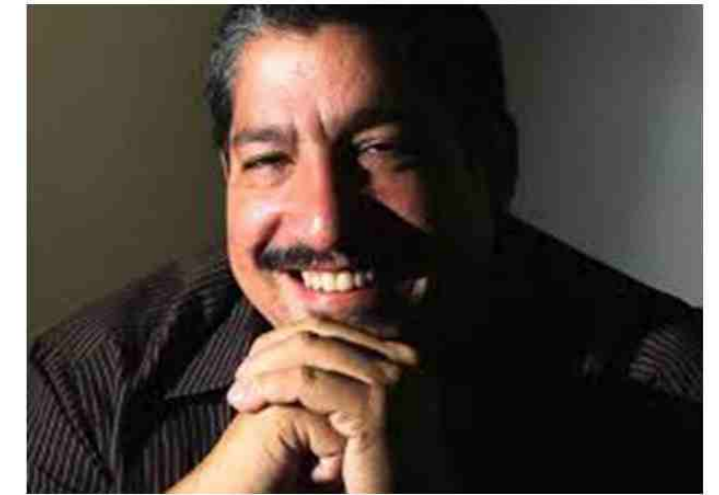
Nepal

Guna Raj Pyakurel

SPECIAL GUESTS



His Excellency, Dr. Rene Wadlow
President, Association of World Citizens
United Nations Reps




Dr. Pedrito Marrero
International President
International Human Rights Peace Commission
USA



Hon Cllr. Katlego Rachael Matheba
Hon. Speaker, Tshwane Municipal Council
Pretoria, South Africa

ORGANIZERS

PANELISTS



Bishop Dr. Chidiebere A. Ogbu

BISHOP DR CHIDIEBERE ANELECHI OGBU

GLOBAL CHAIRPERSON,
INTERNATIONAL GATHERING FOR PEACE
AND HUMAN RIGHTS
PRELATE/EXECUTIVE PRESIDENT,
IMPACT AFRICA NETWORK/ IMPACT AFRICA



SUSANNE KASACK

LOCAL ORGANIZING CHAIRPERSON

CEO

FG XPRESS Switzerland

www.swissness.fgxpess.org



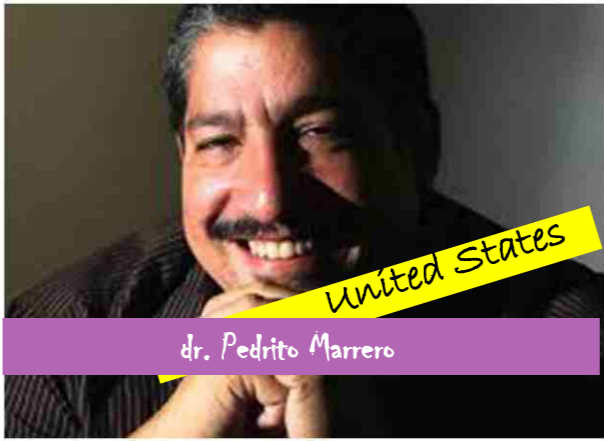
Nigeria

Dr. Christine Skambo Morrison



South Africa

Archbishop Barrister Benson Uwa



United States

Dr. Pedrito Marrero



United Kingdom

Ambassador Rev Michael Steele



United Kingdom

Revd Canon Alistair Macdonald-Radcliff



Switzerland

Mr. Prithpal Singh Khalsa





International Decade for People of African Descent
 Anti-Racial Discrimination Section
 Office of the United Nations High Commissioner for Human Rights
 (OHCHR), UNOG - OHCHR - CH - 1211 Geneva 10, Switzerland

24th February 2015

Excellency,

NEW FORUM FOR PEOPLE OF AFRICAN DESCENTS

Following the UN General Assembly Resolution A/RES/69/16 establishing a Forum for People of African Descent to serve as a consultation mechanism during the **International Decade for People of African Descent** and other relevant stakeholders from 2015-2024 (Resolution 68/237), **International Gathering for Peace and Human Rights**, a conglomerate of peace and human rights organizations hereby strongly endorses this laudable initiative by proposing these recommendations for the advancement of the New Forum for People of African Descent.

The transatlantic slave trade was declared a crime against humanity during the **Durban Declaration** and Program of Action. This transatlantic slave trade, which took place across the Atlantic Ocean from the 16th through to the 19th centuries resulted in the ill-fated displacement of more than 15 million able men, women and children of African descent to the Americas in what recorded as one of the darkest chapters in human history.

By re-affirming the importance of education, a key objective highlighted by the **UN General Assembly Resolution A/RES/69/16**, **International Gathering for Peace and Human rights** has created an interactive and educative card game, magazine and some other materials, which features some great African leaders who have left enduring legacies for their people, courtesy of their struggles to emancipate them from the last clutches of slavery and thus, restoring their dignity. Taking into account the need to put African history in its proper perspective and harness this towards rebuilding the global African family, we deem it dignifying to promote the positive roles these Pan-African Leaders played in fighting **racism, racial discrimination, xenophobia** and related intolerance. Though the pains and agonies of those experiences are yet to be swept away, People of African Descent deserve reparations through a rightful recognition of these heroes. We thoughtfully put forward these recommendations below as a tribute to these Heroes:

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29: 1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



AMBASSADOR OF HUMAN RIGHTS



FACE OF AFRICA

Article 16: 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses. 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

Article 17: 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20: 1. Everyone has the right to freedom of peaceful assembly and association. 2. No one maybe compelled to belong to an association.

Article 21: 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. 2. Everyone has the right to equal access to public service in his country. 3. The will of the people shall be the basis of the authority of government; this Will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social, and cultural rights indispensable for his dignity and the free development of his personality.

Article 23: 1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. 4. Everyone has the right to form and join trade unions for the protection of his interests.

Article 24: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25 1. Everyone has the right to a standard of living adequate for the health and wellbeing of himself and of his family, including food, clothing, and housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and Childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26: 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms

It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for maintenance of peace. 3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27: 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.



International Decade for People of African Descent
Anti-Racial Discrimination Section
Office of the United Nations High Commissioner for Human Rights
(OHCHR), UNDG - OHCHR - CH - 1211 Geneva 10, Switzerland

▪ Honoring the Apostles of African Descent. These are men and women who have made huge sacrifices by contributing to the freedom, liberty and advancement of the People of African Descent. Some are fallen heroes, while others are living legends. In the world today, people enjoy some freedoms and rights because individuals had fought for them and some had even laid down their lives for these causes.

▪ Establishing Historical Centers for African Descents across the world to serve as museum for the preservation of African and African Descents history.

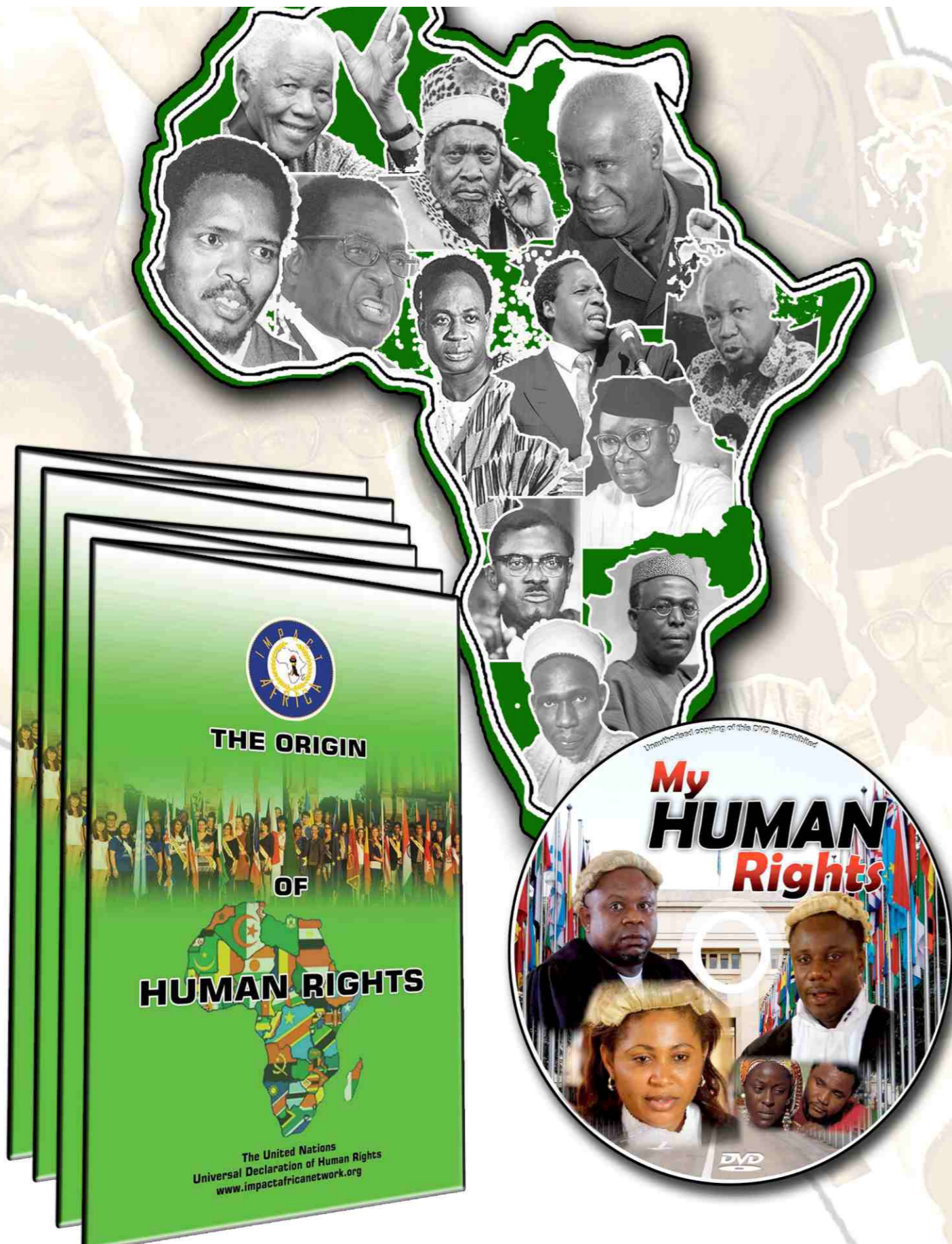
▪ Establishing a University Institute for African Culture and Skills Acquisition amongst the People of African Descent. **International Gathering for Peace and Human Rights** strongly affirms its disposition to help the General Assembly in actualizing these noble objectives by tapping into the diverse experiences and skills of its conglomerate organizations and individual members from various indigenous countries with diverse cultural and religious background; to promote these efforts and kindly counts on the acknowledgement of the United Nations High Commissioner for Human Rights (OHCHR) to this regard. This way, we shall proactively partner with you in the New Forum to represent People of African Descent.

May we use this opportunity to inform your Excellency, that on the 11th of April 2014, International Gathering for Peace and Human Rights celebrated their heroes whom we call the "African Twelve Apostles" in Nigeria. **The International Gathering for Peace and Human Rights** plans to honor the "Apostles of African Descent" in celebration of the decade of the People of African descent in Barbados on **December 10th, 2015**. This event, which has been scheduled between the 28th of November and 11th of December 2015, will focus on Recognition, Justice and Development -- an historic opportunity to galvanize efforts towards the eradication of all forms of racism, racial discrimination, marginalization, stigmatization, xenophobia, afro-phobia and related intolerance faced by people of African descent in celebration of the **International Decade of the African Descent**.

We thank you Excellency, in anticipation for considering our proposals for the New Forum for the People of African Descent.
Yours faithfully,

Bishop Dr. Chidiebere Anelechi Ogbu
Global Chairman

Rev. Michael A. Steele Esq.
General Secretary



The Universal Declaration of Human Rights

is the first document listing the thirty rights to which everyone is entitled, which came as a result of the end of the World War 2 in 1945 and how to prevent such acts from happening again. The victorious nations met and formed the United Nations to advance human rights and peace. The United Nations created the Universal Declaration of Human Rights in 1948, the first truly universal human rights document, and also took steps years later to create international laws to protect human rights, a process that took almost twenty years. As a result, the basic laws of many nations today include the rights contained in the Declaration.

Adopted and proclaimed by United Nations General Assembly resolution 217A, (iii) of December 10, 1948.

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

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

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11: 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense. 2. No one shall be held guilty of any personal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, or to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: 1. Everyone has the right to freedom of movement and residence within the borders of each state. 2. Everyone has the right to leave any country, including his own, and return to his country.

Article 14: 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution. 2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15: 1. Everyone has the rights to a nationality. 2. No one shall be arbitrarily deprived of his nationality or denied the right to change his nationality.



RELIGIOUS CRISIS AMIDST GLOBAL PEACE CONTD



Religious organizations also infringes on the rights of privacy of couples by insisting on knowing their HIV Status and announcing it to their congregation, as against the constitution and the Universal Declaration of Human Rights on Privacy in Article Number 12.

Religious organizations cause couples emotional and mental torture by publicly humiliating them and derailing their marriage plans as against their freedom from Torture according to the Universal Declaration of Human Rights in Article Number 5.

Religious organizations deny couples their freedom of religion and thought as to when, where, and how to hold their marriage, as against the constitution and the Universal Declaration of Human Rights in Article Number 18.

Religious organizations are guilty of breaching their contracts of wedding couples on the dates and place agreed upon; making couples waste their money, effort and time in planning and preparing for marriage, of which most monies paid in contracting people with regards to their wedding cannot be retrieved.

INTERNATIONAL HUMAN RIGHTS AND INTER-FAITH CONFERENCE

BASEL, SWITZERLAND

ALL OFFICIAL INTERNATIONAL LOGOS

Logos displayed include: International Gathering for Peace and Human Rights, TAP Barbados, C.S.P.C., Youth for Human Rights International, HOPE Transplant Ministries, SHUBHARAMBA Youth Club Bhimsengola, Ktm, ROAD, African Focus for Youth Development, ZVK, WPIHR, NOHE, AWC, International Love for All Association, United Nations, #NO XENOPHOBIA, #NO HUMAN TRAFFICKING, #NO DRUG ABUSE, Jugend für Menschenrechte Schweiz, Youth for Peace, Grand Protector of Human Rights, Royal Custodian of Human Rights, Smile for Human Rights, United Nations Human Rights, International Human Rights Peace Commission, Christian Association of Nigeria South Africa, CANSAF.



Switzerland, officially the **Swiss Confederation**, is a federal republic in Europe. It consists of 26 cantons, and the city of Bern is the seat of the federal authorities. The country is situated in western-Central Europe, and is bordered by Italy to the south, France to the west, Germany to the north, and Austria and Liechtenstein to the east. Switzerland is a landlocked country geographically divided between the Alps, the Swiss Plateau and the Jura, spanning an area of 41,285 km² (15,940 sq mi). While the Alps occupy the greater part of the territory, the Swiss population of approximately eight million people is concentrated mostly on the plateau, where the largest cities are to be found: among them are the two global cities and economic centers Zürich and Geneva.

Spanning the intersection of Germanic and Romance Europe, Switzerland comprises four main linguistic and cultural regions: German, French, Italian and Romansh. Although the majority of the population are German speaking, Swiss national identity is rooted in a common historical background, shared values such as federalism and direct democracy, and Alpine symbolism. Due to its linguistic diversity, Switzerland is known by a variety of native names: *Schweiz* (German); *Suisse* (French); *Svizzera* (Italian); and *Svizra* or (Romansh). On coins and stamps, Latin (frequently shortened to "Helvetia") is used instead of the four living languages

The establishment of the Old Swiss Confederacy dates to the late medieval period, resulting from a series of military successes against Austria and Burgundy. Swiss independence from the Holy Roman Empire was formally recognized in the Peace of Westphalia in 1648. The country has a history of armed neutrality going back to the Reformation; it has not been in a state of war internationally since 1815 and did not join the United Nations until 2002. Nevertheless, it pursues an active foreign policy and is frequently involved in peace-building processes around the world. In addition to being the birthplace of the Red Cross, Switzerland is home to numerous international organizations, including the second largest UN office. On the European level, it is a founding member of the European Free Trade Association, but notably not part of the European Union or the European Economic Area. However, it participates in the Schengen Area and the European Single Market through bilateral treaties.

Switzerland is one of the most developed countries in the world, with the highest nominal wealth per adult and the eighth-highest per capita gross domestic product according to the IMF. Switzerland ranks at or near the top globally in several metrics of national performance, including government transparency, civil liberties, quality of life, economic competitiveness, and human development. Zürich and Geneva have each been ranked among the top cities in the world in terms of quality of life, with the former ranked second globally, according to Mercer.

Switzerland has existed as a state in its present form since the adoption of the Swiss Federal Constitution in 1848. The precursors of Switzerland established a protective alliance at the end of the 13th century (1291), forming a loose confederation of states which persisted for centuries.

Switzerland was not invaded during either of the world wars. During World War I, Switzerland was home to Vladimir Illych Ulyanov (Vladimir Lenin) and he remained there until 1917. Swiss neutrality was seriously questioned by the Grimm–Hoffmann Affair in 1917, but it was short-lived. In 1920, Switzerland joined the League of Nations, which was based in Geneva, on condition that it was exempt from any military requirements.

Mr. Yakubu said four local government areas have been attacked, with 808 people killed and 1,422 houses, 16 Churches, 19 shops, and one primary school destroyed.

The Muslim Fulani Herdsmen since then, armed with their AK-47 Rifles and guns and machetes have slaughtered Dozens of Christians in Nigerian Villages, taking advantage of the Grazing Bill. The question that brings fear into the minds of the helpless villagers who are Christians includes: How did the Cattle Herdsmen secure sophisticated weapons like AK-47, Machine guns, chemical weapons, radio messages, with their guns and ammunitions licensed, etc; and concentrate their attacks only on the Christian villages to destroy adult men and women and infants and homes, et all?

What is the hope of a person who's all forms of rights of existence has been stripped off him?

Many worshipers and congregants have experienced abuse, rejection, exploitation, bondage and manipulation in various worship places (Christian churches, Moslem mosques, Hindu and Buddhist place of worships, etc.).

A couple who planned their wedding in advance, did the traditional ceremonial rights and booked a date for their wedding in the church; but closer to their wedding, it was cancelled publicly by the church after the church instituted a HIV and Genotype test on the couple and found one of them positive

It is well understood that the intensions of some religious organizations is to guide and protect their members from destruction, which is a proof of their love for them.

However, some actions performed by some religious organizations show a high level of ignorance on the rights of the worshipers.

Religious Organizations own it as a duty to educate and to inform its members or congregants about certain issues concerning health through instituting health programs or workshops in their various religious organizations; and to give their members or congregants the opportunity to make a free choice after that, rather than violating the rights of their members or congregants in the name of religion.

Religious Organizations should endeavor to respect the rights of their members or congregants, and should help promote the fundamental human rights of its citizen which is basically an instrument of salvation and liberty.

To this:

Religious organizations Infringes on the couple's right of choice of marriage which is constitutional as prescribed by the Universal Declaration of Human Rights in Article Number 16.

Religious organizations discriminate against couples because of their HIV Status as against the constitution and the Universal Declaration of Human Rights in Article Number 2.



RELIGIOUS CRISIS AMIDST GLOBAL PEACE CONTD

But Rev. Danladi Yarima, secretary of the Northern Christian Association of Nigeria, still blames the Nigerian government for not doing enough to prevent the killings by the semi-nomadic Fulanis, who “played a key role in the 19th century revival of Islam in Nigeria,” [according](#) to the BBC.

“We are disheartened that despite the recurrence of the attack, the government has not come out with a security plan to stop it,” Yarima [told](#) WorldWatch Monitor. “We expected that the government should have mobilized more security personnel to the area. “Every day, Christians are being attacked and their homes and property destroyed. The killings have continued unabated and we are very worried. We urge the government and well-meaning Nigerians to stop the killings.”

Although the violence is said to be a direct consequence of fighting between herdsmen and local farmers over resources such as farmland, grazing areas, and water sources, Godogodo villagers and those affected by the attacks see no difference between the Fulani herdsmen and another militant Islamic terrorist group, Boko Haram. “This is another jihad like the one waged by Boko Haram in the north-east of the country,” Nigerian pastor Rev. Augustine Akpen Lev [said](#).

“The attackers carry sophisticated weapons; sometimes they even used chemical weapons on our communities. They just come, often overnight when people are sleeping. They attack defenseless people and go away. They clearly have an agenda: to wipe out the Chris-



Millions of Christians in Kaduna, Nigeria observed a mourning day over the ongoing killings in southern Kaduna on Sunday 8 January 2017. The Christians, all dressed in black, went to church to pray for an end to the killings. The national body of the Christian Association of Nigeria, (CAN) directed churches across the country to observe Sunday, January 8, 2017, as a day of prayer and mourning over the killings of Christian in southern Kaduna. The Catholic Archdiocese of Kafanchan says the unrest in southern Kaduna State has claimed 808 lives. Fifty three villages have so far been attacked and 57 people injured, the church said.

The Governor of the state, Nasir El Rufai has claimed the attackers are foreign Fulani herdsmen, who were avenging past attacks on them and their livestock. But the state and federal governments have been accused of not doing enough to end the bloodshed. The latest killing last week took place despite a curfew on three local governments affected by the crisis.

At a press conference, the vicar general of the Catholic Archdiocese of Kafanchan, Ibrahim Yakubu, said the government had failed to protect locals. He addressed journalists



During World War II, detailed invasion plans were drawn up by the Germans, but Switzerland was never attacked. Switzerland was able to remain independent through a combination of military deterrence, concessions to Germany, and good fortune as larger events during the war delayed an invasion. Under General Henri Guisan central command, a general mobilization of the armed forces was ordered. The Swiss military strategy was changed from one of static defense at the borders to protect the economic heartland, to one of organized long-term attrition and withdrawal to strong, well-stocked positions high in the Alps known as the Reduit. Switzerland was an important base for espionage by both sides in the conflict and often mediated communications between the Axis and Allied powers.

Switzerland's trade was blockaded by both the Allies and by the Axis. Economic cooperation and extension of credit to the Third Reich varied according to the perceived likelihood of invasion and the availability of other trading partners. Concessions reached a peak after a crucial rail link through Vichy France was severed in 1942, leaving Switzerland completely surrounded by the Axis. Over the course of the war, Switzerland interned over 300,000 refugees and the International Red Cross, based in Geneva, played an important part during the conflict. Strict immigration and asylum policies, as well as the financial relationships with Nazi Germany, raised controversy but; not until the end of the 20th century.

During the war, the Swiss Air Force engaged aircraft of both sides, shooting down 11 intruding Luftwaffe planes in May and June 1940, then forcing down other intruders after a change of policy following threats from Germany. Over 100 Allied bombers and their crews were interned during the war. During 1944–45, allied bombers mistakenly bombed a few places in Switzerland, among which were the cities of Schaffhausen, Basel and Zürich.

After the war, the Swiss government exported credits through the charitable fund known as the Schweizerspende and also donated to the Marshall Plan to help Europe's recovery, efforts that ultimately benefited the Swiss economy.



During the Cold War, Swiss authorities considered the construction of a Swiss nuclear bomb. Leading nuclear physicists at the Federal Institute of Technology Zürich such as Paul Scherrer made this a realistic possibility. In 1988, the Paul Scherrer Institute was founded in his name to explore the therapeutic uses of neutron scattering technologies. Financial problems with the defense budget and ethical considerations prevented the substantial funds from being allocated, and the Nuclear Non-Proliferation Treaty of 1968 was seen as a valid alternative. All remaining plans for building nuclear weapons were dropped by 1988.

Switzerland was the last Western republic to grant women the right to vote. Some Swiss cantons approved this in 1959, while at the federal level it was achieved in 1971 and, after resistance, in the last canton Appenzell Innerrhoden (one of only two remaining *Landsgemeinde*) in 1990. After obtaining suffrage at the federal level, women quickly rose in political significance, with the first woman on the seven member Federal Council executive being Elisabeth Kopp, who served from 1984–1989, and the first female president being Ruth Dreifuss in 1999.

Switzerland joined the Council of Europe in 1963. In 1979 areas from the canton of Bern attained independence from the Bernese, forming the new canton of Jura. On 18 April 1999 the Swiss population and the cantons voted in favor of a completely revised federal constitution.





The Swiss Parliament consists of two houses: the Council of States which has 46 representatives (two from each canton and one from each half-canton) who are elected under a system determined by each canton, and the National Council, which consists of 200 members who are elected under a system of proportional representation, depending on the population of each canton. Members of both houses serve for 4 years and only serve as members of parliament part-time (so-called "Milizsystem" or Citizen [Legislature](#)). When both houses are in joint session, they are known collectively as the Federal Assembly. Through referendums, citizens may challenge any law passed by parliament and through initiatives, introduce amendments to the federal constitution, thus making Switzerland a direct democracy.

The Federal Council constitutes the federal government, directs the federal administration and serves as collective Head of State. It is a collegial body of seven members, elected for a four-year mandate by the Federal Assembly which also exercises oversight over the Council. The President of the Confederation is elected by the Assembly from among the seven members, traditionally in rotation and for a one-year term; the President chairs the government and assumes representative functions. However, the president is a *primus inter pares* with no additional powers, and remains the head of a department within the administration.

The Swiss government has been a coalition of the four major political parties since 1959, each party having a number of seats that roughly reflects its share of electorate and representation in the federal parliament. The classic distribution of 2 CVP/PDC, 2 SPS/PSS, 2 FDP/PRD and 1 SVP/

In 2002 Switzerland became a full member of the United Nations, leaving the Vatican City as the last widely recognized state without full UN membership. Switzerland is a founding member of the EFTA, but is not a member of the European Economic Area. An application for membership in the European Union was sent in May 1992, but not advanced since the EEA was rejected in December 1992 when Switzerland was the only country to launch a referendum on the EEA. There have since been several referendums on the EU issue; due to a mixed reaction from the population the membership application has been frozen. Nonetheless, Swiss law is gradually being adjusted to conform to that of the EU, and the government has signed a number of bilateral agreements with the European Union. Switzerland, together with Liechtenstein, has been completely surrounded by the EU since Austria's entry in 1995. On 5 June 2005, Swiss voters agreed by a 55% majority to join the Schengen treaty, a result that was regarded by EU commentators as a sign of support by Switzerland, a country that is traditionally perceived as independent and reluctant to enter supranational bodies.

The Federal Constitution adopted in 1848 is the legal foundation of the modern federal state. It is among the oldest constitutions in the world. A new Constitution was adopted in 1999, but did not introduce notable changes to the federal structure. It outlines basic and political rights of individuals and citizen participation in public affairs, divides the powers between the Confederation and the cantons and defines federal jurisdiction and authority. There are three main governing bodies on the federal level: the bicameral parliament (legislative), the Federal Council (executive) and the Federal Court (judicial).



In Nigeria, Somalia, Egypt, Eritrea, Sudan, etc; thousands of Christians and religious people groups have lost their lives in religious uprisings.

According to CNSNews.com, Muslim Fulani herdsmen [attacked](#) villagers in the village of Godogodo, Nigeria on October 15 2015 with guns and machetes, burning down homes, killing more than 40 people and injuring dozens more.

It was the second attack on the predominantly Christian village in as many months. The [Morning Star News](#)' field reporter in Nigeria, Obed Minchakpu, spoke with villagers who survived the brutal attack. He confirmed to CNSNews.com that the attackers were Muslim Fulani herdsmen who have been targeting Christians for more than two years.

Rev. Thomas Akut, pastor of the Evangelical Church Winning All (ECWA) Good News Church in Godogodo, told [Morning Star News](#) that he and his family barely escaped the massacre. Reverend Akut added that the attacks have left all 245 members of his congregation homeless, including himself and his family.

"This is a jihad," Akut [said](#). "It is an Islamic holy war against Christians in the southern part of Kaduna state." "They shot and killed my four children," survivor Peter Atangi [told](#) WorldWatch Monitor. "As we ran for our dear lives, they also set our homes on fire. Many of us have been rendered homeless." said.

During a previous attack on Godogodo in September, eight men were killed and eight others were wounded by gunshot and machete cuts, village leaders. According to [World Watch](#), "a total of more than 300, mainly Christians, have been killed in repeated attacks by Fulani herdsmen in the past five months, while over 5,000 people have been displaced." A total of [1,229 people](#) lost their lives in 2014 due to violence by the Fulani herdsmen, which makes them the world's fourth deadliest militant group in the world, after the Islamic State (ISIL), the Taliban, and Boko Haram, according to the [2015 Global Terrorist Index](#). The [Index](#) also ranked Nigeria third in the world for suffering "the highest impact of terrorism."

Nigerian President Muhammadu Buhari, who is himself a Fulani, responded to the previous attacks and violence earlier this year by [ordering](#) his security forces to deter attacks by the herdsmen.

RELIGIOUS CRISIS AMIDST GLOBAL PEACE

Global peace has been disrupted by political storms, tempests and hurricanes that originated from tribal wars, communal wars, ethnic cleansing, genocide and civil wars! Hundreds, thousands, and millions of souls have died, maimed for life, and have been rendered homeless, fatherless and motherless, leaving behind them the anguish of devastation, hunger, and a moral degenerated society!

The Local, International, and World Leaders are calling for global peace on earth. Various laws and international laws on human rights have been enacted, invariably with less application or implementation of the laws as a result of prohibitions and immunities.

One would wonder if those who are perpetrators of these wars are cannibals or inhuman, but alas; they are as human as we are, involved in one religion or the other!

Religion is a form of worship. In the world today, there are different religions like Christianity, Islam, Hindu, Buddhist, and Harish Krishna, Gordian Religion, Traditional religion, Sikh, and many others.

It is believed that religion is the opium of mindset, and religious denomination is made to control the society to live in unity and harmony.

It is a shocking discovery that colonialism and slavery in Africa was preceded with religion. Rather than uniting the people during and after the slavery and colonialism, it rather left a political schism, war, devastation, hunger and human degradation!

Every world leader is involved in a religious worship, and in fact is a religious leader in his belief and faith!

Most religions claim the foundation of their faith is love; but it is astonishing that some leaders use religious undertone in the propaganda to fight their wars.

LOVE is a strong and motivating word as it connotes and denotes peace, unity, and harmony in all aspects. One then wonders why these individuals or group of individuals who profess love as their faith shows merciless cannibalism through the act of war!

Faith is the corresponding action of what you believe in; hence if our religions are centered on love, why the genocides, hatred, disunity, discrimination, racism, and xenophobic attitudes towards one another?

I have come to revelation knowledge and understanding that all religious sects in the world are in pursuit of purity and eternity through their various beliefs and practices; hence it depends on which side of the mountain you are standing on. There I can state without fear or favor that "the difference in religion is ignorance". Ignorance in the sense that we do not know and do not want to know why others believe in what they believe in, and the truth or non-truths about the belief!



If the word LOVE exist or is part of the foundation of any religion, the believer of that religion will understand the respect and tolerance of the opinions, beliefs, and conscience of other religions, which will promote world peace!

The time has come when both Religious and World Leaders should stand up and declare, "Peace, be still!" No more wars! No more genocide! No more ethnic cleansings! No religious fighting and intolerance; but respect and love for one another, for a peaceful and better society in generations to come!

The current destructive religious vagrancy in the globe, especially in Africa needs great attention by the United Nations.

Following the 2015 Federal Council elections, the seven seats in the Federal Council were distributed as follows:

The function of the Federal Supreme Court is to hear appeals against rulings of cantonal or federal courts. The judges are elected by the Federal Assembly for six-year terms.

Direct democracy and federalism are hallmarks of the Swiss political system. Swiss citizens are subject to three legal jurisdictions: the municipality, canton and federal levels. The 1848/1999 federal constitution defines a system of direct democracy (sometimes called *half-direct* or *representative direct democracy* because it is aided by the more commonplace institutions of a representative democracy). The instruments of this system at the federal level, known as popular rights (German: *Volksrechte*, French: *droits populaires*, Italian: *Diritti popolari*), include the right to submit a *federal initiative* and a *referendum*, both of which may overturn parliamentary decisions.

By calling a federal *referendum*, a group of citizens may challenge a law passed by parliament, if they gather 50,000 signatures against the law within 100 days. If so, a national vote is scheduled where voters decide by a simple majority whether to accept or reject the law. Any 8 cantons together can also call a constitutional referendum on a federal law.

Similarly, the federal *constitutional initiative* allows citizens to put a constitutional amendment to a national vote, if 100,000 voters sign the proposed amendment within 18 months. The Federal Council and the Federal Assembly can supplement the proposed amendment with a counter-proposal, and then voters must indicate a preference on the ballot in case both proposals are accepted. Constitutional amendments, whether introduced by initiative or in parliament, must be accepted by a double majority of the national popular vote and the cantonal popular votes.





Basel is a city on the Rhine River in northwest Switzerland, close to the country's borders with France and Germany. Its old medieval town centres on Marktplatz, dominated by the 16th-century, red-sandstone Town Hall. Its 12th-century Gothic cathedral has city views, and contains the tomb of the 16th-century Dutch scholar, Erasmus. The city's university houses some of Erasmus' works.

Area: 23.91 km²

Basel is Switzerland's oldest University City. Historic landmarks of the city include the large market square with its richly decorated red sandstone town hall and the late Romanesque-Gothic cathedral. During a walk through the old town, past small boutiques, antique book shops but also shops of modern designers, a visit to the "Läckerli Huus" to try the traditional Basel honey cake is well worth your while. Basel is tradition-conscious and open-minded at the same time, a fact borne out by several modern buildings designed by renowned architects such as Herzog & de Meuron, Mario Botta, Diener & Diener and Richard Meyer.



A subsequent report, "Towards Tolerance, Law and Dignity: Addressing Violence against Foreign Nationals in South Africa" commissioned by the International Organization for Migration found that poor service delivery or an influx of foreigners may have played a contributing role, but blamed township politics for the attacks. It also found that community leadership was potentially lucrative for unemployed people, and that such leaders organized the attacks. Local leadership could be illegitimate and often violent when emerging from either a political vacuum or fierce competition, the report said, and such leaders enhanced their authority by reinforcing resentment towards foreigners.

Xenophobia Contd

Since 2008, many foreigners have lost their lives and uncountable properties, shops and businesses of foreigners looted by the locals.

A report by the Human Sciences Research Council identified four broad causes for the violence: relative deprivation, specifically intense competition for jobs, commodities and housing; group processes, including psychological categorization processes that are nationalistic rather than superordinate-

- South African exceptionalism, or a feeling of superiority in relation to other Africans; and
- exclusive citizenship, or a form of nationalism that excludes others



Sarel Pretorius @SarelPretorius April 21 2015 South Africa ARCHIVE: @realDonaldTrump attacking their own pic.twitter.com/wuHQBbRmm <http://www.censorbugbear.org/farmitracker/reports>



Almost 40 museums make Basel the city with the highest density of museums in the country. Internationally known museums, such as the Basel Art Museum, the museum devoted to the iron sculptor Jean Tinguely, the Fondation Beyeler and the Museum of Cultures attract a great many visitors, as do several galleries and playhouses. Basel is among other things home to the symphony orchestra and the chamber orchestra as well as the musical theatre featuring international productions. And a wide range of classical and contemporary productions are shown on the stages of the Basel Theatre and the Playhouse.

Basel is a green city. The Botanical Gardens, several parks and the banks of the Rhine are perfect places to relax and linger for a while. And the Etoscha House at the zoo offers spectacular insights into the Namibian Savannah.

At nearby Augusta Raurica near Augst impressive ruins and a great many finds at the museum bear testimony to the busy lives of the Romans in the region in the past. The charming countryside of the Basel region with its many cherry trees in spring boasts a particularly beautiful display of blooms. Germany and France, the Black Forest and Vosges Mountains are only a stone's throw away from the border city of Basel.

The yearly Fasnacht (Carnival) is the most important celebration for the people of Basel. On the Monday following Ash Wednesday the city rises with the "Morgenstrach". At four in the morning on the dot all the lights in the city go out and a colorful and brilliant procession through the streets of the city begins.

Weather: 4°C, Wind SE at 5 km/h, 71% Humidity

Local time: Sunday 02:40

Population: 165,041 (2012) UNdata



It is most shocking that both the peddlers (sellers/dealers) and the users do not know the effects of drugs in the society or the harm it causes to the individual users.

Drugs have been part of our culture since the middle of the last century. Popularized in the 1960s by music and mass media, they invade all aspects of society.

An estimated 208 million people internationally consume illegal drugs. In the United States, results from the 2007 [National Survey on Drug Use and Health](#) showed that 19.9 million Americans (or 8% of the population aged 12 or older) used illegal drugs in the month prior to the survey.

You probably know someone who has been affected by drugs, directly or indirectly.

The most commonly used—and abused—drug in the US and South Africa is alcohol. [Alcohol-related motor accidents](#) are the second leading cause of road accidents in South Africa.

The most commonly used illegal drug is marijuana. According to the United Nations 2008 World Drug Report: about 3.9% of the world's population between the ages of 15 and 64 abuse marijuana.

Young people today are exposed earlier than ever to drugs. Based on a survey by the Centers for Disease Control in 2007, 45% of high school students nationwide [drank alcohol](#) and 19.7% smoked pot during a

one-month period.

In Europe, recent studies among 15- and 16-year-olds suggest that use of [marijuana](#) varies from under 10% to over 40%, with the highest rates reported by teens in the Czech Republic (44%), followed by Ireland (39%), the UK (38%) and France (38%). In Spain and the United Kingdom, cocaine use among 15- to 16-year-olds is 4% to 6%. [Cocaine](#) use among young people has risen in Denmark, Italy, Spain, UK, Norway and France.

People take drugs because they want to change something about their lives. Here are some of the reasons young people have given for taking drugs:

- To fit in
- To escape or relax
- To relieve boredom
- To seem grown up
- To rebel

To experiment

They think drugs are a solution. But eventually, the drugs become the problem. Difficult as it may be to face one's problems, the consequences of drug use are always worse than the problem one is trying to solve with them. The real answer is to get the facts and not to take drugs in the first place.



Xenophobia is the dislike of or prejudice against people from other countries. Prior to 1994; the immigrants from elsewhere faced discrimination and even violence in South Africa. After democratisation in 1994, contrary to expectations, the incidence of xenophobia increased.

In 1994 and 1995, gangs of armed youth destroyed the homes of foreign nationals living in Johannesburg, demanding that the police work to repatriate them to their home countries. In 2008, a widely documented spate of xenophobic attacks occurred in Johannesburg. It is estimated that tens of thousands of migrants were displaced; property, businesses and homes were widely looted. The recorded death toll after the attack stood at 56.

In 2015, another widely documented series of xenophobic attacks occurred in South Africa, mostly against migrant Zimbabweans. This followed remarks by Zulu King Goodwill Zwelithini kaBhekuzulu stating that the migrants should "pack their bags and leave". As of 20 April 2015, 7 people had died and more than 2000 foreigners had been displaced.

On Friday the 24 February 2017 a large scale and officially sanctioned anti-immigrant protest was organized and held in the Pretoria. Protesters marched to the Foreign Ministry and handed a petition to government representatives. Protesters accused immigrants of taking jobs from South Africans, causing crime, and complained that "they are arrogant and they don't know how to talk to people, especially Nigerians." 136 protesters were arrested during the march.

XENOPHOBIA

Xenophobia is the fear of that which is perceived to be foreign or strange. Xenophobia can manifest itself in many ways involving the relations and perceptions of an in-group towards an out-group, including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a presumed purity. Xenophobia can also be exhibited in the form of an "uncritical exaltation of another culture" in which a culture is ascribed "an unreal, stereotyped and exotic quality".

The terms xenophobia and racism are sometimes confused and used interchangeably because people who share a national origin may also belong to the same race. Due to this, xenophobia is usually distinguished by opposition to foreign culture. Xenophobia is a political term and not a recognized medical phobia.

Xenophobia in South Africa has been present in both the apartheid and post-apartheid eras. The hostility between the British and Boers exacerbated by the Second Boer War, led to the rebellion by poor Afrikaners who looted British owned shops. South Africa also passed numerous acts intended to keep out Indians, such as the Immigrants Regulation Act of 1913, which provided for the exclusion of "undesirables", a group of people that included Indians. This effectively halted Indian immigration. The Township Franchise Ordinance of 1924 was intended to "deprive Indians of municipal franchise."



How Do Drugs Work?

Drugs are essentially poisons. The amount taken determines the effect.

A small amount acts as a stimulant (speeds you up). A greater amount acts as a sedative (slows you down). An even larger amount poisons and can kill. This is true of any drug. Only the amount needed to achieve the effect differs.

But many drugs have another liability: they directly affect the mind. They can distort the user's perception of what is happening around him or her. As a result, the person's actions may be odd, irrational, inappropriate and even destructive.

Drugs block off all sensations, the desirable ones with the unwanted. So, while providing short-term help in the relief of pain, they also wipe out ability and alertness and muddy one's thinking.

Medicines are drugs that are intended to speed up or slow down or change something about the way your body is working, to try to make it work better. Sometimes they are necessary. But they are still drugs: they act as stimulants or sedatives, and too much can kill you. So if you do not use medicines as they are supposed to be used, they can be as dangerous as illegal drugs.

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Drugs Affect the Mind

Normally, when a person remembers something, the mind is very fast and information comes to him quickly. But drugs blur memory, causing blank spots. When a person tries to get information through this cloudy mess, he can't do it. Drugs make a person feel slow or stupid and cause him to have failures in life. And as he has more failures and life gets harder, he wants more drugs to help him deal with the problem.

Drugs Destroy Creativity

One lie told about drugs is that they help a person become more creative. The truth is quite different.

Someone who is sad might use drugs to get a feeling of happiness, but it does not work. Drugs can lift a person into a fake kind of cheerfulness, but when the drug wears off, he or she crashes even lower than before. And each time, the emotional plunge is lower and lower. Eventually, drugs will completely destroy all the creativity a person has.

BASIC FACTS ABOUT COMMONLY ABUSED DRUGS

• **Marijuana** • **Alcohol** • **Ecstasy** • **Cocaine & Crack Cocaine** • **Crystal Meth & Methamphetamine** • **Inhalants** • **Heroin** • **LSD** • **Prescription Drug Abuse**



MARIJUANA

Marijuana is usually rolled up in a cigarette called a joint or a nail. It can also be brewed as a tea or mixed with food, or smoked through a water pipe called a bong.

Cannabis is number three of the top five substances which account for admissions to drug treatment facilities in the United States, at 16%. According to a National Household Survey on Drug Abuse, kids who frequently use marijuana are almost four times more likely to act violently or damage property. They are five times more likely to steal than those who do not use the drug.

Marijuana is often more potent today than it used to be. Growing techniques and selective use of seeds have produced a more powerful drug. As a result, there has been a sharp increase in the number of marijuana-related emergency room visits by young pot smokers.

Because a tolerance builds up, marijuana can lead users to consume stronger drugs to achieve the same high. When the effects start to wear off, the person may turn to more potent drugs to rid himself of the unwanted conditions that prompted him to take marijuana in the first place. Marijuana itself does not lead the person to the other drugs: people take drugs to get rid of unwanted situations or feelings.



HUMAN TRAFFICKING CONTD

The work or services may include anything from bonded or forced labor to commercial sexual exploitation. The arrangement may be structured as a work contract, but with no or low payment, or on terms which are highly exploitative. Sometimes the arrangement is structured as debt bondage, with the victim not being permitted or able to pay off the debt.

Bonded labor, or debt bondage, is probably the least known form of labor trafficking today, and yet it is the most widely used method of enslaving people. Victims become "bonded" when their labor, the labor they themselves hired and the tangible goods they bought are demanded as a means of repayment for a loan or service in which its terms and conditions have not been defined or in which the value of the victims' services is not applied toward the liquidation of the debt. Generally, the value of their work is greater than the original sum of money "borrowed."

Forced labor is a situation in which victims are forced to work against their own will under the threat of violence or some other form of punishment; their freedom is restricted and a degree of ownership is exerted. Men are at risk of being trafficked for unskilled work, which globally generates 31 billion USD according to the International Labour Organization. Forms of forced labor can include domestic servitude, agricultural labor, sweatshop factory labor, janitorial, food service and other service industry labor, and begging. Some of the products that can be produced by forced labor are: clothing, cocoa, bricks, coffee, cotton, and gold.

Child labor is a form of work that may be hazardous to the physical, mental, spiritual, moral, or social development of children and can interfere with their education. According to the International Labour Organization, the global number of children involved in child labor has fallen during the past decade – it has declined by one third, from 246 million in 2000 to 168 million children in 2012. Sub-Saharan Africa is the region with the highest incidence of child labor, while the largest numbers of child-workers are found in Asia and the Pacific. Trafficking in persons is a serious crime and a grave violation of human rights. Every year, thousands of men, women and children fall into the hands of traffickers, in their own countries and abroad. Almost every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims.



The drug (marijuana) masks the problem for a time (while the user is high). When the "high" fades, the problem, unwanted condition or situation returns more intensely than before. The user may then turn to stronger drugs since marijuana no longer "works." **Short-term Effects:**

Loss of coordination and distortions in the sense of time, vision and hearing, sleepiness, reddening of the eyes, increased appetite and relaxed muscles. Heart rate can speed up. In fact, in the first hour of smoking marijuana, a user's risk of a heart attack could increase fivefold. School performance is reduced through impaired memory and lessened ability to solve problems.

Long-term Effects:

Long-term use can cause psychotic symptoms. It can also damage the lungs and the heart, worsen the symptoms of bronchitis and cause coughing and wheezing. It may reduce the body's ability to fight lung infections and illness.

Cannabis: any of the different drugs that come from Indian hemp, including marijuana and hashish.

STREET NAMES OF MARIJUANA:

Astro turf; Bhang; Blunt; Boom; Chronic; Dagga; Dope; Gangster; Ganja; Grass; Hemp; Herb; Home grown; J; Kiff; Mary Jane; Nederweed; Pot; Purple Haze; Reefer; Roach; Smoke; Skunk; Super Skunk; Texas tea; Weed; White; Widow.

H A S H I S H : Chocolate; Hash; Shit.



EFFECT OF MIGRATION ON WOMEN



Despite the horrendous nature of their stories and the sorrow of migrant women victims all over the world, which of course many seem not to understand why and how these migrants migrate; one cannot help but think that it is about time that these stories get worldwide attention.

It has been extensively discussed on the reasons why some women migrate to include; avoiding harsh cultures and tradition; to seek for better life; poor administration of the country; political and religious uprising; and for marital purposes.

It is very important to explain what migrant woman experience in and around the globe.

Exploitative Terms of Work: Pay, Hours and Contracts.

A number of forces combine to render women migrants vulnerable to exploitative terms of work, especially in relation to pay, hours of work, and contracts. Restrictions on the right to cross borders for work, for example, create incentives for legal and illegal agents alike to take advantage of women migrants. Recruitment agencies even when working legally often charge steep fees for placement and travel; when working irregularly or without government oversight, such agencies often charge fees that are close to impossible to repay, trapping women migrants into conditions akin to debt bondage.

Finally, agents who are working in direct contravention of national laws, facilitating women's crossing of borders illegally, may use coercion, force, or false promises, placing women in clandestine domestic settings, illegal sex work, or exploitative sweatshops practices that amount to trafficking.

Regardless of their means of entry, women migrants face myriad types of exploitation, and contract problems

abound. Women who actually receive a contract may not understand the language in which it is written. They may find the contract they sign is later replaced by an inferior version stripped of worker protections, or they may be refused a copy entirely. In many places, contracts are concluded between the employer and recruitment agency alone, leaving the worker without any protection.

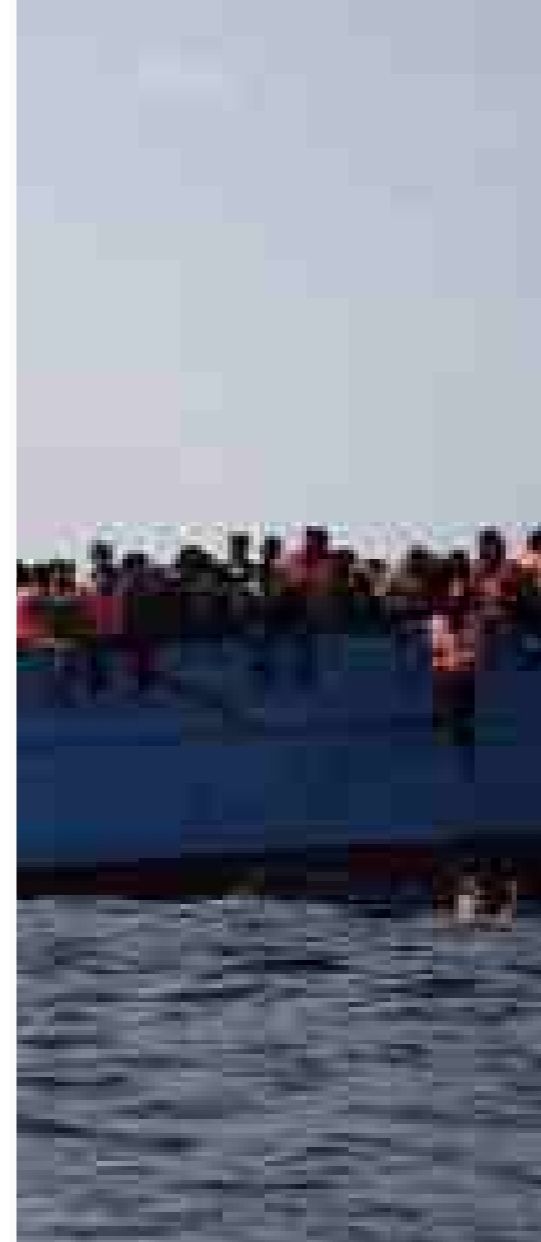
In some countries, aliens or women who have contracts may face legal or economic barriers in accessing courts or other judicial institutions, and host country courts may deem the contracts unenforceable. As may be expected, women in the informal, irregular, or illegal sectors are rarely given contracts.

Locked in the Home:

Restrictions on the Freedom of Movement.

Women migrants who work in the domestic sector are especially vulnerable to violations of their freedom of movement. Those who employ women domestic workers often confiscate their travel documents (a practice that is legally condoned in many places), often making it impossible for them to leave the country, even to return home without permission.

Many domestic workers live within the home, or on the same property as the employing family; often, the family forbids them from leaving the premises alone and sometimes the women will



thing: modern slavery. Slavery is illegal everywhere, but it continues to thrive because so many of us: Don't understand it • don't want to think about it • don't know how to change it.

Human trafficking is thought to be one of the fastest-growing activities of transnational criminal organizations. Human trafficking is condemned as a violation of human rights by international conventions. In addition,

human trafficking is subject to a directive in the European Union.

The *Trafficking Protocol* is the first global, legally binding instrument on trafficking in over half a century, and the only one with an agreed-upon definition of trafficking in persons. One of its purposes is to facilitate international cooperation in investigating and prosecuting such trafficking. Another is to protect and assist human trafficking's victims with full respect for their rights as established in the Universal Declaration of Human Rights.

The *Trafficking Protocol*, which now has 169 parties, defines human trafficking as: the recruitment, transportation, transfer, harboring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal, manipulation or implantation of organs;

(b) The consent of a victim of trafficking in persons to the intended exploitation set forth in sub-paragraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;

(c) The recruitment, transportation, transfer, harboring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in sub-paragraph (a) of this article;

(d) "Child" shall mean any person under eighteen years of age.

Human trafficking differs from people smuggling, which involves a person voluntarily requesting or hiring another individual to covertly transport them across an international border, usually because the smuggled person would be denied entry into a country by legal channels. Though illegal, there may be no deception or coercion involved. After entry into the country and arrival at their ultimate destination, the smuggled person is usually free to find their own way. According to the International Centre for Migration Policy Development (ICMPD), people smuggling is a violation of national immigration laws of the destination country, and does not require violations of the rights of the smuggled person. Human trafficking, on the other hand, is a crime against a person because of the violation of the victim's rights through coercion and exploitation. Unlike most cases of people smuggling, victims of human trafficking are not permitted to leave upon arrival at their destination.

While smuggling requires travel, trafficking does not. Trafficked people are held against their will through acts of coercion, and forced to work for or provide services to the trafficker or others.

HUMAN TRAFFICKING



Human trafficking: is the action or practice of illegally transporting people from one country or area to another, typically for the purposes of forced labour or commercial sexual exploitation.

Human trafficking therefore can be described as the trade of humans, most commonly for the purpose of forced labor, sexual slavery, or commercial sexual exploitation for the trafficker or others. This may encompass providing a spouse in the context of forced marriage, or the extraction of organs or tissues, including for surrogacy and ova removal. Human trafficking can occur within a country or trans-nationally. Human trafficking is a crime against the person because of the violation of the victim's rights of movement through coercion and because of their commercial exploitation.

Human trafficking is the trade in people, especially women and children, and does not necessarily involve the movement of the person from one place to another.

From sex trafficking within escort services to labor trafficking of farmworkers, the ways humans are exploited differ greatly. Each type has unique strategies for recruiting and controlling victims, and concealing the crime. In every country around the world, people are working for little or no pay, controlled by threats, debt, and violence. We call it by many

not be allowed to leave at all. Some employers compound the isolation this kind of seclusion causes by forbidding any contact with the outside world even through telephone or mail.

Seclusion is often extreme in the case of undocumented women domestic workers. Such women are often "hidden" in the homes of their employers to avoid detection by the authorities. If detected, these hidden women often suffer summary expulsion without regard to any outstanding wages or other benefits.

Many women working as domestic helpers are locked in the home by their employers whenever they are left alone, sometimes for extended periods. In addition to the routine problems this causes, many women in such circumstances report being terrified that a fire or some other emergency would occur and they would be unable to escape. In some places, it is illegal for a domestic employee to "run away" from the employer's home; in such cases, the police search for the "runaway," publish her name and photograph in the newspaper, and deport her summarily if she is located.

While the families who employ women migrants often explain the long hours by saying that such women are "part of the family," this feeling is not shared by the employees themselves.

One domestic worker explains: "We are treated like strangers; we are not allowed to sit on the furniture. It does not matter for them if you have a profession or not, you are here, you are a maid." Another woman domestic worker adds: "When they talk about us they say words like: stupid, knows nothing, or maid. We are always inferior in their place." And finally: "I am treated as a lower person because I am poor. They order us in a way that hurts. They don't sympathize with us. We are vulnerable in their houses, because we are poor.

Labor Market Discrimination against Migrant Women: In Africa and Outside Africa.

Gender-based discrimination in the labor market at home is one of the factors that lead women to cross borders in search of work. When pervasive, such discrimination can result in scarce opportunities, shrunken salaries, and limited horizons for women. Seeking a better fortune abroad becomes an attractive option

Gender discrimination in the labor market takes many forms, both direct and indirect. Three specific phenomena – the wage gap between men and women, labor market segregation by gender, and the glass ceiling – have been of particular concern to women workers in both sending and receiving countries. Unfortunately, women migrants usually find that discrimination is also present in the host country. Indeed, sometimes it is worse, with women migrants tracked into very specific sectors. Many women migrants find their options limited to work in the domestic sector, for example, where they act as housekeepers, servants, personal assistants, tailors, cooks, and childcare attendants .

Dangerous and Degrading Working Conditions : Safety and Health.

Many refer to the work women migrants perform as the "three-D jobs": dirty, degrading and dangerous. Included in this category are those jobs at the lowest ends of the pay scale that are often deemed undesirable by the local labor force.

Such work is usually offered through temporary or short-term agreements, and may be in the informal or illegal sectors. Indeed, women migrants in the informal sector are often found poorly-paid positions within the commercial sex sector, low-wage garment and "sweatshop" enterprise, or domestic work. The worst positions in these sectors are often filled by irregular African and Asian migrant women, who are especially vulnerable to exploitation and to safety and health hazards, since they are frequently marginalized and have little recourse to protection by the authorities. Furthermore, work in these sectors is often unregulated, leaving even those brave enough to seek official assistance without clear legal rights.



EFFECT OF MIGRATION ON WOMEN CONTD

Women migrants who work in domestic service are often exposed to health and safety threats, including exposure to strong cleaning agents without adequate information about risks and precautions (and in some cases with employer-imposed restrictions on taking precautions like wearing gloves), and dangers within the home, including sexual harassment and violence). If injured on the job, women migrant workers are frequently denied medical treatment and risk losing their positions. Benefits extended to non-migrant workers are often not available to women migrants – especially those working in domestic service.



Gender-Based Violence in the Workplace:

Women migrant workers are vulnerable to violence during all phases of migration: at home, when being recruited for migrant work, while in transit, and once in the host country, at work. This vulnerability is heightened for domestic workers, who live in close proximity to often inside the homes of their employers. One woman working as a domestic worker explained her experience this way: after answering a knock on her door, she was accosted and brutally raped by her employer. The experience was “horrible,” she said, adding “I will not forget it all my life. I still hear him knocking on my door. I still have nightmares.”

Migrant women domestic workers are vulnerable to gender-based violence, including sexual abuse, because of their close proximity to and often complete dependence on their employers. Employers often foster this dependence and isolation, confiscating travel, work, or residence papers, forbidding them to leave the premises without escort or only for specific reasons, and severely limiting contact with the external world. In such circumstances, violence goes unreported, and these African women rarely find assistance. For these African women migrants, violence may come at the hands of the employer, their relatives (especially teenage sons), or family guests and associates, as well as male employees in the same household.

Women migrants have reported being the object of a whole range of assaults – from verbal abuse to slapping, beating, rape and other forms of torture. These assaults are sometimes used as “punishment” for work considered slow or sloppy.

Gendered forms of Racism and Xenophobia

In addition to gender-based discrimination, women migrants often face pervasive racial, ethnic, and religious discrimination. The types of discrimination faced by African and Asian women migrants cover the whole spectrum: from subtle forms of shunning and social exclusion, overt racist and xenophobic attitudes in public settings and in the media, to employment and housing discrimination and racist and xenophobic violence. These forms of discrimination are gendered with specific forms of racial or ethnic discrimination aimed specifically at African women, including gender-based violence and harassment.

In some countries, the very concept of foreign woman migrant carries with it a radicalized, gendered stigma, since women of certain tribes overwhelmingly predominate in domestic services work that is frequently perceived by the host community as servile and degrading. When translated into labor practices, ethnic, racial, and status-based discrimination usually results in low wages and poor working conditions for women from unpopular groups.

Indeed, as noted earlier, in some countries, wages for women migrant workers are more closely linked to the employee’s national or ethnic origin than to their skills.

Restrictions on Migrant Women’s Ability to Organize for their Rights:

In many countries, migrant women face barriers and restrictions on their ability to organize for their rights. In some countries, the restrictions are enshrined in the law and based on the migrants’ alien status: non-nationals may not be entitled to lawfully organize or join unions or other organizations. In other places, domestic workers may be specifically barred from union membership because they are not legally considered full employees under applicable labor law. Even in places where these restrictions are not in force, undocumented women are often unable to openly organize for fear of reprisal and deportation. Some barriers are even less formal.

Women domestic workers, for example, are often continually present at their place of work, and may face seemingly insurmountable barriers to organizing efforts in the form of their inability to meet with other workers or problems with the language of the host country. Employers of these migrants often place limits on their access to the larger community, and may monitor communications and activities.

African women who migrate to join a husband or partner:

May face deportation if they report the violence during the period when their status is being confirmed, as do undocumented migrant women. And domestic violence victims, especially undocumented women, lack adequate access to shelters. They face a terrible choice: endure abuse at the hands of a partner, or report the violence and risk deportation. A law designed to permit women who migrate to join a husband or partner to remain in the country does not protect women if they leave their abuser while their application for family migration is being processed, if they leave him without first telling the authorities, or if the partner leaves the country. Proving violence and meeting income requirements are also impediments.

