



**RIGHTS**  
Active citizenship and the seniors' role in the society  
2019-1-IT02-KA204-063346



**Active citizenship and seniors' role in society**

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# **HANDBOOK OF RESEARCH AND ANALYSIS OF RIGHTS IN FAIRY TALES**



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## INTRODUCTION

The Erasmus+ KA204 RIGHTS Project (2019-1-IT02-KA204-063346) promotes active citizenship of senior people by creating a bridge between them and children aged 8 to 12. This connection between generations is based on raising awareness on rights, on their importance in society and on the sacrifice of people for ensuring these rights to everyone. Senior people have been witnesses of the great changes occurred in last century's history, from the loss of rights to the raising of a fairer society. That is why they are particularly apt to pass on to the younger generations the moral and civic values at the base of the recognition of rights, together with the tales of the heroes who fought to grant everyone a better future.

The project RIGHTS starts from the need of empowering senior people and give them back the important social role of keepers of the community memory , in order to reach a long-lasting effect on the children's perception of society and help them become active citizens. This project also aims at counterbalancing the acceleration of our society (that tends to spoil and isolate people) and at warning the younger generations about the risks of not ensuring the respect for the rights.

The topic of rights is not easy to be addressed with children, and that is why the seniors involved in the project RIGHTS make use of some tales told through the puppets' theater in a suitcase to engage children and facilitate discussions and reflections about the rights.

The seniors, with the support and guidance of the project partners, will identify and analyze human rights, develop their own version of the fairy tales which present the same rights, perform the puppets' play in front of the children audience and start with them a dialogue about the rights, enriched with tales about their experiences and memories. Furthermore, senior people will learn to build their own puppets' theater in a suitcase, create the puppets, perform the play and manage the educational dialogue with the children.

This "handbook of research and analysis of the rights in fairy tales" describes the process of analysis of the tales and the rights which the partners and the involved senior people implemented in the first part of the project. The process of analysis started by identifying the rights with which the seniors wanted to deal and the different tales connected to them.

The aim of this document is to provide seniors and educators with an overview on the way the rights can be introduced using tales and the puppets' theater in a suitcase. The document is divided in 6 sections (one per project partner). In each part, the rights are firstly presented through relevant episodes from the national (or local) history connected to them, then there is the introduction of the tale scenes where the selected right emerges and finally a list of the legislative references to the rights (in the national and international law).

This document can be used both by senior people and in schools to prepare the representation of the tales of rights in a suitcase.



According to their national culture, history and particular needs, the partners have chosen two tales, common for everyone, and analyzed them: Pinocchio and Don Quixote. A third tale has been chosen by the single partners among their national traditional tales, as follows:

- The Divine Comedy (Italy)
- The Path (Spain)
- Kursiukas (Lithuania)
- Jacinta, the Astute (Portugal)
- Wise Child; Ileana Samzina (Romania)
- About the Dwarfs and the Orphan Mary (Poland)

The tales have been used to present and valorize several rights:

- Right to live
- Right to (free) education
- Right to have a family
- Right to have a name (and a nationality)
- Right to feeding
- Right to health
- Right to physical and psychological well-being; protection against any kind of exploitation and/or abuse
- Right to maintain one's culture, language and religion
- Right to freedom
- Freedom of opinion, expression and thought
- Gender equality
- Right to a fair trial; to not to be subjected to arbitrary arrest, detention or exile
- Right to have asylum and protection in case of return, expulsion, or extradition
- Right to security and good administration
- Right to fight injustice
- Right to work
- Right to honour
- Right to be wrong and right to forgiveness

# 1 ITALIAN ANALYSIS OF THE TALES OF RIGHTS

## 1.1 Introduction

The rights identified by the Italian seniors involved in the project were chosen to keep the memory of the historical phases when the same ones were not guaranteed; they are the right to maintain one's own culture, religion, language, the right to education, to expression and freedom of opinion. The aim of the project activities implemented by the seniors is to remind the children of some crucial episodes in the history of Italy and to emphasize the way the rights were gained and protected, beside how important they still are in the lives of today's citizens.

In particular, with the tale of Don Quixote, we chose to remember the sacrifice of judges Giovanni Falcone and Paolo Borsellino. The windmills have been used as metaphors of their fight against the Mafia. Therefore, the play has been completely re-written to be adapted to this theme.

The Divine Comedy has been chosen as third story with the aim of involving elderly students in discussions about the psychological and philosophical themes of errors and forgiveness. This interpretation has been given by Franco Nembrini, one of the main Italian experts on the teaching of the Divine Comedy. This way we wanted to highlight how much human rights are often also connected to personal experience and growth. Also this play has been completely re-written to be adapted to the theme.

### List of the rights:

- a) right to education- introduced through Pinocchio
- b) right to maintain one's own culture, religion, language- introduced through Pinocchio
- c) right to a fair trial- introduced through Pinocchio
- d) right to health- introduced through Pinocchio
- e) right to liberty and security- introduced through Don Quixote
- f) right to good administration- introduced through Don Quixote
- g) right to fight injustice- introduced through Don Quixote
- h) right to be wrong- introduced through the Divine Comedy
- i) right to expression and freedom of opinion- introduced through the Divine Comedy
- j) right to forgiveness- introduced through the Divine Comedy

## 1.2 Local, national or regional or personal history connected to the rights

### 1.2.a Right to free education

1) On November 13, 1859, Vittorio Emanuele II promulgates the Casati law, which represents the birth certificate of the Italian school system. The system of studies envisaged by the law concerned higher education imparted in the university, secondary education (classical, technical, normal), elementary education, free and divided into two degrees, lower and upper, lasting two years each.

In 1877, compulsory schooling was established, at least for three years, from 6 to 9 years of age, with sanctions for those who did not go to school, specifying that this obligation could certainly not be applied to those who did not have adequate financial means to implement it, those who were sick and, finally, those who lived too far from a school.

2) *"It was an ordinary evening. We were sitting at table. Me, dad and grandparents. I laughed and joked as usual. But I realized that there were three pairs of eyes looking at me anxiously. (...) In that moment my father spoke: "Liliana, you know you can't go to school anymore ...""Can't I?" Said I, looking for a reason with lost eyes. He understood it. "Because there are new laws for us who are Jews. You, like all Jewish children, have been expelled from school. " Expelled. I had just turned eight, it was September and school started on October 12th "*

This is how Liliana Segre recalls the day when she learnt that the citizens of Jewish faith, due to the entry into force of the Racial Laws (the content of which was announced for the first time in Trieste on September 18, 1938), were not equal to the others before the law and that had been deprived of some fundamental rights: the right to teach or the right to attend schools and universities, the right to marry non-Jewish citizens, the right to own important companies for national defense or even just to own companies, land and buildings that exceeded a certain size, to provide service to public, civil and military administrations, to register in the various professional registers.

### **1.2.b Right to maintain one's own culture, religion language**

The right to respect for cultural identity means that anyone, alone or in union with others, will be able to freely choose their cultural identity in its various aspects, language, religion, artistic heritage, traditions, etc.

Everyone has the right to freely profess their religious faith in any form, individual or associated, to propagate it and to exercise its cult in private or in public, provided that these are not rituals contrary to morality.

At the time of Fascism, in South Tyrol, the German-speaking minority, in order to guarantee children an education in their mother tongue, clandestinely organized the so-called "catacomb schools".

Since 1919 South Tyrol had been occupied by Italy. The process of Italianization in the conquered lands provided, with the Gentile Law of 1923, that in all the schools of the Kingdom, starting from the school year 1925-26, only Italian should be spoken. The South Tyrolean teachers had therefore been fired and replaced by Italian teachers who often did not know a word of German.

After attending the Italian state school, the boys and girls, secretly, one at a time so as not to arouse suspicion, moved to cellars, attics, private homes or even to the rectories secretly transformed into classrooms to learn Goethe's language. .

The driving force behind the movement was the priest Michael Gamper: *"We must imitate the early Christians. When they were no longer safe, officiating their masses in public temples, in the face of persecutions, then they withdrew into their homes. There they prayed and sacrificed together. When the persecutors arrived there too, they took refuge with the dead in the underground tombs, in the catacombs"*.

German language teaching in schools in South Tyrol was resumed after the end of the Second World War.

### **1.2.c Right to a fair trial**

In 1929, Sandro Pertini, after making Filippo Turati escape from house arrest and having him repaired, with the Rosselli brothers, in France, returns to Italy with a Swiss passport under the false name of Luigi Roncaglia, residing in Bellinzona, Canton Ticino. The Italian police know of his return and on April 14, after being shadowed, he is arrested in Pisa where he is taken to the police station under the pretext of investigations.

On November 30, the accused Sandro Pertini is brought to Rome, seat of the "Special Court for the Defense of the State", in order to be questioned. To the judges he replies: «I fully admit the crimes ascribed to me for which I assume all responsibility. I refuse to answer any further questions ». He is sentenced to ten years and nine months of prison; perpetual disqualification from public office; three years of special supervision, and the payment of court costs.

The previous year, May 28, 1928, on a Monday, the trial of the leaders of the Communist Party had begun. The defendants were 22, and among these were some deputies: the secretary Antonio Gramsci, the lawyer Umberto Terracini, the teacher Camilla Ravera, the railway employee Mauro Scoccimarro and the lithographer Giovanni Roveda. All had been arrested and taken to prison in the autumn of 1926. The wait for the trial had been particularly long because, in the meantime, the military magistrates of the Milan Army Corps had received orders from Fascism to make political behaviors that, in reality, were lawful at the time, appear as crimes. It had been Mussolini himself who had asked the investigators to highlight the danger of the defendants for the safety of the Country, and the judges had complied with the will of the Duce. The Court of Judgment was formed, by order of Mussolini, by members of the Fascist Militia who were not jurists. The prosecutor Isgrò, during his indictment, speaking of Antonio Gramsci said, without any hesitation: "For twenty years we must prevent this brain from functioning." In fact, at the end of a rather questionable investigation, there was a sentence of imprisonment for twenty years, four months and five days.

The Special Court for the Defense of the State was in effect a political court, or rather, a court at the service of politics.

Established in 1926 and in office until 1943, it had jurisdiction for crimes aimed at safeguarding the Fascist Regime. Among these there were all forms of conspiracy, such as the organization of associations, parties, and the dissemination, even in the press, of ideas considered "subversive" (there were also trials against those who had been heard uttering sentences against the Duce in moments of their everyday life). Obviously, the offenses of attack against the personalities of the State also fell into it.

The law provided that the crimes of revelation of political or military secrets, instigation to raise citizens against the state, and others for which people were judged by this court, were sanctioned with the death penalty, and no longer with imprisonment.

The Special Court was the only one for the whole Kingdom, based in the Palace of Justice in Rome, and specifically held hearings in Aula IV.

The public prosecution was represented by a prosecutor chosen from among army, navy, air force or militia officers, and was appointed by decree of the Minister for War.

As regards the procedure used, the arrest warrant was always sent, and provisional release was not allowed. The news of the crime came mainly from the OVRA, that is the political police that the Regime used to monitor those who were considered "dangerous" and "subversive".

The extremely simplified procedure consisted of the preliminary phase, and possibly the trial.

The accused could only attempt to defend himself after the investigation was over. But with what defense? If the defense was "allowed" (a lexicon that needs no clarification), this was only on paper a tool that could be used by the accused.

First of all, the defender had to be chosen from among the officers on active duty present in the seat of the Special Court, or from among the lawyers duly admitted to the profession who could, however, be excluded at the request of the public prosecutor, without room for discussion. The President could also forbid the defender from viewing the documents or things seized. So there was the concrete (and frequent) eventuality that the accused and his defense counsel could never view the entire dossier.

It must also be said that in the trial (which in fact was extremely summary) the principle was that the distance between the defense bench and the cage with the defendants was very short. Therefore, the defendants were required to never, ever question the work of the Regime and the fairness of the Court. In practice, one had to limit oneself to asking for clemency for one's client.

As already mentioned, the trial phase was extremely brief and rapid, and appeared as a pure formality. It consisted of the reading of the indictment followed by the examination of witnesses (of the prosecution) and the interrogation of the accused.

It has always been said that the Duce himself established the sentences of the most important trials before the hearing, communicating the decision to the president.

Finally, the sentences pronounced by the Special Court could not be challenged by any means, both ordinary and extraordinary.

### ***1.2.d Right to health***

1) The first blood transfusion recorded in history dates back to 1492, given the importance of the protagonist, Pope Innocent VIII. Seriously ill, the Pope received blood from three specially chosen ten-year-olds. The process was unsuccessful and the Pope died as did the three kids. However, it was not yet possible to speak of transfusion understood in the current sense of the term since probably the blood was not transfused intravenously. This is not surprising, because at that time there was limited knowledge about blood circulation. Its discovery took place in 1600 by William Harvey.

2) On April 30, 1966, a team led by Prof. Paride Stefanini transplants a kidney, taken from a lady from Abruzzo, into a 17-year-old girl: it is the first organ transplant carried out in Italy. On the night between 13 and 14 November 1985, a heart stopped, the time between two beats dilated from a few moments to hours, before returning to beat in another person's chest. Who knows if Vincenzo Maria Gallucci, heart surgeon and university professor, was thinking about it at three in the morning, while the gray Mercedes on which he was aboard sped along the Mestre ring road. On his knees the cooler with the

heart of Francesco Busnello, an eighteen year old boy from Treviso, who had just died in a car accident. They came from the Treviso hospital, where the explant had been carried out, and waiting for them in the heart surgery department of Padua was the already open chest of Ilario Lazzari, a carpenter from Vigonovo suffering from a severe form of dilated cardiac disease.

To give Vincenzo Gallucci fame was the heart transplant he performed that night, the first in Italy. The next day, at six in the morning, all of Italy was waiting for him outside the operating room. He had given life and hope back to a man and to many other sick people, who from then on would no longer be forced to travel overseas on the so called "viaggi della speranza".

3) 12.37 p.m. on Saturday 10 July 1976: in the " B " department of the Icmesa plant in Meda, where trichlorophenol is distilled, the temperature of a reactor jumps dramatically above the safety limit of 175 degrees centigrade. The safety valve comes into operation and releases outside a " white cloud " containing about two kilograms of dioxin, an extremely toxic substance, for about half an hour, which the wind pushes towards the nearby town of Seveso. Only days later the company admitted that there had been a failure in the plants with the leakage of a substance, which has since become famous, the dioxin.

The alarm went off immediately, but the accident was unprecedented, no one really knew what to do. Only on July 19, thanks to the analysis of the provincial chemical laboratory of Milan, the company admitted the accident. On 24 August 1976, the inhabitants of the most polluted area were evacuated.

About 700 people in total left their homes and were hosted in two hotels in the province; they managed to return home only in December 1977.

Crops were destroyed and poultry animals killed. A year later, there were more than 200 confirmed cases of devastating dermatitis.

Journalists, singers and scientists talked about the Seveso disaster: in 2017 Vittorio Carreri, who was the regional manager of the health emergency management for the areas affected by the tragic event, published the book entitled "La fabbrica sporca" (i.e The dirty factory) (ed. Sometti).

The Italian Parliament has embarked on a path that will lead to the inclusion, within the Constitutional Charter on which the Italian Republic is founded, of the affirmation that: "The Republic protects the environment and the ecosystem, protects biodiversity and animals , promotes sustainable development, also in the interest of future generations ", of which the Onida Commission, set up at the Ministry of the Environment, has highlighted the importance.

### ***1.2.e Rights to liberty and security, to good administration, to fight injustice***

#### **Short story of Giovanni Falcone and Paolo Borsellino**

Giovanni Falcone was an Italian magistrate involved in the fight against the Mafia in Palermo. His commitment to restore legality in Sicily, supported by his friend and colleague Paolo Borsellino, began in 1980 and continued until his tragic death.

In those years, the Mafia was not openly discussed in Sicily, the existence of organised crime was often denied. People did not denounce the crimes they suffered for fear of repercussions and the judiciary could not understand the real presence of the Mafia in society.

The intertwining of interests between certain companies and criminality was very dense. Giovanni Falcone was able to uncover these links by investigating the movement of money between companies and individuals ('follow the money'), even going as far as America, and had numerous people convicted. There were people who were afraid to challenge the Mafia and others who had many interests in leaving the situation unchanged. The work of Falcone and Borsellino was not appreciated by everyone and they were also hindered at times by other judges who did not understand the importance of their work.

It was on 23 May 1992, near the Sicilian town of Capaci, that five hundred kilos of TNT blew up the car carrying Judge Giovanni Falcone, his wife Francesca Morvillo and three men from the escort service, Antonio Montinaro, Rocco Di Cillo and Vito Schifani.

On 19 July 1992, a car bomb explosion in Via D'Amelio took the lives of Judge Paolo Borsellino and his escort: Agostino Catalano, Vincenzo Li Muli, Walter Cosina, Claudio Traina and Emanuela Loi, the first female police officer to be killed in a Mafia attack.

The two murders shook public opinion throughout Italy and especially in Sicily. The Mafia bosses thought they could stop investigations, trials and condemnations and regain control over society, but the killing of Falcone and Borsellino triggered a movement for legality that involved many students. Young people organized peaceful demonstrations and marches with banners saying "You didn't kill them, their ideas walk on our legs".

Since 1996, the Day of Remembrance and Commitment has been celebrated in memory of the victims of the Mafia.

### **1.2.f Right to be wrong**

Can you be forgiven even when you commit heinous crimes? Can you be forgiven when actions go against civil life and alter the very concept of civil society? Yes, on one condition: collaborate with the state. The state offers protection to those who decide to facilitate the fight against criminal organizations. In Italy there are four: the Camorra, the Ndrangheta, the Sacra Corona Unita and the Mafia. The latter is among the most powerful and has a long history of crimes, including murder, up to real massacres. It could have continued to become more and more powerful had it not been for someone who felt the weight on their conscience of what they had been induced to do.

These people are called "repentants" or, better, collaborators of justice. The first definition gives the idea of what clicks in the mind of those who have served for criminal organizations. Repentance. The second definition makes their action even more valiant: collaboration with justice. The first collaborator of justice was Leonardo Vitale. Vitale was born in 1941 in Palermo, in a family already inserted in a mafia mentality and, just under the age of eighteen, he was affiliated with a local clan that imposed his first test on him: killing a rival. After having experienced such traumas, Leonardo Vitale began to manifest real imbalances on a psychological level. He could no longer hold his conscience tormenting him for everything he had done. For this reason, he decided to reveal a huge amount of information and began to collaborate with justice.

The magistrates thus came into possession of important elements that, for the first time, made known not only the people, but the entire mafia organization. Our dearest magistrate Giovanni Falcone paid

tribute to the courage of this boy who was brutally killed one Sunday morning, when he left the church after mass. Despite the tragic end of Leonardo, other men also decided to abandon the mafia to help justice and the state has given them the right to be forgiven even in the face of very serious errors. By becoming very troublesome people for criminal organizations, repentants need protection and the State guarantees it thanks to the Central Protection Service, a structure made up of Carabinieri, State Police and Guardia di Finanza. In addition to taking care of their protection, this "special body" tries to reintegrate these people within the social and working context.

### **1.2.g Right to expression and freedom of opinion**

1) In Trappeto, Sicily, in October 1952 a child little more than a newborn died of starvation. The story could have been read simply as a sad confirmation of the seriousness of the problem of misery, but it took on a much wider meaning when the young Danilo Dolci, recently arrived, went on a hunger strike to publicly express his indignation and need for rebellion. As he would later explain, his initiative was not based on theoretical assumptions, it was rather an instinctive, human reaction in the face of an unacceptable reality: "Then I began to fast. There was no precise reasoning, I had not read Gandhi, I just knew that I could not accept that there was a country without sewers, without roads. Indeed the sewers were the streets themselves. I wanted to instinctively show my solidarity. I had the vague intuition [...] that things could change in the area" (Interview, Tarozzi, 1995).

His intuition that "things could change" hid the determination, constant in his life, to intervene on reality. After the first months in Trappeto he committed himself to the realization of a community and educational project, the "Borgo di Dio". It was a form of intervention of humanitarian-religious inspiration that was created to welcome children abandoned to themselves and destined to an unfortunate future.

For Dolci, nonviolence was an essential value; practicing nonviolence meant for him to open up to the world and fight for its change with means that prevented the recurrence of violence. The refusal to kill, the importance of escaping ideological alignments and prejudicial closures, believing in the possibility of breaking consolidated forms of domination and abuse were the cardinal principles that guided his life and his numerous initiatives with extreme coherence. Fasting - starting from the one of October 1952 - became with him an original and effective practice in the political landscape of the 1950s, marked above all by strikes and street protests, as well as repressions by the police, too often degenerating in murders of demonstrators.

The growing attention to the multiple potentials of communication led him to unwittingly be a pioneer in the democratic use of a conventional medium such as the radio. With the creation of Radio Libera Partinico in the spring of 1970, to denounce the conditions in which the population hit by the Belice earthquake two years earlier were still living, the use of this medium was inaugurated as a bottom-up and multidirectional communication tool.

2) On April 17, 2010 Roberto Saviano replies with a letter entitled "The premier wants to silence me, but I will never keep silent about the clans", published by the newspaper "La Repubblica" addressed to Prime Minister Silvio Berlusconi who, in a press conference the previous day, had accused him of providing "promotional support to the gangs" (to be precise: «the Italian mafia would be the sixth in the



world but it is the best known because of the advertisements by "the Octopus TV series" [...] literature, "Gomorra" and all the rest »):

*"President Silvio Berlusconi, I am writing to you after I was accused in a press conference held by you at Palazzo Chigi - indeed my book was accused - of being responsible for " promotional support to the gangs ". These are not new accusations. They have been addressed to me for years: take a moment to think about what your words mean. To how many reporters, social workers, how many lawyers, judges, magistrates, how many storytellers, directors, but also how many citizens who for years, in certain parts of Italy, have found the strength to tell, to expose themselves, to oppose; think to those who have risked and are still risking, yet they are accused of being supporters of criminal organizations just because they want to talk about them. Because for you it is better not to say. The narrative of silence is better. Of the seen but not spoken of. Of letting the police, the courts do it as if the mafias were their thing. Their business. And the mafias exactly want their business to be their thing, Cosa Nostra is an expression even before it becomes the name of an organization.*

*I believe that truth alone may give dignity to a country.*

*Is Mafia power determined by the ones who tell the crime or by the ones who commit the crime?*

*The role of the 'Ndrangheta, the Camorra, Cosa Nostra is determined by its turnover - one hundred billion euros a year in profit - a turnover that far exceeds the most granitic Italian companies. Can this not be said? You yourself presented a figure that speaks of the kidnapping from the mafias for a value of ten billion euros. Does this mean that writers are inventing? That they are exaggerating? Are they committing a crime with their word? [...]*

*For the clans that have been told about in recent years, the word has always represented an affront because it has allowed everyone to know about information and behaviors that they wanted to remain for few. Because when the word makes universal citizenship of the ones that were previously considered particular topics, distant, for few, it is in that instant that it is calling for an intervention of all, a commitment of many, a decision that no longer concerns only professionals and crime reporters. I remind you of the words of Paolo Borsellino in memory of Giovanni Falcone, pronounced shortly before he himself was killed. « The fight against the mafia is the first problem to be solved ... it must not be just a detached work of repression but a cultural and moral movement that involves everyone and especially the younger generations, prompting them to immediately feel the beauty of the fresh scent of freedom which makes people reject the stench of moral compromise, of the indifference of contiguity and therefore of complicity.*

### **1.2.h Right to forgiveness**

It was a Tuesday that of March 4, 1947. Italy was preparing to carry out the last execution in its history. A little over a month later, the Constituent Assembly approved Article 27 of the constitutional charter. The death penalty was no longer admitted in Italy. Entered into force on January 1, 1948, the new law, meanwhile, suspended all death sentences dating back to 1947 as well. With the exception of the three Sicilians Francesco La Barbera, Giovanni Puleo and Giovanni D'Ignoti, who were responsible for the Villarbasse massacre. A too ruthless crime, for which even the then President of the Republic, Enrico De Nicola, refused to grant pardon. Italy was still too shaken. The three killers were brought in front of a

platoon of 36 police officers, at the shooting range of Basse di Stura, near Turin. At 7.41 am on that distant 4th March, the three condemned were shot. The last ones sentenced to death in our country.

## 1.3 Representation of the rights in the tales

### 1.3.a Right to free education – introduced through Pinocchio

#### Scene – Geppetto reconstructs the burnt feet of Pinocchio

*As soon as the puppet realized that he had new feet, he jumped down from the table where he was lying with great contentment and began to make a thousand flips, as if he was mad.*

Pinocchio- Thanks my sweet dad ... In gratitude for what you have done for me, you know that I tell you? I want to go to school immediately!

Geppetto – Oh! That's good. Good son.

Pin- But to go to school I need a nice dress.

Gep- Dear Pinocchio, I am poor, I don't have a penny in my pocket, that what I can do is this paper dress, a pair of bark shoes and a cap of breadcrumbs.

Pin- But they are beautiful, father... I look like a gentleman!

Gep - Really? because, keep this in mind, it is not the beautiful dress that makes the gentleman, but it is rather the clean dress.

Pin- By the way, to go to school I'm still missing something ...

Gep- That is?

Pin- I miss the spelling book.

Gep- You are right: but how do you get it?

Pin- It's very easy: you go to a bookseller and buy.

Gep- What about the money?

Pin- I don't have it.

Gep- Me neither ... I'll take care of it, patience!

Pin- Where are you going dad... ?

Gep – Wait for me, I'll come back immediately ...

Pin- my dad has left me here right now ... where is he going? With this bad weather outside, I'll get cold. Hear the heavy rain ...

Gep- Here I am Pinocchio, now you can go to school like all children, look, here's the spelling book ...

Pin- But ... What about your jacket, Dad?

Gep- I sold it.

Pin- Why did you sell it?

Gep- Because it was hot.

### **1.3.b Right to maintain one's own culture, religion, language - introduced through Pinocchio**

#### Scene: Pinocchio at Mangiafuoco's puppet theatre

*When Pinocchio entered the puppet theater, a fact occurred that almost caused a revolution. On the scene, Harlequin and Pulcinella were playing, quarreling and, as usual, threatening to beat each other at any moment. Suddenly, Harlequin stopped acting, and turned to face the audience*

Arlecchino – Am I dreaming or awake? And yet that's Pinocchio over there! ...

Pulcinella.- It's really Pinocchio!

Rosaura- It's him!

Chorus- It's Pinocchio! it's Pinocchio! ... it's Pinocchio! He is our brother

Pinocchio! Long live Pinocchio! ...

Arl- Pinocchio, come up here to me!- shouts- come in the arms of the your wooden brothers!

Audience- We want the comedy, we want the comedy!

*The puppets, instead of continuing the performance, doubled the noise and shouts, and, having placed Pinocchio on their shoulders, carried him in triumph on the limelight. Then the puppeteer came out. He was such a ugly man that he was scary just by looking at him. At the unexpected appearance of the puppeteer, they all fell silent: nobody said a word anymore. Those poor puppets, male and female, trembled like so many leaves.*

MangiaFuoco- Why did you come to mess up my theater?

Pin- Believe me, most illustrious, that the fault was not mine! ...

MaFu- Enough! I'll deal with tonight.

#### *Internal kitchen scene*

MaFu- Tonight I want to eat this nice mutton... .. Look look but the fire is getting low. There is no more wood for it ... Harlequin and Pulcinella!! Bring me that puppet over here, attached to the nail. It seems to me a puppet made of a very dry timber, and I'm sure, to throw it on fire, it will give me a beautiful blaze for the roast.

Harl- But Mister Mangiafuoco ... it's poor wood, it won't make much fire

Pul- You're right ... moreover he's Pinocchio ... he's a friend of ours...

MaFu- Friend friend ... bring me that puppet or I'll put you on the fire!

*The puppets obeyed and after a while they returned to the kitchen, carrying the poor Pinocchio by his arms. Pinocchio, struggling like an eel out of the water, screamed desperately:*

Pin- Father, save me! I don't want to die, no, I don't want to die! ...

*Mangiafuoco tried to resist but he was moved to pity and sneezed loudly.*

Harl- Good news, brother! The puppeteer sneezed, and this is a sign that he has taken pity on you. You are now safe.

MaFu- Stop crying! Your complaints put a little egg at the bottom in the stomach ... I feel a spasm, which almost ... Achoo! Achoo! (and made three more sneezes.

Pin – Bless you!

MaFu - Thanks! After all, I must feel sorry for myself too, because, as you can see, I no longer have wood to finish cooking that roast mutton. I tell the truth, you would have made me very comfortable! Instead of you, I'm going to burn under the skewer some puppets from my company. Olà, policemen! .... Take me that Harlequin, tie it well, and then throw it to burn on fire. I want my mutton to be well roasted!-

Pin- Have mercy, Mister Mangiafoco! ...

MaFu- There are no gentlemen here!

Pin- Mercy, Mister Knight!

MaFu- There are no knights here!

Pin- Have mercy, Mister Commander! ...

MaFu- There are no commanders here!

Pin- Mercy, His Excellency! ...

MaFu- Well, what do you want from me?

Pin- I beg your grace for poor Harlequin! ...

MaFu- There is no grace here. If I spared you, I have to burn him, because I want my mutton to be well roasted.

Pin - In this case I know what my duty is. Come on, gentlemen gendarmes! Come on, gentlemen gendarmes! Tie me up and throw me there among those flames. No, it is not fair that the poor Harlequin, my real good friend, must die for me

*(These words made all the puppets who were present cry. The policemen themselves, although they were made of wood, wept like two lambs) Mangiafuoco sneezing, opened his arms affectionately and said to Pinocchio:*

MaFu- You are a great good boy! Come over here and give me a kiss.

Arl- So grace is done?

MaFu- Yes .... Grace is done! Patience! For tonight I will resign myself to eating half-raw mutton: but another time, woe betide who is!!

*At the news of the grace obtained, the puppets began to jump and dance. Then Mangiafoco called Pinocchio aside and asked him:*

MaFu- What's your father's name?

Pin – Geppetto.

MaFu- What is your job?

Pin- Poor man.

MaFu- Does he earn a lot?

Pin – He earns as much as it takes to never have a penny in his pocket. Imagine that to buy me the spelling book, he had to sell the only jacket that he was wearing: a jacket that, between patches and mending, was all a plague.

MaFu- Poor devil! Here are five gold coins. Go immediately to bring them to him and give him my regards.

Pin- Thank you Mister Puppeteer ... I'll go immediately to take them I embrace you all .. now I'm going to goodbye home to my poor father .. thank you very much Also to you puppets my friends!

### **1.3.c Right to a fair trial- introduced through Pinocchio**

*Scene: Pinocchio robbed, asks for justice*

*Pinocchio got angry . How could it be possible?! He wanted to double, triple the gold coins... He has been mocked!! Robbed ... !! What scammers those Fox and Cat!! So he went to report the scam ... At the court Pinocchio told the judge the whole story*

Pinocchio- Lord of the court ... I'm here to ask for justice ... .. A gift was robbed by two shady individuals who have taken advantage of my kindness and my trust ...

Judge- Tell me the facts ... what did you say your name is?

Pin- My name is Pinocchio, and Mister Geppetto is my father and I was tricked by a cat and a marauding fox, who stole four gold coins that I had planted in the field of miracles and I waited for four trees full of pure gold coins to grow ... So I could have bought a jacket from my father who sold it to buy me the spelling book...

Judge- Slowly ... one thing at a time .. So you buried the coins ...

Pin- Yes sir ... and even watered them...

Judge- Poor desperate boy and poor desperate father with such a fool son ...

*The judge listened to Pinocchio, then rang the bell and two mastiffs dressed as policemen appeared*

Judge- That poor devil has been robbed of four gold coins: take him and put it immediately in prison.

Pin- But how ... It's not fair I was robbed.... I'm not a thief!

Judge- It is the least you deserve for your stupidity ...

*The policemen, took Pinocchio to prison.*

### **1.3.d Right to health - introduced through Pinocchio**

*Scene: Geppetto's house*

*...Then Pinocchio went to the village to ask for food, but all he found were two cold water canisters. He went home to dry himself but went to sleep with his feet on the fireplace. In the morning when Geppetto returned home he found a bad surprise ...*

Pinocchio- Who is there? (he asked yawning and rubbing his eyes.)

Geppetto- It's me! I'm your father Geppetto ..

Pin- Oh my father, what luck ... I'll come right away ..

*(but after two or three steps, he fell down on the floor all the way down.)*

Gep- Open me! Pinocchio, please open to your father!

Pin- My dad, I can't

Gep- Why can't you?

Pin- Because someone ate my feet

Gep- And who did eat your feet?

Pin- The cat.

Gep – I've told you to open the door! If not, when I come inside, I'll show you the cat!

Pin- I can't stand up, believe me. Oh! poor me! poor me, who will have to walk with my knees for the rest of my life!

Gep- Here I am, somehow I managed to get in.... Let's see where the cat put your legs... kitty, kitty, return the legs to my puppet ... that he is so lazy that he doesn't even get out of bed to open up to his father ... But ... Pinocchio what are you doing lying on the ground but .. you really are without feet!! Oh ... my poor puppet I didn't believe you, oh what happened to you. My dear Pinocchio! How did you burn your feet?

Pin- I don't know, father, but believe me it was a hell of a night and I will remember it for the rest of my life.

Pin- Daddy, my good dad ... Wouldn't you make two new feet to your puppet hurted and desperate?

Gep - And why should I make your feet again? Maybe to see you run away from your house again?

Pin- I promise you.... that from today on I will be good

Gep- All the boys say this when they want to get something.

Pin- I promise you that I will go to school, I will study and I will make you proud...

Gep- Okay, okay ... now close your eyes and sleep!

### Scene: Pinocchio is sick

Fairy- I would like to know from their gentlemen if this wretched puppet is dead or alive!

*At this invitation, the Crow, coming forward first, felt Pinocchio's pulse, then felt his nose, then the little finger of his foot and thne he solemnly spoke these words:*

Crow- In my opinion, the puppet is beautiful and dead: but if by accident he hadn't died, then this would be a sure indication that he is still alive!

Owl - I'm sorry to contradict the Crow, my distinguished friend and colleague: for me, instead, the puppet is always alive; but if by accident he were not alive, then it would be a sign that he is dead.

Fairy – And what do you think?

Cricket- I say that when the prudent doctor doesn't know what to say, the best thing he can do is to shut up. Besides, that puppet there is not a new face: I've known him for a long time!

*Pinocchio, who until then had been motionless like a real piece of wood, had a kind of convulsive shudder that shook the whole bed.*

Cricket - That puppet there is a bad boy, a listless boy, a drifter... That puppet there is a disobedient son, who will break the heart of his poor father!

*At this point there was a muffled sound of tears and sobs in the room. Imagine how all remained when, having lifted the sheets a little, they realized that the one who was crying and sobbing was Pinocchio.*

Crow- When the dead man cries, it is a sign that he is on the mend.

Owl - I am sorry to contradict my distinguished friend and colleague, but for me when a dead man cries, it is a sign that he regrets to die.

*As soon as the three doctors had left the room, the Fairy approached Pinocchio, and, having touched him on the forehead, she realized that he was afflicted by a horse fever... So she mixed some white powder in a half glass of water, and handing it to the puppet, she said lovingly:*

Fairy- Drink it, and in a few days you will be healed.

Pin- Is it sweet or bitter?

Fairy- It is bitter, but it will be good for you.

Pin- If it's bitter I don't want it.

Fairy- Listen to me: drink it.

Pin- I don't like bitter.

Fairy- Drink it: and when you have drunk it, I will give you a little lump of sugar, to make it up again mouth.

Pin- Where's the sugar lump?

Fairy- Here it is-(said the Fairy, pulling out the sugar from a gold bowl)

Pin- First I want the sugar lump, and then I'll drink that bitter water ...

Fairy- Do you promise it to me?

Pin- Yes ...

*The fairy gave him the lump, and Pinocchio, after having nibbled and swallowed it in a moment, said licking his lips:*

Pin – It would be nice if the sugar was a medicine too! ... I would purge myself every day.

Fairy- Now keep your promise and drink these few drops of water, which will heal you.

*Pinocchio grudgingly took the glass in his hand and stuck the tip of his nose in it, then he put it to his mouth, then he stuck the tip of his nose back in it, finally he said:*

Pin- It's too bitter! too bitter! I can't drink it.

Fairy- How can you tell if you haven't even tasted it?

Pin- I'll figure it out! I smelled it. I want another scoop of sugar first ... e then I'll drink the medicine!

*Then the Fairy, with all the patience of a good mother, put a little more sugar in his mouth; and then presented him with the glass again.*

Pin- So I can't drink it!(Said the puppet, making a thousand faces)

Fairy – Why?

Pin- Because it bores me that pillow that I have over there on my feet.-

The fairy lifted his pillow.

Pin- It's no use! Not even so I can drink it.

Fairy- What else is bothering you?

Pin- The bedroom door, which is half open, annoys me.-

The Fairy went, and closed the bedroom door.

Pin- In short, this bitter water, I don't want to drink it, no, no, no! ...

Fairy- My boy, you will regret it ...

Pin- I don't care ...

Fairy- Your illness is serious ...



Pin- I don't care ...

Fairy- In a few hours the fever will take you far away to another world

Pin- I don't care ...

Fairy- Aren't you afraid of death?

Pin- No fear! ... Better to die than to drink that bad medicine.-

*At this point, the bedroom door opened and four ink-black rabbits entered, carrying a small death coffin on their shoulders.*

Pin- What do you want from me?-(*Pinocchio shouted, getting up frightened to sit on the bed*)

Rabbits- We came to get you

Pin- To get me? ... But I'm not dead yet! ...

Rabbits- Still not: but you have a few minutes to live, having refused to drink the medicine, which would cure your fever! ...

Pin - O my Fairy, oh my sweet Fairy! Give me that glass now... Hurry up, for Heaven's sake, because I don't want to die, no ... I don't want to die.

*And taking the glass with both hands, he drank it in one breath.*

Rabbits: Patience! This time we made a useless trip.

*The rabbits left the room muttering between their teeth.*

*Pinocchio jumped out of bed, well healed; because we have to say that that wooden puppets had the rare privilege of getting sick and healing very soon.*

Fairy – So, did my medicine really healed you?

Pin- More than healed! It has brought me back to the world! ...

Fairy – So, why did I have to ask you to drink it for so long?

Pin – That's because all the boys are like that! We are more afraid of medicines than the sickness...

### **1.3.e Right to liberty and security, right to good administration, right to fight injustice - introduced through Don Quixote**

*The adventures of Don Quixote and Sancho Panza have been re-written inspired to some part of the story of Falcone and Borsellino.*

Don- I am Don Quixote, an errant Knight, and Sancho Panza is my faithful Squire ... my duty is to protect the weak and the oppressed and to abide by the values of honor and courtesy, that are the values of a Knight ...

... But, before leaving to perform noble actions, I want a great Lord to knight me.

In this great castle a noble gentleman lives... he will consent to my investiture....

.....

and this will be my horse, Ronzinante.

### *Palermo 1990*

Don – See, my trusted one? We landed in Sicily, where my ancestors arrived, too

San- even here we have to fight ...

Don – sure! wherever there is an urgent need to make Truth and Justice win.

My ancestor Cervantes landed here in Messina, and remained hospitalized after having been wounded in the Battle of Lepanto, and he probably started writing a novel here about an errant Knight ....

and we will now fight in his honor and memory ...

San – Why? ... is there a fight here, too ...??

Don – here, too ... Windmills nestle in the most unthinkable places ... they are everywhere. Their wind sneaks in every house, in all the palaces of the powerful, in the newspapers, they are all to their service...

San- Are they the enemies? ... The Windmills?

Don- Of course, wherever they are, they 'll be our target ....

.....

Chorus- 1) Have you heard, Don Antonio? ..... They're talking of Windmills

2) They don't know what they're talking about ....

1) absolutely right, you are ..

2) Windmills ... they don't exist ...

1) words in the wind they are ...

2) slander against good fellows

1) who work and produce

1 + 2) Windmills ... they are just illusions ...

Don- Dear Sancho ... can you hear them? We have a mission ... we have to free the poor from the cage of oppression of injustice, and ignorance ... being free means go along a street without having to worry ... open a shop ... a pizzeria ... freely ...

San – Having a workplace without paying the lace ...

Don- buying mayonnaise without falling from grace ...

San- what are you saying, Sir?

Don- don't you mind it ... I got caught up in the heat ...

San- I understand ... the enthusiasm of the Knight ...

Don- for that we have to raise our spears

San- Yes ... the Spear of Judgment ...

Don- Let's try to get to the Windmills ... they won't be invincible

San- they are good at blending in ..

Don- we have to follow the tracks .....

San- you see .. just follow the "white powder" and you get to the Windmills ...

Don- Yes ... sure ... they are the ones who sell this white powder ....

San- yes ... the "flour" ...

Don - just follow the money ... Let's go to the baker round the corner .... then check the wholesaler, whoever brings it there on a donkey ...

San- If it comes from America, it's going to disembark at the port of Palermo ....

Don- you have no idea how many donkeys carried it

San- yeaah .. whoever carries it ... real donkeys, they are ..!

Don- of course .... and you have no idea how many there are ... But not the horses ... not for nothing we are Knights!!

San – So, ... Let's start our search ....

San- I spent the night checking everything .....

*(represents the layout on the proscenium exaggerating ...)*

here, I have traced all the movements of the powder ... from the shop of Monkey Pippo ... I arrived ... at the MARKET ... STALL of Don Mimmo. here, then, I saw the address of the source ... of the Windmill .... here it is!

Don- oh .. Little Sanchy ... you are a bookworm ... or rather a rat ... or rather a star in the sky you are a hero of space and time ... you are ...

San – okay, okay, ... calm down Messer Don Quixote ... let's go quickly .... even the walls have ears

*They go out*

Don- come Sancho ... let's get ready for the attack

San- let's get ready ...

Dom- the spear?

San- Here it is

Dom- the shield?

San- Here it is ....

Dom- you too ... get equipped and energized ...

San- yes ... I get ready and I get on fire ... and I GET ON FIRE! ...

*(playing on words)*

Don - are we ready? It's foggy ... but I cannot see the Windmill ... that's strange ... it was over there ....

San- maybe it's smoke ....

Dom- there is someone striding in an incisive stride ...

San- Oh my god ... has an incisor fallen out?

Dom- I said incisive stride ... bite ...

San – exactly, a bite ....

Don – Sancho, careful... keep your eyes open ...

San – who's there?

Guard 1 – Stop, everyone !!!

Don- is it a robbery?

Guard 2- don't you dare being funny ...

Guard 1- An order has arrived to confiscate all the documents

Don- and how did he get there ... was it a secret ...??

Guard 1- the Mill knows and ... orders come with the wind ....

Guard 2- Give me the spear straight away ...

Guard 1- And the shield

Guard 2- And the horse, too ..

Don- The horse? Never! ... it's not a donkey like you ...

Guard 1- ah ... are you being humorous ..? Time will come for you, too ..

*They exit*

Pul- As the wise philosopher said ... blessed are those countries that do not need heroes to guarantee their fundamental rights ..... You understand me, don't you? ... as for me .. I am sincere ... I'm happy as long as I have a belly... I don't mean full .. but at least .. Enough not to feel those ugly air currents ... but .. what's the use of superheroes? Things are like this? OK .... they will change one day ..! Better sing in joy

San- How can we find the Windmills ... if people pretend not to see anything

Don- We are fighting for Justice, for Freedom and this is what heroes do ... for the good of all, even at the risk of their own lives ...

Pul- ... but I know the Bishop ..... the Mayor ... the Holy Father ... I know ...

Don- I only know my ideal, and I know that what I see every day does not reflect Justice ... does not respect Truth, does not respect Chivalry !!

Pul- The Chivalry .... oh my God ... first of all, I can't stand horses ... because they stink

San- There are other things that stink ... having to obey the abuses of the bosses ..... suffer their impositions, their violence if you do not respect their power, which extends to every aspect of your life

Pul – Oh, Holy Mother! .... What are you saying? .. I've never heard of these things ... neither in the square, nor at the market, neither in church, nor on TV ... and not even at the barber ... which means they do not exist ... no fire, all smoke ...

Don- Yes ... all smoke ... but inside the smoke you find death ....

Death- Smoke ... Smoke ... I need smoke, because I have to hide and here I am, waiting for a message ... and from the mill the wind brings messages ... to hit those who are not careful ... who wants to be a hero ... but this cage is also for your good, you know ... or make it good for you, otherwise there'll be troubles ...

Don – You don't scare me, ghosts ... go away ... I don't mind your threats. We look ahead, we know what love means ... you have lost the sense of this word, which is like losing the meaning of life

San- Don Quixote ... you have not darkened your heart ....

Don- May it never be! ... every dream you have, every ideal you have cannot change your heart... on the contrary,

for every ideal you have the greatest your love will become, starting

from the love for the woman of your life..

San- So Dulcinea is always your mirage ...

Don- Dulcinea is my courage .... she is the air that makes me speak, run, love freedom, go against injustice, help those who find themselves alone against the powerful ...

Dulcinea is my Spear

Dulcinea is the force to overthrow all the WIND GIANTS !!!

*A large mill enters the stage*

San - Here are the Windmills! Over there ... they are many, they loom over the city of Palermo ....

Don- this is where their power must end .. we must fight to death ... by all means ...

San- they will try in every way to stop us ... the Windmills have replaced the State, their power is absolute ... over men ... over lands, over hopes for the future ...

Don- I have been informed ... a load of explosives has arrived in Palermo ... and it is not for Santa Rosalia's celebrations ... there is a label with my name on it ...

San- the country we live in is not ready to accept the truth ...

Don - you see .. you can die for many reasons ... disease ... a heart attack, a car-crash or because a tile falls on your head ... you must always do your duty, whatever the cost never accept to bow your head to corruption, to ugliness ... whoever bends his head dies every day, who goes with his head held high ... because he wants truth and honesty, dies only once ...

San- Don Quixote ... those who fight in the end are left alone ....

Don- it is the most painful thing ... but it is inevitable .... who is struck by the wind of the mills ... must keep far away the deeply loved ones ... *he stops and thinks of Dulcinea*

San- But is all this worth it? Risking your life for a State that fails to defend his bravest men ...

Don - as far as I know there is only this State .... we can only fight ... so that it does not succumb to the Windmills ...

*meets Death ..... the character*

San- are you ready to attack, Don Quixote?

Don- here I have the spear and over there I see the Windmill, it's time ...

Death – hey you, ... handsome Knight ... aren't you afraid ..... of me .....? ...

Don- No I don't fear you ...

Death- but .. you know who I am ... right? Can't you see ... that you are left alone .....?

Don- don't you believe it ... I'm not alone ...

Death- in Palermo when one's left alone ... he dies ...

Don - you are predictable ... it's important to predict the moves of the Mills and their wind ...

Death- Ha ha .... you see ... there is an open account .. which can only be closed with my signature .. Ah Ah.... are you able to count ..?

Don- count what?

Death – The total ... 344 sentences ... 19 life sentences ... 2665 years in hard prison, 11 billion of confiscated assets .... make the sum ....

Don- these are not things that add up ... they are the result of one continuous subtraction. Subtraction of lives, of peace, of justice, of joy for life, of hope, of love and dreams, it is a question of subtraction of legality, which is to say cancelling the real life of a country ...

Death- I said that this is an account that only I can close, with my signature ... and I .. I already have the pen in my hand .. Ah Ah ..

Don- Go away, you don't scare me with your threats ... Let's go, Sancho

San- here is the spear ....

Don- now let's attack ..... I can't wait any longer ...

*Don Quixote bumps into the Windmill blades*

*Don Quixote and Death do a last dance, and at the end Don Quixote dies. Music: The Swan of the Lake by Tchaikovsky, at the end the Death with its cloak covers the body of Don Quixote*

.....  
*Death, in the mirror*

Death- I am the State ... ..

Pul – I am the State .....

Death- but who are you ... a clown ... you are nobody ...

..I am the State .....

Pul- you are only wind ... threats, blackmail ... violence ...

I am the life that goes on despite threats, blackmail, violence ....

I've learnt not to bow my head anymore ....

Death- Did you see what happened to the fool ... your teacher .... the dreamer ...

Pul – You see, Death ... dreams are the most contagious thing ... when people realize they are harassed and exploited, they begin to withdraw from your game .... they begin to think that another life outside your yoke is possible, that freedom is possible ... .. because without people you are no one ... all things have a beginning and an end, you too will be finished sooner or later

*Dulcinea enters*

... here is Dulcinea .... Don Quixote has loved her all his life, even if he has never really met her ... he gave himself to love, just as he gave himself to Freedom, so that we could all reach it someday, even if he never lived in it, he only dreamed of it for all of us

Ahead the road is new... now it's up to us, because, you see ... the Right of rights exists that of demanding a life of dignity and respect for all fundamental rights ... the right to life, the right to justice, health, work ... in short ...with a single word ...

*Pulcinella takes Don Quixote's spear*

the right to Happiness

*Final Prologue to be read at the end*

Mafia is by no means invincible. It is a human fact and like all human facts it has a beginning and will also have an end. Rather, we must realize that it is a terribly serious and grave phenomenon, and that can be won not by demanding heroism from defenseless citizens, but by engaging all the best forces of the institutions in this battle. .. (Giovanni Falcone)

The fight against the Mafia must first of all be a cultural movement that gets everyone used to the feeling of wonderful fresh scent of freedom opposed to the stench of moral compromise, indifference, contiguity and therefore complicity. (Paolo Borsellino)

### **1.3.f Right to be wrong - introduced through the Divine Comedy**

#### Scene 1

*The first right, which stands in the background of the entire Hell, almost a justification of its existence, is the right to make mistakes. As a matter of facts, the Comedy starts with Dante in the middle of his life- when he had actually achieved all he had wished- in the dark forest. He finds himself lost, not even knowing how he got in, so scared he was. Dante tries to climb the hill that he sees lighted in front of him all by himself, but a leopard, a she-wolf and a lion prevent him from walking. In short, Dante is wrong. And in the saddest moment he just says a word "miserere", asking for help, in the midst of his mistake. That cry for help, aroused by Virgil's arrival, will allow him to take the right path, the one that will enable him to go all through the Hell and then "go out to see the stars again". So why the right to be wrong? Because from the error, from a wrong path, that cry for help can always arise, that possibility of path and salvation that otherwise we would not have even imagined. Indeed, if you want to take Dante's teaching literally, the right to make mistakes is at the basis of all rights, just as the first Canto is at the basis of the entire poem. In other words, the right to make mistakes is the necessary condition which allows the human being to realize that he is not God, that he needs someone to save him from evil. And this newfound humility comes to be the source of that "miserere" (trad. "Have mercy on me") that starts the poet's human adventure.*

THEO- Good morning children, my name is Theodore, ... and I go to school ... I go to play ... I go around like all children ... but in the evening ... sometimes I cannot sleep ... I have nightmares ...

Luckily, I have a friend always close to me ... it is Angelino ... my guardian angel ... and I never feel alone ...



ANG- Hi Theodore ... come here, today I want to explain you something, and you won't be afraid anymore.

*he puts a blindfold on his eyes*

THEO- (*he tries to turn and crashes ...*) ... what does it mean?

ANG- What I wanted to tell you, Theodore, is that you will discover that there is a fear ... that makes us suffer ... the fear of making mistakes ...

and it is as if you have a blindfold on ... you stop and you can no longer take a step ... you see ... everyone has the right to make mistakes, otherwise you do not grow, you do not learn .... you do not discover life ... do you know a fairy tale in which children are wrong??

THEO – I think ... maybe ... Little Red Riding Hood ... who shouldn't have left the road in the forest ...

ANG- and then ... what happened? .....

THEO- A hunter saved everyone ...

ANG- Hansel and Gretel too ... were not supposed to eat the chocolate cottage ... it was dangerous ...

THEO- and Pinocchio .... how many mistakes did he make! ... Yet, in the end, he became a child...

ANG- There is a great book, which we can see now ... which is about this, too .... It is Dante Alighieri's Divine Comedy ... and this is a magic book, when you open it ... the characters appear ... do you want to see??

*He opens the book and Dante appears*

DANTE - ... And so, I find myself in the middle of this forest ...I don't even know how I got into it but I know this forest is my life ... and I am lost, I took the wrong way ...

... maybe there is another way ...

I want to reach the green top of the hill, where the sun shines freely but this road ... here's where it leads ....

*the three beasts that challenge him appear*

But I know that there is good in this road I just can't get through

*Virgil appears*

Help ... pity ... whoever you are help me please

VIRGIL- Man, this is not the way that can take you to the hill, see? The beasts let no one pass, nothing satisfies their hunger and after eating they are hungrier than before ...

It is better for you to take another path I will take you to a place that is much scarier

of these three beasts We will be in front of Lucifer who is the root of all evils, I'll put fear inside you, but I'll hold your hand, as a true mentor does ...

DANTE- and here I am, now I am getting ready to support the war of the long journey and compassion for all that I will see and I will tell what the mind can't forget

But I don't know, I have doubts, I don't know if I'll be worthy of this trip, of this mentor ...

VIRGIL - Dante, don't speak like a coward. I was in limbo, and a wonderful woman of a luminous beauty, came looking for me ...

BEATRICE- Oh Virgil courteous soul, you who are a mentor and the whole world knows your works, My friend Dante is in danger he got lost in the forest and now I fear my appeal is too late I am Beatrice I am from Heaven and I want to return there. Please go to his aid, I ask you this in the name of Love

### *and they fall back into the book*

ANG- Did you see? ... Dante was lost in the forest ... he had taken the wrong way... he had done everything wrong ... in his life ... and he got lost, but this allowed him to find a new way, more tiring but more authentic ... and Virgil and Beatrice came to his aid ... and when you make a mistake and do a prank ... what do you do?

THEO- ... oh ... yes it's true ... I ask for forgiveness .... to my mom ...

ANG- And ... what if you couldn't ask for forgiveness?

THEO- then ... maybe, I wouldn't sleep at night ... asking for forgiveness means to rediscover joy, find the way to walk along, take off a burden ... If I didn't get forgiveness.... it would be like adding a stone in my backpack every time.

ANG- Right ... after a while you won't be able to move a step ... like being blindfolded

## **1.3.g Right to expression and freedom of opinion - introduced through the Divine Comedy**

### Scene 2

*In Hell, Canto III, we find the first group of sinners of the Divine Comedy. These are the opinionless, those who in life had not been able to express their own choice, evading a fundamental duty for the human being: that of taking a stand. Dante's contempt for these souls is total: they have failed in the moral prerogative of the human being that concerns both the theological sphere (the choice between Good and Evil) and the political-social one (the political alignment and the active life within the city government). This implies the importance of rights for the dignity of the person.*

*The right to have rights. The right to express one's opinion, the right to expression.*

THEO- Hey ... look ... there is someone ...

ANG- Oh dear .... but that's Pulcinella ...! and he stands near a door ....

THEO- You're right ...

*Pulcinella enters and sees the entrance to Hell*

PUL- Who knows ... I don't think this is it ... I'm looking for the bathroom door, because ... There's a saying: "See Naples and then you can die" ... I'm not dying but I need to pee ... Excuse me, is there someone ... I have an emergency ... What should I do ... now, I come from Posillipo, Good God, I won't be able to get back in time ... is it free? I'll try to enter...

DOOR "Through me you go to the suffering city, through me you go to the place of eternal pain, through me you go amongst the damned ones".

PUL – Hey! ... Who's talking? ...This heavy door? Don't talk to me about aching pain ... Folks, I'm melting to the bones here! Mercy... Let me in...

DOOR- It was justice that moved my supreme Creator [God]: the divine power [God the Father] created me, the supreme wisdom [God the Son] and the first love.

Nothing was created before me but eternal substances, and I will remain forever.

PUL- but who is in here.... I almost, almost push myself in ... crouch down, jump the ditch ... hush hush get in (*he slowly enters*)

DOOR- Leave all hope you who enter ...

PUL- Okay ... there is no need to get nervous ... I won't dare I got it ... but there is no other door here, do you see other doors? Because this one is too talkative

*Dante and Virgil enter*

DAN- Mentor ... these words are dark in color Their meaning is hard for me

VIR - And he answered me, like the wise person that he was: "Here it is necessary to abandon all fear; every form of cowardice must be left behind".

PUL – Hey, friends ... do you know these two? Could they be the gatekeepers?

VIR- We have come to that place where I told you you will see suffering souls who have lost the gift of reason

PUL- You say be quick friend but what can I do At this point there is no escape.... I'll open this chatty door....

*He opens it slowly and moans start to be heard whoooooo*

Oh God ... who is in there Hum, could it be my partner? Schiattamuorto ... he's a good guy ... but he keeps getting in trouble ...

VIR- Here sighs, cries and loud moans resounded in the starless air, so I, hearing them for the first time, cried. Different languages, horrible pronunciations, words full of pain, exclamations of anger, shrill and weak voices, and together with them a clapping of hands produced a tumult, which wanders continuously in that eternally dark world, like sand when a whirlwind blows.

PUL – Excuse me, Mister The Doorman ... Have you seen my partner Schiattamuorto? I hear strange voices, have you heard them, too? It looks just like my friend Schiattamuorto. Giving his last breath ... but maybe, maybe in my opinion he's shitting himself away ... because he ate ... Two plates of macaroni in tomato sauce ..... three farm chickens.... A “capricious pizza” so capricious ... And then to finish.... Four plates of Posillipo fusilli (spiral-shaped pasta) Which are special because they have holes in them ... they have been taken off the anima, the soul ... they are the FUSILLANIMOUS .....WHEE.....Schiattamuorto are you in there?

*Pulcinella opens the door and screams are heard*

DAN - "Mentor, what is it that I hear? And what people are these who seem so overwhelmed by pain? "

VIR – “This is the miserable condition of the unhappy souls of those who lived without [deserving] infamy or praise.”

DAN- "Mentor, what is it so painful that makes them complain so strongly?"

VIR - I will explain it to you very briefly. These people have no hope of dying, and their aimless life is so despicable that they are envious of any other fate. The world [of the livings] does not let there be any testimony of them; mercy and divine justice despise them: let's not take care of them, just look at them and pass by.

*The backdrop changes: dead souls*

PUL- What shall I do ... Pass over? ... ok, so I'll pass over ... oooh ... don't complain then ... Hey, but now I've passed this chatty door, Well, I feel observed ...as if there are rows of beheaded heads looking at me and telling me “What a beautiful whole head... have you been to the barber's... ??” “Wow, what a nice head you've got on your neck, what about ... cutting it?”

*Dante and Virgil enter*

Whoeee, the fool impaled are here, too....“Excuse me, if I dare...”

DAN- ... yes ...

PUL – “Can I dare?”

VIR – Please, do talk and listen

PUL- It means talk or listen ... do I make myself clear ...

DAN- You should know it ...

PUL- Ok. Allowed or not allowed, I wanted to know if you were queuing for the toilet, too

DAN- what do you mean?

PUL- if you are waiting for your turn ...

DAN - What turn are you asking me about, I don't understand, very sorry but I don't understand you

PUL – Look at the way he talks!... friend, were you hit on the head for having the poet's bump? If you want, I can make you one more at the back, one to the right, one in the middle and one on one side, so that as well as a poet you'll look like a winged deer... a cotton candy... ... an ice cream stand....

DAN - what are these words and tongue twister ... you are dressed like an angel of creation ... when are you fallen to Earth? I am Dante... and who are you, ill-born chap?

PUL – Whoee, oh my God, ... I'm Pulcinella ... and if you are Dante, I keep my underpants tight.... Hey... I can hear strange voices.... I'm scaring my shit ...

*The damned people pass following a flag*

DAN- listen to me and I'll explain ... .. I looked and saw a sign ...

PUL- A sign ... is it a tavern?

DAN- A sign ... a flag ...

PUL- you saw a flag

DAN- which turned so quickly that looked to me unworthy of any pose And behind it a long queue

PUL- a row of people behind this flag ...

DAN- which I would not have believed that death could have claimed so many ...

PUL- heeee ..... how cheerful .... I see... A line of dead people following a flag I told you I didn't like this place And these two ditchers, too ...They scare me, they do ...

*In the background his friend Schiattamuorto passes by*

PUL- hey ... have you seen a black-looking chap passing by? Ahh I'm not deceived ... I meant beguiled. That is ... I said deceived .....That's my friend Schiattamuorto. What are you doing here ... mate...

SCH- Here I am... careful that the 9.30 am line of dead has to pass

PUL- but ... my friend, I don't understand you ... are these people alive... or are they dead?

SCH- Jeez ... what did I tell you ... listen ... they are complaining ...

PUL- okay ... everyone's complaining ... aren't they? ...

SCH- these are the dead people who would like.... to die again ... once more! Since their suffering is so great ... never ending ...

PUL- dead people who would like to die once more ... unbelievable ... it's not enough for them to croak once ... No, they want to croak twice... thrice ... and dash! How many funerals.... how many flowers ... how many tears... my friend, it doesn't seem good to me ... I am against second funerals ... no, it's not good to repeat funerals... what is it, have you ever seen one who comes out of a church, with all following... At a certain point everyone applauds and the coffin opens up, the dead raises his arms to the sky and everyone "Again! Again!" ... come on Schiattamuorto! What are you saying???

SCH – you don't do that ... do you? Here they are, get back ... and ask them

*The line of souls and the flag pass*

PUL – Hey, friend ... doorkeeper ... have you seen them?

DAN - These wretches who were never alive, were naked, and greatly stimulated by flies and wasps which streaked their faces with blood and mixed with tears at their feet they were upset by annoying worms

PUL – Jeez, how cheerful ... all these dead people following a flag ... with the flies and wasps that poke them

SCH- a nice romantic picture, isn't it?

PUL – It can be for you Schiattamuorto, but it looks scary to me ... In fact, you know what? I'm leaving.... Changing air....goodbye .... ... But, do come to Posillipo ... what are you doing among these dead people ...

SCH- Listen, listen ... friends ... do you see this young chap? He's the symbol of life.... Look at him.... For a while....

*He starts dancing tarantella and dead souls follow him.*

SCH – be quiet, dead souls ... this chap is not stuff for you Do you see it, too? His mother, Theresa, prayed of me, and prayed and prayed, yes, she told me ... you know... you, who are always busy ... you who squeeze the corpses ... and we know we're never short of them, couldn't you give a job to my son? ... he's such a good fellow ... but I say: look at him ... the undertaker should be sad, dark, shouldn't he? People should touch wood when he passes by, shouldn't they?

DAN- what should they touch? I don't understand ...

SCH- The horns you bring on you, foolish idiot ... and instead, here he is, he looks the face of happiness .... what kind of job can I ever give him?! You tell me, you ... ain't I right? This chap will make the dead rise again, he will make me lose my job ...

*Charon appears*

CHA- Woe to you, evil souls! Never hope to see the sky again: I've come to lead you on the other shore, in the eternal darkness, among fire and ice.

PUL- Don't bother ... Mr. The Gondolier ... I don't really mind ... I can stay here, actually, I was just thinking of leaving ...

CHA- in eternal darkness, in heat and frost... And you, who are a living soul ...

PUL- who ... me? Alive? Look, it's his fault ... It's him the one to be blamed ...

CHA- and you, who are a living soul ...

SCH- no look ... I... alive? you're wrong, my name is Schiattamuorto ...

CHA- And you, who are there, living soul, get away from these ones, who are already dead.

DAN- ..... I am leaving...

CHA- "By another way, by other ports you will reach the shore, not from here: it's better for you to take a lighter boat".

DAN - "Charon, don't worry: that's what's wanted there [in Heaven] where they can [get] what they want; ask no more".

DAN- Having said that, the dark earth shook so hard that the memory of my fear still makes me sweat. That land, wet with tears, released a wind, that flashed a vermilion red light, that conquered all my senses; and I passed out like a man suddenly asleep.

PUL- no ... Dante... you really don't know how to be on stage ... I have no words ... no words ... as a poet, you are not bad, not bad But is this the way to fall down? Like a sack of rubbish ... Try again, come on

DAN- ... and I fell down like a man who falls asleep ...

PUL- imagine a slow sleep that comes suddenly ... Here, look, you yawn and then fall down like a rabbit ...

DAN- What do I do? Do I fall?

PUL – Yes, fall fall ... I'll take you. And if I don't take you, they'll take action....

DAN- but shall I fall or yawn?

PUL – Jeez, can we go on? Do you want to fall or don't you? At least for these watching people... come on, hurry up....

SCH- here he is ... coming ... do you need a grave?

PUL – quiet, quiet, look ...

DAN- ... and I fell like the man who falls asleep ...

### **1.3.h Right to forgiveness - introduced through the Divine Comedy**

#### Scene 3

*Cato asks Dante and Virgil who they are and where they come from and how it's been possible for them to arrive in Purgatory from Hell, since the law established by God punishes evil with Hell without exception, without the possibility to turn back. To this question Virgil replies that through Mary's intercession Dante was granted the forgiveness of his sins and therefore the path to Heaven. The same teaching by Dante is reiterated as the poet meets the different characters. One is particularly worthy of mention, in Purgatory, Canto III, after having introduced himself, Manfredi explains that, even if on Earth everyone thinks he is in Hell for the very serious crimes committed, in reality, at the last moment, having asked for forgiveness for the evil done, he had been forgiven and therefore he is among those who have been saved. The right to forgiveness therefore arises from the awareness of the evil caused, and from the awareness that for every mistake in life there is the possibility of redemption. There's the celebration, here, of the possibility - as humans - of making mistakes and being able to improve ourselves. Punishment is avoided if there is the awareness of the error.*

THEO – Angelino, listen ... in case I get lost ... will you come to my rescue?

ANG- I am always with you ....

THEO- I don't know ... last week ... I was sick ... and you weren't with me ..... you left me alone ...

ANG- If you say so ... let's re-watch the movie of what happened .... let's review our path ... as if we were walking on the sand here, you see ... these are our tracks ... there are four footprints and we were close ...

THEO- here ... you see, suddenly, just when I was sick ... there are only my footprints .... you left me alone ...

ALG- Look carefully ...! ... you see the footprints are deeper .... They are mine ... It's because there .... I picked you up! ....

THEO – oh Angelino ... forgive me for my doubts ... I love you ...

ANG – oh oh, here's the devil from hell ...

*Lucifer and Bonconte enter*

LUC- Eh, Eh, this time you won't fool me ... going on and about forgiveness ... I am Lucifer and this is my pupil, come, Bonconte di Montefeltro, show yourself. This one ... was born to go straight to Hell .... Isn't it so...? you're bad .... tell me, what did you do today?

BON- Today I kicked a child ... because he was crying ... ha haha, ...

LUC- good ... and yesterday?

BON- I punched another kid ... because he was too fat ... eh eh ...

LUC- and then?

BON- I slapped his desk mate ... because ... I don't know ... for no reason

LUC- ... good ... very good .... here's a soul ready for me ...!!

ANG- Please ... this is not the right moment ... go back to hell ... and as for you, choose your friends better ...

LUC- here it is ... dear Bonconte ... today that you are Count, a landowner, what did I tell you to do?

BON- I have to whip my workers and make them work ... 15 hours a day ...

LUC – more than that ...

BON- let's say 18 hours a day

LUC- more ...

BON- 20 hours non-stop, without drinking or eating ...

LUC – well done .... good boy

BON- and I eat everything they have ...



LUC – well done, good

BON- I take everything away from them ... I don't even leave them their clogs to walk ...

LUC- mythical ...

BON- not even eyes to see ...

LUC- what do they need them for ... to see only misery?

BON- and then I burn their houses ... and ...

*Lucifer and Bonconte exit*

ANG - We got your bully stunts .... get out of here ... get out ... or better come back in... where you came from ...

*turn the page of the big book*

*Lucifer and Bonconte exit while Dante, Virgilio and Cato enter*

CATO- Who are you, how did you escape from Hell? Who guided you, and allowed you to go out from the valley of eternal punishment? Have the rules changed?

VIRGIL (*pushes Dante on his knees*)- This journey was wanted from a woman who came to look for me in Limbo she asked me to come to this person's aid He was lost in the forest, he is not dead yet, but for his madness he risked his life ... He has seen the entire Hell and now I want to show him the Purgatory, which you guard ... be aware it is God's will: this man is looking for freedom to know the truth

CATO- Go then, if this is God's will that's enough to grant you the passage. But wash his face and bind his hips with a shrub that you will pick up on the shores of the island

*Cato exits*

VIRGIL And now follow me, Dante, here look ...: this herb is in a shady area and we can grasp the fresh dew so that I can wash your face from the traces of Hell.

I see that you have been crying for what you've seen on this journey: here is your carnation, than the infernal haze had hidden As Cato said, now I bind your hips with a shrub...look how wonderful it is... the very moment I picked it up it's reborn ....

*Cato asks Dante and Virgil who they are and where they come from and how it was possible for them to get to Purgatory from Hell, Virgil replies that through Mary's intercession Dante was granted the forgiveness of his sins and therefore the path to Heaven.*

*Enters DANTE with MANFREDI*

ANG - And now... ? What a flow of people!!!? ... Dante, who is this one? Is he a soul from Purgatory ...? Why are you so surprised? Was he one of your enemies .....?? One with such a bad reputation .... did you expect to find him in Hell ...?

MANFREDI- Hey Dante, look at me ... can't you recognise me??

DANTE- I don't know ... you are handsome and kind-looking ...

MANFREDI- Look ... I have a sword wound here on the forehead, which split my eyebrow in two.. and here, in my chest, a sword cut which killed me ... look at me ... I am Manfredi

king of Naples and Sicily, hated by all Popes, and excommunicated ...grandson of Empress Constance ... but please ... when you come to see my beautiful daughter Costanza again tell her that you found me in Purgatory because just before the sword killed me, crying I have repented of my sins and although they were horrible sins I was welcomed in the gracious arms of mercy

#### *Manfredi and Dante exit*

ANG - Manfredi asked for forgiveness for the serious crimes committed therefore he was forgiven and Dante found him in Purgatory ....

#### *Lucifer and Bonconte di Montefeltro re-enter*

LUC- I heard you talking about forgiveness .... I'll tell you a scandalous fact ... look .... what the devil! .... hee ... hee ... it was a joke .... This Bonconte di Montefeltro you met ... I have taught him .... since he was a child ... to really be evil ... a liar, a thief ... look at him, in the last fight ... a duel to the last blood ... in the famous battle of Campaldino

BON- I'll blow up your ears ...

XXX- don't make me laugh ... take this ....

BON- not bad, you shark .....

XXX- Ah ah .... what about this then??

BON- not bad, you dog face ...

XXX- Watch out for this ...

BON - Ahhh ... damned, you hit me!! Ahhh I am dying!! Oh ... I ... I know ... I have been bad, ..... too bad ... I didn't mean to ... I'm crying from pain ... OH VIRGIN MARY!!!

LUC- What ... ?? what did you do !!! I'd always been waiting for you ... I had prepared a nice bed of fire for you ...

#### *The characters exit*

ANG- Here I am ... go away Lucifer ... he has repented ... at the point of death, therefore his soul is mine ...

LUC- damned pale bird ... this soul was mine ... I raised it to bread and wickedness, all the evil that one can give I've given ... generously ... and now because of a tear .... he left for Purgatory, and maybe one day he will go up to Heaven ...

#### *They Exit*

TEO- Angelo ... but then ... it's really true .... you can always start over ....

ANG - Yes, Theo, it is mercy ... which is gift and forgiveness ... and there is a sentence that goes all along the Divine Comedy ...

*(closing the book)*

"There is always a look that forgives us"

THEO- How nice ... Angelino ... when I can't sleep, I'll think about this "there is always a look that forgives us"

## **1.4 Laws and legislation connected with the right**

### **1.4.a Right to free education**

#### **Italian Constitution – Article 34**

"The school is open to everyone. Lower education, taught for at least eight years, is compulsory". Nowadays the compulsory schooling is for 10 years.

#### **Convention on the Rights of the Child- Article 28**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

(a) Make primary education compulsory and freely available to all;

#### **The Universal Declaration of Human Rights- Article 26.**

1) Everyone has the right to education. Education shall be free, at least in the primary and fundamental stages. Primary 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.

#### **Charter of Fundamental Rights of the European Union- Article 14**

Everyone has the right to education and to have access to vocational and continuing training.

This right includes the possibility to receive compulsory education for free

### **1.4.b Right to maintain one's own culture, religion, language**

#### **Convention on the Rights of the Child- Article 30**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

#### **Universal Declaration of Human Rights- 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.

### **1.4.c Right to a fair trial**

**Article 111 of the Italian Constitution**, in its new formulation, states: “Jurisdiction is implemented through the fair trial regulated by law. Each trial takes place in a cross-examination between the parties, on equal terms, before a third and impartial judge. The law ensures their reasonable duration.

#### **Convention on the Rights of the Child- Article 40**

States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

#### **Charter of Fundamental Rights of the European Union - Article 48- Presumption of innocence and right of defense**

1. Everyone who has been charged shall be presumed innocent until proved guilty according to law.
2. Respect for the rights of the defence of anyone who has been charged shall be guaranteed.

#### **The Universal Declaration of Human Rights- Article 6.**

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

#### **The Universal Declaration of Human Rights- 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.

#### **European Convention on Human Rights (ECHR)- Article 6**

Everyone has the right to have his case dealt with fairly, publicly and within a reasonable time by an independent and impartial court, established by law, who is called to rule on disputes about his civil rights and duties or on the merits of any criminal charges formulated against him. The sentence must be made publicly, but access to the hearing room may be prohibited to the press and the public during all or part of the process in the interest of morals, public order or national security in a democratic society, when the interests of minors or the protection of the private life of the parties

involved so require, or, to the extent deemed strictly necessary by the court, when in special circumstances the advertising may prejudice the interests of justice.

#### **1.4.d Right to health**

##### **Italian Constitution – Article 32**

The Italian Constitution recognizes the right to health defining it a fundamental right. The Republic protects health as a fundamental right of the individual and an interest of the community, and guarantees free care to the poor.

“The Republic protects health as a fundamental right of the individual and an interest of the community, and guarantees free care for the indigent.

No one may be obliged to undergo a given health treatment except by provision of law. The law may under no circumstances violate the limits imposed by respect for the human person.”

##### **Convention on the Rights of the Child- Article 24**

States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.

##### **The Universal Declaration of Human Rights- Article 25.**

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

##### **Charter of Fundamental Rights of the European Union- Article 35- Health care**

Everyone has the right of access to preventive health care and the right to benefit from medical treatment under the conditions established by national laws and practices. A high level of human healthprotection shall be ensured in the definition and implementation of all the Union's policies and activities.

#### **1.4.e Right to liberty and security, to good administration, to fight injustice**

The Mafia tramples over all rights and the rights of all. Considering the Charter of Fundamental Rights of the European Union the Mafia violates the rights to:

##### **Right to life – Article 2**

Everyone has the right to life

### **Right to the integrity of persons (prohibition of making the human body a source of profit)- Article 3**

Everyone has the right to respect for his or her physical and mental integrity

### **Right to freedom and security- Article 6**

Everyone has the right to liberty and security of person.

### **Right to work – Article 15**

Everyone has the right to engage in work and to pursue a freely chosen or accepted occupation.

### **Right to protection of minors – Article 24**

In all actions relating to children, whether taken by public authorities or private institutions, the child's best interests must be a primary consideration.

### **Right to environmental protection- Article 37**

A high level of environmental protection and the improvement of the quality of the environment must be integrated into the policies of the Union and ensured in accordance with the principle of sustainable development

### **Right to good administration- Article 41**

This right includes:

- The right of every person to be heard, before any individual measure which would affect him or her adversely is taken;
- the right of every person to have access to his or her file, while respecting the legitimate interests of confidentiality and of professional and business secrecy;
- the obligation of the administration to give reasons for its decisions.

Every person has the right to have the Community make good any damage caused by its institutions or by its servants in the performance of their duties, in accordance with the general principles common to the laws of the Member States.

## **1.4.f Right to be wrong**

### **Convention on the Rights of the Child- Article 40**

The States recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

### **Charter of Fundamental Rights of the European Union-Article 48: Presumption of innocence and right of defence**

1. Everyone who has been charged shall be presumed innocent until proved guilty according to law.

2. Respect for the rights of the defence of anyone who has been charged shall be guaranteed.

### **European Convention for the Protection of Human Rights and Fundamental Freedoms- Article 6 : Right to a fair trial**

Everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law.

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

#### ***1.4.g Right to expression and freedom of opinion***

### **Charter of Fundamental Rights of the European Union - Article 11: Freedom of expression and information**

Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers.

#### ***1.4.h Right to Forgiveness***

In criminal law, pardon is a measure of individual clemency, from which a condemned person benefits, to whom the principal penalty is forgiven in whole or in part, by reason of his repentance. In Italy, pardon is granted by the President of the Republic (**Article 87 paragraph 10 of the Constitution**) with an act countersigned by the Minister of Justice (**Article 89 of the Constitution**).

## 2 SPANISH ANALYSIS OF TALES OF RIGHTS

### 2.1 Introduction

These rights have been mostly chosen considering that, during a long period of the contemporary history of Spain, many of the most elementary freedoms were not guaranteed, since the dictatorial regime was based on principles alien to liberal democratic systems. The dictatorial regime we are referring to lasted from the end of the civil war in 1939 until the death of General Francisco Franco in 1975.

This means that a large part of the population, especially the one over 65 years old, still has a vivid memory of those years. Therefore we contemplated the rights raised in their dialogues and the life experiences they brought to their minds while working on the tales and wanted children to know about it. We wished to preserve the seniors' direct experience as it added a humanized vision of historical facts and of social relations. A further event deeply rooted in the general Spanish consciousness due to its injustice is the edict of expulsion of the Jews issued by the Catholic kings in the XV century and is related to another right which was not respected.

Some seniors remembered and talked about events related to their childhood; others, the older ones, were more aware of the rights and freedoms they were not granted.

There are several areas of experience in which rights have not always been guaranteed, such as education, equality between men and women, freedom of thought...

Some rights were also chosen considering that the life trajectory of our seniors is a treasure load of values, especially for the younger generations, who need to be aware of the significant changes in the exercise and guarantee of them, that have occurred in the last four decades,.

List of the rights chosen and the connected tales:

- a) Right to a fair trial. Right not to be subjected to arbitrary arrest, detention or exile- introduced through Pinocchio
- b) Right to freedom and security- introduced through Pinocchio and Don Quixote
- c) Right to education- introduced through Pinocchio, Don Quixote and The Path.
- d) Right to feeding- introduced through Pinocchio
- e) Right to protection against any kind of exploitation and/or abuse, specifically labor exploitation and abuse.- introduced through Pinocchio
- f) Right to understanding and affection on the part of the family and society- introduced through Pinocchio
- g) Right to be equal in front of the law without distinction, to equal protection of the law- introduced through Don Quixote;
- h) Right to asylum and right of protection in case of return, expulsion, or extradition - introduced through Don Quixote
- i) Right to cultural, religious and linguistic diversity- Right to maintain one's culture, religion language- introduced through Don Quixote
- j) Gender equality- introduced through The Path



k) Right to honour- introduced through The Path

## 2.2 Local, national or regional or personal history connected to the rights

### 2.2.a Right to a fair trial and Right not to be subjected to arbitrary arrest, detention

Starting in 1938, the Fundamental Laws of the Kingdom were approved. They were a set of eight laws that regulated the legal framework of the dictatorship. One of these laws was the [Fuero of the Spaniards \(1945\)](#) that established the rights and duties of citizens. It recognized the right not to be arbitrarily detained. Notwithstanding this, all the rights recognized in that Jurisdiction were conditioned by its article 35, which specified that they could be totally or partially suspended during the time deemed appropriate; It was an article widely used during the dictatorship, turning the rights it had recognized into “wet paper”.

“In the village, when I was little, they came to arrest my father. I remember my grandmother telling this over the years. My father was a widower, they came to arrest him to get him on the truck...we all know what happened to those who got on the trucks or trailers...three times they came to arrest him...why? my father had not committed any crime, we were 7 children, my mother had died a few days after her last childbirth and the only thing my father did was working day and night. It was a miracle they didn't succeed in taking him away. During the last attempt, he was put in the truck, with some other men but the priest appeared and got into the truck himself... due to this action of the priest, they let go all those they had caught. What fair trial? There were no trials at all”

### 2.2.b Right to freedom and security

A Decree dating back to 15 October 1810 declared equal rights between European Spaniards and overseas, another one, issued in August, abolished vassalage and privileges from the lordship. In the same year, the freedom of the press was declared. But in 1814 this freedom was abolished. Also slavery was abolished in Spain in 1814. During the XIX century there were periods of great freedom and periods of absolutism.

Later in the XX century, Spain suffered for more than 40 years a total control of the information through censorship, thus limiting freedom of expression and of printing. The dictatorial regime was characterised by the denial of public liberties.

The Declaration of Human Rights was approved in 1948 but it was not until 1979 that Spain ratified the convention for the protection of human rights, that is thirty one years after their proclamation by the General Assembly of the United Nations.

In our country human rights have been violated in many aspects for decades.

After the dictatorship, during the Transition period, due to the danger of involution, most political parties opposed a historical revisionism on the human rights violations committed in the previous period. So our country became a Democracy by paying the high price of silencing the injustices and violation of rights which had been committed during the dictatorship. After the Transition, some sectors of the Spanish society began to claim responsibilities, the same way as it happened in different Latin American countries after the dictatorships of the 1970s with their sequel of political homicides and disappearances. Just as a note, the Convention on the Imprescriptibility of War Crimes and Crimes Against Humanity was approved by the United Nations in 1968; so far Spain has neither signed nor ratified it.

### **2.2.c Right to feeding**

In Spain there was a period of famine between 1939 and 1942, which was a silent famine comparable to those suffered by other European countries.

It is estimated that mortality associated with malnutrition increased by 250% throughout the 1940s. This happened because the cultivated fields were devastated during the war (1936-1939), together with the subsequent economic crisis and the commercial isolation of Spain.

As a solution, the government created the “ration cards”, that were cards with coupons; at first they were family cards, then in 1943 they became individual cards. Each person was assigned a store to purchase the rationed items. The General Supply Commissioner, which was a body dependent on the (Franco) Regime, was the institution in charge of food distribution and the distribution of food was established in the following way: each week every person had the right to a certain amount of black bread (white bread was a luxury item due to the scarcity of wheat), meat, potatoes, legumes, rice, a little quantity of oil, milk and tobacco.

As seniors related, it was common for families not to be able to buy the above mentioned products or, if they were, the quantities were not enough. Access to basic products became very difficult, both because of the queues formed to get the rations and because of thefts in order to receive more supplies.

Even in the scarcity, inequalities existed; there were first, second and third class cards, depending on the social level, the state of health and even the position in the family. Adult men could access 100% of the ration while adult women and men over 60 years old were entitled to 80% of the ration. The ones under 14 years old received just 60%.

All seniors remembered about the "estraperlo" or the black market, which arose as a consequence of food scarcity; it began when the agricultural producers started to reserve part of their crops to later sell them clandestinely. They were black markets for survival, because the majority of those who sold goods like this did not get rich, but still it was a way to go ahead. This lasted until 1952, that is, there were 13 years of great food shortages.

Among their childhood memories, many of the seniors had also the one of receiving a glass of powdered milk and a piece of “yellow cheese” at school; this was the result of the North American social aid provided under the Food for Peace program approved in 1954 during Eisenhower's presidency.

### **2.2.d Right to education**

“When I was eight years old, the neighbour, a rich man, told my father that what he had to do was to send us (girls) to serve in the” good houses”( rich people's houses), to start earning money. My father always refused to do so, he wanted us to continue school. It was a miracle that we all got ahead because there was nothing for anyone, and studying was a privilege”.

“When I was thirteen, I had to leave school to go to work in the fields, because we needed money at home. I was the elder sister and there was no other option. For my younger brothers it was different later”.

Some children asked the seniors if there was discrimination when they were little. The seniors told them that in their villages/towns there were no people of other races, countries or ethnic groups, but that there was a very clear social difference between the rich and the poor, which meant that many of them could not study.

Senior women told the children that they had very few options when they were young, either to marry or become nuns. Only nowadays they have been able to access school at adult centers.

“I attended elementary school in my town, and then I would have had to move to the city to continue studying. But we did not have money for that, so...” this reflects the difficulties that Spanish children had in the 40-60s to access studies beyond primary education, especially those who lived in a rural area.

### ***2.2.e Right to protection against any kind of exploitation and/or abuse, specifically labor exploitation and abuse***

“We all went to Germany, my father left Spain first, he went to work in a factory. Just like him, several men from the village went to France or to Germany. We spent two years without seeing him, my father worked for 10, 12, 14 or even 16 hours a day, because the more he worked, the more money he could save. Finally he could rent a flat and we could meet again. The entire family moved to Germany, we lived in a tiny flat, no one can imagine how hard those years were for us all. As time passed, we improved our situation, my sisters and I learn the language at school; it was helpful that a lot of (Spanish) families arrived to the town, so we made a network of contacts, a kind of family there but we continued to live in very harsh conditions. There was work and better conditions than in Spain but leaving your country, leaving everything behind is really difficult”.

During the 1960s, Spain was a country of emigrants; one of the myths about this emigration is that it was a legal and orderly emigration because people already had a work contract. However, the historians José Babiano and Ana Fernández estimate that more than two million Spaniards left the country between 1960 and 1973, and more than half of them did so irregularly, because doing it regularly would have been a very slow process due to the existing bureaucracy. This implied that, especially women who worked in domestic service and workers in the hotels and in the agricultural sectors, remained in the foreign countries as clandestine immigrants. So that they did not report many abuses, including physical abuses or work accidents, for fear of deportation.

Spanish emigrants, both legal and irregular, used to live in a very precarious way. This was because of their need to save money but also because of the abusive practices of the companies where they worked. Since most Spaniards did not know the language and customs of their destination countries, their employers often offered them accommodation in barracks or hostels where people were crowded in unsanitary conditions. The local media used to blame foreigners for the appalling conditions in which they lived, accusing them of being dirty and carrying diseases. Xenophobia was evident in many of the headlines in the English, German, French and Dutch press of the time.

The solidarity of some Unions and workers’ organizations was crucial for the achievement and improvement of their working conditions.

### ***2.2.f Right to understanding and affection on the part of the family and society***

“We were many at home and my elder brother was taken to live with my aunt and uncle in Valencia; they had no children and that way we could all be better. At those times life was like this..., of course we all loved each other very much and we were really a family, but we did not have a day-to-day relationship with him. Nobody thought that it could be a right. Who could talk about rights if what was going on was just need on all sides?”

## **2.2.g Right to be equal in front of the law without distinction, to equal protection from the law**

### **2.2.h Gender equality**

*(even if gender equality is not a right, it is considered a necessary foundation for a peaceful, prosperous and sustainable world)*

The Public Instruction Law of 1857 made primary education schooling for girls compulsory. But girls were excluded from subjects such as Industry, Commerce, and Geometry; they studied subjects considered more appropriate for a woman. The curricula were controlled by ecclesiastical authorities and children were separated according to their gender.

The Constitution of 1931 recognized social and civil rights to women, among which women's right to vote (men had started to enjoy this right in 1890), the recognition of civil marriage and divorce, the recognition of the right of women's parental authority over their children, the elimination of the crime of adultery for women and the acquisition of "all labor legislation that has to do with equal pay between men and women". There was little time for these rights to concretize, and till after 1939, law discriminated women since they needed a marital permission to carry out any economical activity including having a job or a property, opening a bank account, applying for a passport, travelling abroad or filing a complaint. Women were obliged to follow their husband wherever he chose to establish residence and did not have parental authority over the children until the father died (until 1970, the father could give their children for adoption without the mother's consent).

In 1958 and 1961 two laws were passed that introduced timid reforms in terms of civil and labor life, based on a premise that, at that time, was absolutely new: non-discrimination for gender reasons with respect to the legal capacity of women, that is, with respect to their rights and obligations. But it was made clear that this principle of non-discrimination referred only to single women. Married women were still under the guardianship of their husbands.

Clara Campoamor was one of the first women who fought for women rights equality. She was the first woman elected as a deputy in Spanish recent history. At that time (1931) she was the only woman in the Congress. The Congress was the only place where men had the obligation of paying attention to a woman. There is a video forwarded to children explaining the relevance of [Clara Campoamor](#).

Among the gypsies, traditions still have a strong influence nowadays and even if girls may attend primary school, very few of them complete secondary education; besides, they are likely to get married at a very young age..

Despite gains, there still are many obstacles: discriminatory laws and social norms persist, women are underrepresented in leadership positions, and 1 out of five women aged 15 to 19 report experiencing physical or sexual violence.

There are still role differences between boys and girls and the standards of feminine beauty are instilled in girls since early childhood.

This Right in our country is constantly violated through all cases of Gender Violence that occur, which has led to legislate in this regard, publishing Organic Law 1/2004, of December 28, on Comprehensive Protection Measures against Gender Violence, as well as Organic Law 3/2007, of March 22<sup>nd</sup>, for the effective equality of women and men, to guarantee this right.

### ***2.2.i Right to asylum and right of protection in case of return, expulsion or extradition. Right of non discrimination.***

For decades either artists, thinkers, writers, politicians, workers and any citizen of any kind with ideas contrary to those of the dictatorial regime have been persecuted and many of them were forced into exile in other European and/or American countries.

Spain has also been a host country, until the 1970s the refugees who arrived in Spain responded to two profiles: survivors of the concentration camps after the Second World War and exiles from communism. They had in common that they were all white race and without major cultural gaps with respect to the society of the host countries.

At the beginning of the 1980s, people from Latin American countries began to arrive, due to the cultural closeness they aroused feelings of empathy and even admiration. In the 1990s, Spain began to be a receiving country for migrants, opening the first reception centers. In the same years within the European context, a high percentage of asylum applications began to be rejected and the approach was oriented towards considering asylum as a privilege instead of a right.

In the last twenty years we have witnessed a criminalization of people who arrive “illegally” in the country fleeing from war, political persecution or any kind serious violations of their fundamental rights. There has been an alarming increase in xenophobic messages, and it is still necessary to enhance measures that promote equality and combat messages that harm human dignity and stigmatize or criminalize migrants and refugees.

### ***2.2.j Right to cultural, religious and linguistic diversity- Right to maintain one’s culture, religion language***

Spain is historically a very plural country from a cultural, religious and linguistic point of view. This is manifested in its heritage- since some constructions date back to the Roman invasion (aqueducts theatres, bridges, remains of roads) – in its dialects and traditions.

In the XV century, Catholic Kings ordered the expulsion of the Jews from Spain. This was caused by the Inquisition influence and it is part of the “Black Legend” associated to Spain, which is still alive in the collective memory.

The reality is that, even if there were historical periods in which all possible markers of different identities were suppressed, the facts showed that different religions, languages, costumes, traditions, festivals and symbolic elements had stronger effectiveness. Nowadays a mosaic of cultures lives on, which constitutes the different Spanish regions with preserved languages, symbols and cultural traditions.

In general, Jews, Christians and Muslims lived together in al-Andalus in a peaceful way. Arabs, Jewish and Christians coexisted in our country for centuries. The Arabs introduced numerous advances in various fields in the Iberian Peninsula: in agriculture, irrigation techniques, noria, cisterns, new crops such as rice, oranges, sugar cane, carrots...; in navigation they introduced the astrolabe; in science, novelties in alchemy, medicine and mathematics, beside spreading the use of paper. The Jewish stood up as doctors and scientists and held positions of power in the administration.

In the year 2015, Spain approved a law which recognized the concession of the Spanish nationality by letter of nature to Sephardim from Spain (Sephardim refers to the Jews who lived in the Iberian Peninsula and, in particular, to their descendants, who, after the Edicts of 1492, were forced to conversion or undergo expulsion)

### 2.2.k Right to honour

In the selected passage, honour refers in particular to women, often subjected to demands of a model of behavior different from the one of men. The consequences of non-compliance with those norms were very harsh, as in the case of the character in the tale who received insults after being abandoned by the man with whom she was in love and had ran away. She was considered stupid because at the end it appeared clear that the man had just wanted to take advantage of her and her money. All this symbolizes the social demands for standards of feminine beauty and the pressure women had to suffer to get married. This right is actually connected to the right of personal freedom and gender equality.

In Spain, for decades women have needed their husbands' or fathers' permission for everything. They didn't have juridical independence. In the exercise of their rights, women were considered like "minors" to the point that parental authority was exercised only by husbands. This situations took place in Spain in the 1940s, 1950s, 1960s , until the half of the 1970s, which is a very recent time in Spanish history. Seniors (men and women) remember these injustices very vividly, together with the demands of a particular standard of behavior from women. Thus they manifested themselves as alive witnesses. The children were really impressed by the explanation of these situations.

## 2.3 Representation of the rights in the tales

### 2.3.a Right to a fair trial, not to be subjected to arbitrary arrest, detention or exile - introduced through Pinocchio

*First scene: Pinocchio meets fox and cat and Pinocchio finish in court*

*Jiminy Cricket appears in the scene to make a quick narration explaining the origin of Pinocchio. While Jiminy Cricket tells the story of how Geppetto gave life to a wooden doll; the puppets will appear quickly to illustrate that narrative.*

*Once his adventure was quickly explained, the dramaturgy will begin in the house of the Fairy with Turquoise Hair where public will find Pinocchio concerned about his kilometer-long nose.*

*Later on, Pinocchio will go to look for his father and the Fox and the Wolf will appear. They will fool Pinocchio again by convincing him for planting the remaining coin. Next day, Jiminy Cricket explains to Pinocchio that they have stolen the last coin from him.*

*Pinocchio goes to the town judge to report what happened and is sentenced to spend four months in prison; the guard dogs take him to prison and after four months, the town mayor orders the release (on a holiday) of all the scoundrels who had been imprisoned.*

TALKING CRICKET- Good morning boys and girls! Do you know the story of Pinocchio? I am going to tell you how Geppetto managed to give life to a wooden doll.

A long time ago, a carpenter named Geppetto, as he felt very lonely, he took a piece of wood from his workshop and built a doll that he named Pinocchio.

Geppetto wished his doll to have life and he wished so strongly that a fairy went to his carpentry and gave life to the marionette.

Even if Geppetto knew his “son” was made of wood, he wanted him to go to the school, but he had no money to buy the books so he decided to sell his coat.

Pinocchio didn't like to go to school, he preferred to live adventures.

Pinocchio was a very good boy. He relied too much on the word of strangers which causes him some issues like the one we are going to tell about on the following representation.

Boy and girls, listen carefully to the incredible adventure Pinocchio lived...

## ACT 1

PINOCCHIO- Wonderful! I got four gold coins! I will buy a new coat to my father. Since he sold his coat for buying my school books he is always very cold. I'll immediately go to the village to buy him the prettiest and warmest coat in the store.

TALKING CRICKET- Pinocchio was halfway between the store and his house, when he suddenly met a fox and a cat. Imagine the shock that Pinocchio got when the two characters came out of nowhere. Because of that fright, Pinocchio threw one of four coins that he was carrying to the ground.

FOX- Good morning boy, is this coin yours?

CAT- yes, yes, is it yours?

PINOCCHIO- Yes, the coins are mine, I have earned them and I am so happy because I am going to buy a new coat for my father, in the village store.

FOX- Are you just going to buy a coat to your father? He deserves much more, doesn't he?

CAT- I agree, I agree, he deserves more, right?

PINOCCHIO- Of course, my dad deserves more but I am only a little child, I can't work to earn more money.

FOX- You do not have to work. Do you want me to tell you how to earn in one night double the coins you have? You do not need to do absolutely nothing.

CAT- Yes, yes, the double without working.

PINOCCHIO- How is it possible? One can not earn money without working.

FOX- There is a blessed field called the Field of Wonders, when you dig a hole and in the hole you bury a coin of gold. During the night, the gold piece sprouts, grows, blossoms and next morning you find a beautiful tree that is loaded with gold pieces/coins

CAT- Coins, coins, coins...

PINOCCHIO- Really?

FOX- Of course! I am not going to cheat on you, am I? What would I get out of it? The coins are yours.

CAT- Of course coins are yours, of course yours.

PINOCCHIO- So I just plant one and that's it?

FOX- Pinocchio, think...if you plant more, more will come out and you will have more.

CAT- Many more.

PINOCCHIO- And how long do I have to wait? Do you have to water the tree for a long time?

FOX- There is no need to water a lot. They will come out during the night. In the next morning many coins will be flowered and will be full of gold coins.

CAT- A tree full of golden coins.

PINOCCHIO- So it means, I plant the coins, we sit and just wait.

FOX- No, you do not need to stay there. You plant the coins and you can go for a walk or to rest all night.

CAT- Yes, you can go for a walk.

PINOCCHIO- my friends, you are making it really good for me. Is that Field of Wonders very far? I need to buy a coat and meet my father quickly, otherwise winter will come and he will get very cold.

FOX- No! it is not at all far. In fact it is less than 1 kilometer away, are you coming with us?

CAT- Yes, yes, are you coming with us?

## ACT 2

PINOCCHIO- We have finally arrived. The only thing I do not like very much is the name of this town: The city of Simple Simons, why is it named like that?

FOX- Oh...to be honest, I had never noticed it. It won't be anything important, what really matters is that we are in the Field of Wonders. Start digging a hole in the soil with your hands and then plant your four golden coins.

CAT- All four, all four, you have to bury all four!

PINOCCHIO- Finally! I am eager to see a tree with golden coins to come out. I will stay here all the afternoon and all the night long watching my tree to grow.

FOX- Oh my god! We are missing the most important!

CAT- Fool! The most important!

FOX- What does trees need to grow?

PINOCCHIO- Water! How would my gold coin tree grow without water?

FOX- Right! But calm down, go to that nearby brook, bring back a pail full of water, and sprinkle it over the spot.

CAT- Yes, a pail full of water.



PINOCCHIO- gosh! I am super clueless, I came to the brook without any pail to carry the water. Well, I will have to use my shoe as a container for carrying the water.

FOX- Haven't your father ever told you that you are a mess? Look how you put your shoe on!

CAT- What a mess!

PINOCCHIO- Well guys, the important thing is how long I will have to wait to collect the golden coins from the tree?

FOX- Now we can go and return here within twenty minutes and you will find the vine grown and the branches filled with golden coins.

CAT- Full of coins, of golden coins

### ACT 3

*Pinocchio is seen alone, sitting, doing time.*

PINOCCHIO: My god, how happy I am! I still have two minutes left to see my little tree again. But how annoying is that cricket that I am hearing laughing very loudly. What are you laughing so loud at?

TALKING CRICKET: I laugh at the fools who believe all the lies they are told and who are stupidly fooled by the first one who arrives!

PINOCHO: Are you saying it for me?

TALKING CRICKET: Yes, I say it for you, poor Pinocchio, for you, who are so simple, that you have been able to believe that money can be sown in a field just like beans or potatoes.

Now I know, (but too late), that in order to have some money you have to know how to earn them with your own work, whether in a manual trade or with the effort of intelligence.

PINOCHO: I don't know what you are talking about.

TALKING CRICKET: I'll explain myself better. Do you know, then, that while you were in the town, the fox and the cat returned to this field, dug up the coins, and then run away as fast as the wind.

TALKING CRICKET: At exactly twenty minutes, Pinocchio checked again to see if his tree had already grown. But what do you think happened when Pinocchio came to check his little tree?

PINOCHO: It can't be, it can't be. They have not been able to deceive me in this way, how will I now buy my dad's coat? (Pinocchio is seen crying and kicking uncontrollably next to the hole he had made)

TALKING CRICKET: Buff, what a rage, right? And what a shame. Don't you feel sorry for Pinocchio? What would you do instead? (wait for children's responses). Well, Pinocchio, after spending more than two hours crying, when there was no more tear on his body, decided to go to the town court.

There was only one problem: do you remember what the town was called? That is, the name of the town was "The city of Simple Simons." Look, look at the surprise that awaits poor Pinocchio...

## ACT 4

*You can see the inside of a courthouse. The judge was a Monkey, a large Gorilla with a scary head and a white beard that covered most of his face, and he was surrounded by policemen, who were hunting dogs.*

PINOCCHIO: Good morning! Sorry, is this where I can report a robbery? Pinocchio is still with tears on his face and his voice trembles with nerves.

JUDGE GORILLA: Sure! Tell me, what happened?

PINOCCHIO: Well look, Mr. Judge, it all started with a walk in the woods. There I met Mr. Fox and Mr. Cat, they seemed good-natured people who wanted to help me selflessly. But, on the contrary, their only interest was to steal all the gold coins I had, instead of duplicating them.

TALKING CRICKET (Narrator): The judge listened very kindly, paying great attention to what the Marionette was referring to. It was clearly noted that he was touched by that story and that he felt true compassion.

JUDGE GORILLA: Keep telling me, Mr. Pinocchio.

PINOCCHIO: Well, they finally told me a story. They said that if I came to this town and planted my coins in the Field of Wonders, a tree would grow, in which the branches would give twice as many golden coins as I had planted.

But, I planted the coins, I went for a walk and when I returned, they had been stolen.

TALKING CRICKET (Narrator): When Pinocchio had finished, the Judge reached out and rang a bell. At this call, two mastiff dogs appeared, dressed in Carabineer's uniforms.

JUDGE GORILLA: Four gold coins have been stolen from this poor simpleton. Therefore, take him and throw him into prison.

PINOCCHIO: Excuse me, Magistrate, I think this is wrong. The four golden coins were stolen to me.

JUDGE GORILLA: Pinocchio in this town, as his own name indicates; We reward the boobies and we imprison the simpletons.

TALKING CRICKET (narrator): Pinocchio was stunned when he heard this reaffirmed sentence. He tried to protest- but he couldn't, as the two officers clapped their paws on Pinocchio's mouth and took him to jail.

Boys and girls, do you know what a "simpleton", a naive person is? But? Have you ever heard it?

And what is more important, do you think it is fair to imprison Pinocchio for having been deceived?

TALKING CRICKET (narrator): Pinocchio was able to get out of jail after four months; four interminable months. Of course, he could have been much longer, if it had not been a fortunate event.

The young emperor who reigned over the "City of Simple Simons", to celebrate his reign, ordered the prisons to be opened and a few celebrations to be held to show solemnity and clemency.

Pinocchio began to dialogue with the jailer on the day of his release

PINOCHO: Hey Guardian Dog, why are all the prisoners leaving except me?

GUARDIAN DOG: You can't get out, you don't appear on the thieves list.

PINOCHO: You are wrong, before going to jail for being naive I had stolen those coins from some children, so I'm also a thief and I have to get out.

TALKING CRICKET (narrator): Of course he didn't steal or do you think that Pinocchio had ever stolen? ... Of course not, but he said it because he could only get out of jail if he had been a thief.

GUARDIAN DOG: In that case, you are absolutely right and free.

TALKING CRICKET (narrator): At that moment, the prison door opened and Pinocchio run out and away with never a look backward.

### **2.3.b Right to freedom - introduced through Don Quixote Gender equality- introduced through Don Quixote**

*First scene: Master Pedro Altarpiece (the story of Melisendra)*

*(The action takes place in front of a puppet scenario with three sets. The puppet's window can be shaped like a television and could put "Master Pedro Productions in a corner).*

MASTER PEDRO: Come, come and see your worships the Altarpiece of the release of Melisendra, which is one of the most beautiful stories in the world! Everyone, please, sit down! Attention! We are going to start!

This true story that is represented here by your worships, is taken from the "French Chronicles" and the "Spanish Romances" that are in everybody's mouth.

It deals with the release that the brave Gayfiera gave her cousin Melisendra, who was captive in Spain, at the hands of the Andalusian moors king Marsilio, in the city of Sansueña, that is now called Zaragoza, both being the same thing.

#### ACT 1- THE MISSION

*(The curtains are opened and Gayfiera comes out playing with Melisendra's father in a house with a TV, a sofa in the center and a staircase at the back).*

MASTER PEDRO: Now you will see how Gayfiera, Melisendra's cousin, reproaches the father for his carelessness for having let his daughter go to distant lands with deception and she warns him of the danger that his honour runs, in not seeking the freedom of his daughter, the poor prisoner.

GAYFIERA: Uncle, now that we are playing at this leisure time, I want to draw your attention to an annoying oblivion!

MELISENDRA'S FATHER: Tell me Gayfiera, what happens? What's bothering you? Talk to me if you like.

GAYFIERA: It has been more than a year since Melisendra left. we know that he enslaved her with tricks. I can't forget her, and even though I understand her evasion, I want to ask you, Uncle: Don't you worry about her?

MELISENDRA'S FATHER: It is a difficult question that causes me great pain. When Melisendra left I still had a heart, now I have a stone instead and a feel like having a daughter who died.

GAYFIERA: Uncle, don't be a fool, your daughter didn't die. But she is going through fatigue and waiting for salvation. She is not guilty, but men without honor. She is of our blood, act decisively.

MELISENDRA'S FATHER: Dear, I am just an old man, without strength or vigor. If there were only a gentleman who accepted this mission!

GAYFIERA: Uncle, I am her cousin, I own youth and courage. I only ask your permission to go to the prison where she is held captive and release her from it.

MELISENDRA'S FATHER: I know you, you are brave and you have a big heart. Take my horse, sword and take my blessing. If you come back together with Melisendra, I will be able to go happy with God.

## ACT 2- THE RESCUE AND RELEASE

*(The second set is a landscape with the Alcázar of Segovia. It is die-cut and you can look at the edge of Melisendra and Marsilio's wall. At the top there is a luminous sign that says "Club Palace").*

MASTER PEDRO: Now your worships will see the tower of the fortress, the lady who appears on that balcony is the unparalleled Melisendra, who from there, many times, used to gaze upon the road to her native France, and by placing her imagination in her home she seek consolation for herself in her captivity. A rescue and to be released seemed to her a long time forgotten option.

MARSILIO: Melisendra come here, come quickly to the sitting room.

MELISENDRA: Did you call me? Here I am my lord.

MARSILIO: Tonight there will be a feast, where important princes will require your attention. If I hear the slightest complaint or if you miss your function, I will lock you in a cell and you will no longer see the sun. Do you understand it?

MELISENDRA: Yes, King Marsilio, I understand it perfectly. (The king leaves and Melisendra, leaning into the Castle begins to cry).

MASTER PEDRO: Now look at the brave Gayfiera. She appears here after leaving her horse in front of the quarterdeck where her cousin Melisendra is held captive.

GAYFIERA: Melisendra! Melisendra! I'm Gayfiera, your relative. Look at me! Pay attention! That I have come from France for your release!

MELISENDRA: My dear cousin, what a joy! What are you doing in this corner? You must be careful or you will end up like me.

GAYFIERA: Tonight there is a feast and I bring the delicacy. (She picks up a bottle of ketchup) This sauce has something that will appease your captor, he and all his guests will sleep like a dormouse. When that will happen, go to your balcony. I will put a ladder for you and we will go. (The two puppets clap nervously, turn to look at each other and run to hide).

## SCENE 3- THE PYRINEES

*(Gayfiera and Melisendra walk trying to climb a mountain, a French flag is visible at the top).*

MASTER PEDRO: Now you will see the beautiful Melisendra, her happy gestures when she hugged her cousin. After hanging down from the balcony, they walk towards the Pyrenees and as soon as they climb to its peaks they will be sure of having reached their country.

GAYFIERA: Quick Melisendra! that King Marsilio is approaching. If we pass the Pyrenees you will see your land again.

MELISENDRA: My dear cousin, I am so tired! My legs don't respond to me! We already lost the horse and the troops are so close, we can hear them.

GAYFIERA: In honor of the truth, you are a very strong woman, Melisendra. Do not give up, be brave, we are achieving freedom.

MASTER PEDRO: In this been; King Marsilio appears with his people. Melisendra and Gayfera are already so close to being free and seems the whole company will be lost.

MARSILIO: Stop! Consider yourselves as prey! My army has nearly reached you!

GAYFIERA: With my uncle's sword I will fight to the death. Let you go king or die you and all your people!

MELISENDRA: Thanks cousin. I surrender. You can run away and have good luck. Give my father a kiss, He will always be on my mind.

GAYFIERA: (Addressing the audience): Is there not such a heroine or a knight here, who can wielded the sword to release us? Do you want to be a Quixote? Hilt this weapon, put on your helmet and give two great swords movements to release us.

*(Master Pedro chooses and supports a good number of the children. They put on the barber's basin and wield a sword with shiny paper ribbons shouting "Freedom for Melisendra!"). The rest applaud each intervention.*

In the end MASTER PEDRO says: Your worships, don't look at this painting behind me, but the one in front of me. Where you can see brave girls and boys, of such nobility, that they will always fight like Quixotes for freedom. (The puppeteers come out and greet all the actors).

### **2.3.c Right to education - introduced through The Path**

#### Fourth scene: Daniel leaves the valley

(Daniel appears on stage with a suitcase because he is leaving his village for going to study in the city).

NARRATOR – Man! Little Owl, I see you already have your luggage packed.

DANIEL- Yes. In two hours, I'm leaving for the city.

NARRATOR- You don't seem very happy.

DANIEL – Well, not. I am not happy. I like to live in the valley. I don't think I will like living in the city.

NARRATOR – Well, you never know. You don't know what you will find there.

DANIEL- I do know very well. In the city I will not be able to see the tiny trains in the distance, nor the white farmhouses, nor the meadows and parceled cornfields. I will not be able to bathe in the English pool or hear the tolling of the church bells and the screeching of toads under the stones at night. And I won't be able to see my mother doing housework or Mariuca's freckles.

But since I am only eleven years old, it is my parents who decide for me.

NARRATOR- Your parents want the best for you, Little Owl. They want you to study and have a future.

DANIEL- .....

NARRATOR- Come on. I am sure you are going to be fine. You will meet new friends and you can always come back for holiday.

DANIEL- .....

NARRATOR- Look, Mariuca is coming.

*(Mariuca enters hurriedly)*

MARIUCA- Little Owl!

DANIEL- Hello, Uca- Uca.

MARIUCA- Little Owl, I am here to say goodbye. I'm going to Cullera for buying milk and I won't be able to say goodbye to you at the station.

DANIEL- Bye, Mariuca.

MARIUCA- Little Owl, will you remember me?

DANIEL- ..... *(Lowers his head, saying nothing)*

NARRATOR- Of course you will remember, Mariuca. You are her friend. Do not be sad. She will come back.

MARIUCA- I have to go. Goodbye.

*(The girl starts to walk away)*

DANIEL- Uca- Uca! Do not let the older "Guindilla" remove your freckles! Do you hear me? I don't want her to take them away from your face!

*(Daniel cries)*

NARRATOR- Cry, son. Crying is good. These friends want to wish you luck. (Addressing the audience) Right, guys?

PUBLIC- .....

NARRATOR- We are going to shout, "Good luck, Little Owl."

PUBLIC- .....

NARRATOR- I'm sure you will do well, Little Owl. You know why? Because you are a good boy. Ah! And, when you return to the valley, let us know and we will come to see you.

And now ... Let's give a clap to cheer our friend up!

*(The Little Owl is leaving, and the narrator and the audience say goodbye)*

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NARRATOR – My dear girls and boys. Well..., this has been the story of Daniel the Little Owl. Did you like it?

- .....

- Remember that this story was written by ..... (Wait for the children to say it) in a novel called ..... Very good! *The Path*, by Miguel Delibes. And remember also that there are thousands of interesting stories in the books that are waiting for you to read them.

We have loved spending this time with you. Remember everything we have learned, which can be summed up in one word. Let's see who knows. It starts with R.... That's! Respect.

A round of applauses for all those who have worked in this representation and... SEE YOU SOON!

### **2.3.d Right to feeding- introduced through Pinocchio**

### **2.3.e Right to protection against any kind of exploitation and/or abuse, specifically labor exploitation and abuse. - introduced through Pinocchio**

### **2.3.f Right to understanding and affection on the part of the family and society- introduced through Pinocchio**

#### **Right to education - Introduced through Pinocchio**

*Second scene: Pinocchio steals grapes and goes to jail*

*Pinocchio went to a vineyard to pick some grapes because he is hungry. He is forced by the owner of the vineyard to spend the night in the corral of his house guarding the sheep from the possible attack of some “garduñas” (it is a carnivorous mammal similar to a marten). This was the task the owner’s dogs used to do but his dog was dead*

Voice Over: PINOCHO AND VALENTINA are walking on THE ISLAND OF TALES, which is a kind of great imaginary thematic park where children from the real world can visit the settings of all traditional stories and interact with their characters.

*(A tree-lined path is visible and a few fields beyond. The day is sunny and spring-like. Birds are heard. A girl passes Pinocchio on the path and they continue walking together.)*

- VALENTINA: Hi, Pinocchio, I'm Valentina.

- PINOCCHIO: Hello, Valentina. I've never seen you on the Island of Tales...

- VALENTINA: I know, this is the first time my parents brought me, I first chose to visit the Peter Pan story. As I have also obtained very good marks this year, they have rewarded me with another visit to the Island of Tales ... and I have chosen to get into yours ... Hey, I like to walk around these fields and I see you also like to do so.

-PINOCCHIO: Yes, yes ... I also really like to walk when the weather is good like today ... you can hear the little birds singing and I like to notice the butterflies and the ants ... and the clouds ... my dad says that I get distracted by anything ...

- VALENTINA: Yeah ...ahahaha ... I'm also a bit clueless ... but at school I open my eyes and ears widely, so as not to miss anything they explain there.

- PINOCCHIO: I am also a good student now, because, ehemmm, ehemmm ... let's say I went to school a little and I thought that it was not necessary to learn many thing ...

*(Pinocchio makes a slightly mischievous voice to tell this)*

- VALENTINA: No way! ... studying is a lot of fun ... almost as much as walking with you, Pinocchio ... Hey ... by speaking, speaking to each other, we have already walked a lot ... Why don't we sit on the grass for a while and we eat the snack? I'm hungry...

- PINOCCHIO: Yes, great idea, Valentina ... can we share a snack?

- VALENTINA: Ok. What did you bring?

- PINOCCHIO: Well ... well ... it happens that my dad Geppetto does not always have money to spend on food ..., neither on clothes, or other things we need ... Today, by chance, I brought a carrot.

- VALENTINA: So, some days you don't have a snack, do you?

*(Valentina puts a voice of total surprise and puts her hands to her head)*

- PINOCCHIO: Sometimes, yes ... Geppetto even had to sell his only jacket to buy me my first ABC book so that I could go to school and learn to read ...

- VALENTINA: How strange! in the real world, where I live, children go to school for free and no one (any children I mean) stays on the street instead. My parents say that studying is our only job... I don't understand...

So on the Island of Tales, if you don't have money, don't you have a snack? can't you go to school?, don't you have books or clothes?

- PINOCCHIO: If you don't have money ... I think not ... you can't have any of those things you say...

*(Pinocchio talks in a sad and resigned voice)*

- VALENTINA: Well, what a problem ... I can't do my homework in the afternoon without a snack ... I'm like a ball without air ... bluff-bluff-bluff ... In the real world that I know, children have food, a house, They go to school, they have their books, they do their homework ... I think the older people have promised that none of us can lack any of that ... come on, we have the right to all that, even if we don't have money.

- PINOCCHIO: oh my God... now that you are talking to me about a snack, about work, about home... if I tell you what happened to me once because of my hunger... you won't believe it...

- VALENTINA: Count, count, Pinocchio ... you can take these cookies that my dad and I prepared yesterday at home, so you take energy, and remember that I don't want to miss a single detail of the story that happened to you ...

- PINOCCHIO: It was one day that I came down the road to meet my father, Geppetto, who was looking for me. I had been walking for a loooong time .. I had eaten soooo little, I was soooo tired and so hungry, that since I had empty pockets, the only thing that occurred to me was to go into the vineyard of a farmer who was on the side of the road and take two bunches of grapes. Muscat ... It's soooooo tasty and soooooo sweet ...

Wait, wait, Valentina, I'm going to start to remember to see if everything comes to mind and I'll tell you....

*(Pinocchio puts his hands on his temples as if trying to remember, the curtain closes, music plays, and then an OFF voice speaks.)*

[Voiceover: Now Pinocchio takes us with his imagination to the moment that story happened to him. Valentina, as if she could see through a little hole what Pinocchio is remembering, learns about the adventure in detail.]



*(There is a country landscape, with a vineyard on one side of the road and, a little further back, a country house with a front corral and some hens and chickens. There is also a doghouse by the fence.)*

- PINOCCHIO: How hungry I am, I can't stand it anymore ... my legs bend as if they were made of wire and I don't have the energy to take a step ... Uff ... How tired I am ... I think I'm going to go into this vineyard and pick a couple of bunches of grapes ... Only two, eh? ... They are sooo sweet and sooooo delicious...

*(Pinocchio takes two strides and enters the vineyard ready to pick the grapes)*

AAAAAYYYYYYYYYYYY... .AAYAYAYAYAYAYAYAAAYYYYYY... .. !!!

HELP... MY LEGSSSS... .HELPPP!!!

*(The farmer who owns the vineyard is in a nearby field and hears him screaming)*

- FARMER: ??? What's going on? Surely some of those evil martens that steal my fruit and take my chickens has fallen into my trap and has its legs well trapped in the stocks ..., I'm going to check it out right now!!!

*(the farmer's voice is deep and he laughs like a villain)*

- PINOCCHIO: Helpppp.... It hurts a lot.... Helpppp.... !!! (Pinocchio screams and cries)

- FARMER: ??? But if you are not a marten!! Scoundre!!!! I will give you a good help!!! Why have you come into my vineyard to steal? Don't you know you can't take what's not yours, you rogue boy?

- PINOCCHIO : Please, Mr. Farmer... let me go from this trap !!! I was very hungry and I went in only to pick a couple of bunches of grapes ... I'm not a thief, sorry, Mr. Farmer ... Help me, please !!!

*(Pinocchio whimpers)*

- FARMER: (*The farmer makes an ironic voice because he hides another intention behind his words*) Yes, I'm going to help you, sure.... But first you will help me. Come, come that I let you go from the tramp and you will come with me.

- PINOCCHIO: Oh, thank you, sir!!! You are a good person... yes, you have the face of a good person... Are you going to take me to your house and we will both eat together?

*(Pinocchio answers innocent and candid, with a sweet and trusting voice, unaware that some danger may be waiting for him).*

- FARMER: Now you will see, do not be impatient, boy ... jojojo ... We are almost there, a few more meters and we will enter the corral of my house ... Now, here we are here.

*(The farmer continues talking ironic and smiles in a little wickedly way)*

- PINOCCHIO: Oh, how beautiful your house seems, Mr. Farmer... come on, let's go inside...!!!

*(Pinocchio answers cheerfully)*

- FARMER: Not that fast, boy ... Do you see my doghouse?

- PINOCCHIO: Yes, I see her next to the henhouse, Mr. Farmer ...

- FARMER: Well, since my poor dog died and he was the one who took care of my chickens so that the foxes and marten would not steal them from me, today you will be the guardian of my chickens all night long, while I have dinner and lie down warm in my bed ... jojojoooo

- PINOCCHIO: Oh, nooooo... please, Mr. Farmer!! I am a boy, I am not a dog ... I will be cold and hungry ... and I do not know how to bark or protect chickens.

*(Pinocchio moans and cries again, very worried)*

- FARMER: This is your punishment for having stolen the grapes. You will have to work for me as a keeper of chickens, without dinner and without sleeping ... And that's it!!!

*(The farmer speaks in a deep voice and determined not to be softened)*

- PINOCCHIO: Buaaaaaa... Buaaaaaa... I don't want... pleaseeeeeeeeeee....

*(Pinocchio's crying and screaming are heard farther and fainter, because we are going to leave the scene in Pinocchio's imagination, and return to reality, on the Island of Tales, with Valentina.)*

[Voiceover: Poor Pinocchio does not want to remember any more and turns his imagination to the Island of Tales, together with Valentina, who has found out about the story and is sad and surprised by what she has seen in Pinocchio's imagination]

- VALENTINA: Poor, Pinocchio.... And did you work that night as a chicken keeper?

- PINOCCHIO: Yes ... all night I had to be very much aware of the noises, in case a marten or a fox wanted to take them away ...

- VALENTINA: And did they come ...?

- PINOCCHIO: Yes ... but I screamed very loudly and the farmer ran out of bed and caught the martens ... and as he was in such a bad mood, they were so scared that they promised never to bother him again, neither him nor his chickens...

- VALENTINA: I have never spent a night without dinner and without sleep ... and much less working ... Children do not have to be forced to work, or keep chickens or anything ... we just have to study and learn. That's what all the older people say where I live.

- PINOCCHIO: Hummm ... it may be, but here in my story things are like that ... and if you don't walk with a thousand eyes, they can deceive you, they can abuse you that you are small and put you to work for them, you may not have books, or food, that you sleep in the street and a thousand dangerous and unpleasant things more that you will already know if you have read my story.

- VALENTINA: Well, it's true, Pinocchio ... your world is not very comfortable for children ... nor is it very safe ... But the truth is that you were also a bit disobedient and told lies ... and you skipped all classes! It has never come to my mind to do that!

- PINOCCHIO: Yes...but now that I am behaving very well and studying every day at school, like you, surely my father Geppetto will take me to pay a visit to that real world where you live ... If it's like you tell me, I'm going to like it a lot.

- VALENTINA: Of course, Pinocchio ... when you come, we will take a walk as long as this, and this time you will bring the snack ... ok?.

- PINOCCHIO: Ok, Valentina.

*[The sound of the birds is heard again as the curtain closes].*

### **2.3.g Right to be equal in front of the law without distinction, to equal protection of the law- introduced through Don Quixote**

#### **Gender equality introduced through Don Quixote and the Path**

##### Second scene: Barataria island

The passage selected corresponds to chapters 45-46 of the 2nd part of Quixote. It is about the Barataria island, that is one of the imaginary places that appear in the novel and of which Sancho Panza was appointed as governor. What happened on this island is part of the set of adventures that Don Quixote and Sancho Panza lived with the Dukes, a couple representing the Spanish nobility of the time, who play countless jokes on our protagonists.

Most of the adventures to which Sancho is subjected are jokes organized by the Dukes, who do not achieve the desired effect, since Sancho proves to be a governor with a great sense of justice and equity.

##### SCENE 1- BARATARIA ISLAND

*(in the set, the throne chair)*

NARRATOR: From adventure to adventure, they walked through the fields  
and after a few days, some Dukes met.

Knowing Quixote's fame  
the nobles and their servants  
invented some adventures,  
all cheating, all deception.

Innocent as a child, believed them the knight,  
and the lazy Dukes, at his expense laughed.

Good Sancho Panza  
he too fell into the trap  
as they invented an island  
for him to govern and run.

In this way Sancho arrived at a village of about a thousand inhabitants owned by the Dukes and they sat him on a throne.

*Trumpets of the Master Pedro Altarpiece for the departure of the governor.*

LIGHTING: General.

DUKE: Are you Sancho Panza, to whom they say that his Lord has promised him an island to govern?

SANCHO: Yes, sir. I am the one of those who say: "join the good guys and you will be one of them", that with my Lord I learned to differentiate the true from the false and the fair from the unfair. Long live to him and long live to myself! I believe my lord will not lack empires to command nor me islands to govern.

DUCHESS: You speak very well, Sancho. And I, in the name of your lord, give you an island of ours, of great dimension, called Barataria for you to govern. (The Duke nods, very much pleased).

DON QUIXOTE: Kneel down, Sancho, and thank him.

SANCHO: (Very excited) I deeply appreciate the honor of governing the island.

*At the sound of the trumpets, the public comes out and awaits the arrival of the governor. When it appears they shout:*

CHILDREN: Long live to the new governor! Live! (children are encouraged to scream)

*The governor, after greeting everybody, sits down. A knight gives him the scepter.*

Lighting: General

*The Secretary enters and stands next to the Governor.*

SECRETARY: Mr. Governor. It is an ancient custom in this island that the day a new governor comes to take possession of this famous island, is bound to answer questions which must be somehow knotty regarding some problems that are difficult to solve.

SANCHO: Ok, tell me the problems, I will offer all my good will to solve them.

*The farmer and the tailor enter together; the tailor goes towards Sancho.*

TAILOR: Mr. Governor, yesterday this man came to my store, with forgiveness, I am a certified tailor, as I say, he came to my store and see what happened:

*The farmer and the tailor simulate what happened days before:*

FARMER: Good morning!

TAILOR: Good morning!

FARMER: I bring you this cloth so that you can make me a cap, can you?

TAILOR: Yes, I can do it. But it will cost you five coins.

FARMER: Ok, but I'll only give you 4 coins.

TAILOR: Ok.

FARMER: Then, goodbye until tomorrow.

TAILOR: See you tomorrow.

*The farmer addresses the audience talking to himself.*

FARMER *(thinking: I don't like this. That means he intends to keep the leftover cloth and so he will earn more.)* Wait a moment, tailor!

TAILOR: What do you want?

FARMER: Don't you think there would be enough cloth to make two caps?

TAILOR: Let's see. Yes, it might be enough, but it will cost you 4 more coins.

FARMER: Ok, so make me 2 caps (*talking to himself: I do not know, I do not know. I'm sure a piece will still be stolen from me.*)

(*Comes back*). Eh eh!

TAILOR: What is it?

FARMER: I thought that from the cloth maybe 3 would come out.

TAILOR: Do you want me to make 3 for you? Well, if you ask me, I'll do it, but it will be more expensive for you.

FARMER: It doesn't matter. Make three caps ... What if I told you to make four caps?

TAILOR: It will be a bit too little fabric, but I can make them.

FARMER: Then, no more to talk... and you make five.

TAILOR: (*Addressing Sancho*). Today he has come to look for the caps and he didn't want to pay for them.

SANCHO: (*Addressing the farmer*). And what do you think of this matter?

FARMER: It is true, but please show him the 5 caps.

TAILOR: Willingly! These are the five caps that this good man asks me, and I haven't had any cloth left over.

*Pull out his hand from under the cape, with 5 caps on his fingers.*

SANCHO: (He is thoughtful for a while). Well, this is clear. You farmer, as you distrusted the tailor, you are now without cloth and without caps. And you, Mr. Tailor, have taught the farmer a lesson and with this consider yourself paid.

*The tailor and the farmer leave separately, both are a little upset. The audience applauds.*

CHILDREN: Long live the governor! Live

*Sancho receives a secret message. He turns the parchment around.*

SECRETARY: Do you want me to read the message for you?

SANCHO: Neither you nor I will read it. Me because I don't know and you because it's a secret.

SECRETARY: Sir, I am the man of secrets. I am the Secretary.

SANCHO: Then, proceed, everybody else, out.

*Ladies and gentlemen leave the stage. Sancho and the Secretary remain.*

SECRETARY: (Reading) Mr. Sancho Panza, Governor of Barataria. Watch over and be on the lookout.

Certain enemies of mine and of the island are about to attack you some of these nights. They want to kill you. Your friend, The Duke.

*The Secretary leaves. Lighting lower the intensity. Clip on Sancho. Sancho appears thoughtful.*

NARRATOR: And so tired of trials and quite scared and after being the victim of another mockery of the Dukes, he decides to leave his role as governor and come back to be just Sancho again.

SANCHO: I have realized that my donkey does not like to live on this island. I have realized that my life was blissful when he took care of rigging and feeding him. I have climbed the towers of ambition and pride and I have only suffered misery and restlessness.

Make my way, gentlemen! And let me go back to my old freedom I was not born to be a governor, nor to defend islands or cities.

### **2.3.h Right to asylum and right of protection in case of return, expulsion or extradition - introduced through Don Quixote**

#### **2.3.i Right to cultural, religious and linguistic diversity - Right to maintain one's culture, religion language - introduced through Don Quixote**

*Third scene: A story of Ricote and his family*

*This script is based on chapter LIV of the second part of Don Quixote- "Which deals with matters relating to this history and no other"*

DON QUIXOTE: Hello friends, do you know me? I am Don Quixote of the Mancha, "the knight of the sad figure", advocate of the weak and people in need and I am here to tell you the story of what happened to Ricote, the Morisco when he was expelled from Spain with his family and had to leave his home to find a new home in a different country.

Ricote, the Morisco, his wife and his daughter, Ricota, lived peacefully in a place in La Mancha. They were Moorish, that is, ancient Muslims who converted to the Christian religion. They lived together with other Christian families in harmony, but one day when they were in the town's market, a proclamation or edict his Majesty the King of Spain Felipe III had ordered to write was heard and it said that all the Moors should leave the country.

Dear friends, let's start this story of Ricote, the Moorish, and his family. We will see what happened:

#### *ACT 1- Ricote, the Moorish and his daughter Ricota were at the market*

(market environmental sound: "An arroba of melons for a real and a half! to the rich cheese! The best vine of La Mancha! To the rascal, who takes the cheese without paying!

SOMEONE YELLS: Novelty, Novelty! The adventures of Quixote and Sancho have been collected by a certain Miguel de Cervantes, by serial copies! Buy it here as Amazon has not yet been invented!

*Suddenly the bailiff is heard proclaiming this Royal edict:*

"All the morisks of this kingdom, should leave it with their families, bringing their furniture with their furniture to board the ships that will take them to the berbery, located in North Africa. It is also clear that if some morisco hides some treasure that he could not take with him, they will be imprisoned or dead. "

Ricota and his father, Ricote after hearing the royal edict:

RICOTE: This is so serious, daughter. Maybe we have to start thinking about another country that welcomes us.

RICOTA: I do not think so, father! Mother and I are the most devoted, perhaps father, you should come tomorrow with us to mass at 7 pm and that's how Don Servando, the priest, would see you.

RICOTE: Even so Ricota, my daughter, just in case we will have to hide the gold and silver plates in case things go badly. I will keep them in a coffer and hide it. I must also save some hundreds of shields (coins) for your wedding.

RICOTA: But what are you talking about, father? I'm very young and nobody is my pretender.

RICOTE: Well, I very well know, my daughter that here in the market all eyes are on you.

*In another scenery, Ricota meets her friends, we still listening the environmental voices from the market: wine for the Criptana festivities to the rich load of bread...!!*

*When Ricota meets her friends, all of them are crying due the latest news*

FRIENDS: Ricota, have you heard it, the edict says they are going to expell you!

RICOTA: But it can't be, I'm more Christian than you are. It's not fair (crying)

FRIENDS: We will entrust you to God and the Virgin

RICOTA (crying): but where are we going, this is my homeland, I was born here, this is my language, I don't speak any other nor do I know any other country.

FRIENDS: It shouldn't matter where you were born, or what god you pray to be a good person, generous and caring like you are, Ricota.

FRIENDS: Let's go to church to tell the priest, he will guide us.

*The scene continues in the market, with the typical environmental sounds of a market. Ricote returns to the scene with her daughter, Ricota.*

RICOTE: I have to go to your uncle Juan's house. We have to organize our departure. I think the best thing is that I leave first and when I have found a good place to stay, I will come back for you. Meanwhile, you will be safer with your uncle Juan.

D. QUIXOTE

When Ricote, the Morisco, heard the edict, he decided to leave Spain to look for a house to take his family later. He traveled through different countries and when he found the right place to live, he returned to Spain to meet them again. On the way back he met Sancho Panza, my faithful squire and this is what happened:

*ACT 2- Ricote counts his fortunes to find a home to live in.*

*(Sancho recognized Ricote, the Morisco shopkeeper in a group of german pilgrims)*

SANCHO: Let me know, who has germanized you, and how do you dare to return to Spain, my friend?

RICOTE (sighs excitedly)

SANCHO (with a concerned tone): Do you know that if they catch you and they recognise you, you're going to have a bad time?

*(Gabriel's oboe music by Enio Morricone plays in the background)*

RICOTE: Oh! friend Sancho, if you knew what happened to me!. I have been around the world, looking for help and shelter. (He moves his arms and pointing to the horizon while continues speaking). I went to all parts of Africa, where I hoped to be well received, I hoped to be welcomed...

(Ricote, he covers his face with his hands, in a gesture of despair, he takes them away and crying he says)

RICOTE: ay, ay ay

SANCHO what happens, Ricote?

RICOTE: they offended me.... and ... and ...

SANCHO and .....?

RICOTE (*with his hands on his face and tearing*) I was mistreated. Sorry... I kept looking in other places, for a new home, something that resembled my beloved Spain, my sweet homeland, my land, that would remind me of my friends, my grandparents ..., ...

(*Ricote, remains pensive and contrite and speaks again, raising his arm towards another horizon*)

RICOTE: I went to France

SANCHO: oh la la! Paris the city of love!

RICOTE: yes, yes, but it didn't look like my beloved Spain, and I thought... what about another Mediterranean country? Do you know where I went?

SANCHO: of course !, Portugal

RICOTE: no

SANCHO: Greece!

RICOTE: no, Sancho, no. I went to Italy... Capisci! (He puts his fingers together and gestures to Sancho), but no, it wasn't my home, too much pasta for this Spanish body.

SANCHO: I understand you (laughing), there is nothing like good Spanish food, and we know about that (he says touching his belly), our suckling lamb with a good broth, what are we going to say?

RICOTE: I've been wandering around Europe, (he makes the gesture with both hands) until I arrived in Germany.

SANCHO: Fail also, right? Too cold, weird food ... (he goes on saying while he moves his arms from side to side)

RICOTE: No, dear friend, the landscape is different, I miss my wine, my bread..., but how nice are people there!

SANCHO And how is it?!

RICOTE: Good people, everyone goes about their own business, they take care of their affairs and don't snoop on the neighbour. I finally felt safe!

SANCHO: And what have you done?

RICOTE: I have rented a house near Augsburg, and I have returned to Spain, in the company of some pilgrims from Tudea to look for my family and take them.

D. QUIXOTE: Sancho has told to Ricote, the Morisco that an Englishman who was in Spain wanted to have his daughter as a girlfriend. Ricote was surprised because he realized that his daughter was no longer a girl and she was going to be the wife of a foreigner and she was of a different religion than his. Neither Sancho nor Ricote knew what actually happened but we are going to see it now:

*ACT 3- Ricota is pretended by an Englishman*



ENGLISHMAN:- Good afternoon. I wished to talk to you, your name is Ricota, isn't it?

RICOTA:- Yes, that's my name. I already realized that you wanted to talk to me. You talk weird. Are you from Flanders?

ENGLISHMAN:-I am English

RICOTA:- Are you a pirate?

ENGLISHMAN:-Why do you think so?

RICOTA: Well, people say that the English are pirates.

ENGLISHMAN: but just those who are

RICOTA: Are you an heretic?

ENGLISHMAN: What is a heretic?

RICOTA: A person who has leaved the doctrine

ENGLISHMAN: Sorry, I don't understand.

RICOTA: A person who does not do things exactly the same as other people. Here is someone who is not catholic. Are you a heretic?

ENGLISHMAN: Not, and I am here in Spain, because I am catholic. That's why I have come to Spain. In England we are not well understood. Now the Protestants command

RICOTA: the Protestons?

English: the Protestants.

RICOTA: ah! I understand you. I am a Morisca

ENGLISHMAN: what are you saying now about seafood?

RICOTA: No! it is not about the seafood, I said "Morisca". I am Spanish descendant of Muslims converted to Christianity.

ENGLISHMAN: so maybe you should go to a Muslim country

RICOTA: you forget that I am not a Muslim. The Moriscoes have been converted. And I am a sincere Christian. In addition, they don't love us in those countries, because we are no longer Muslims.

ENGLISHMAN: I understand, something like happens to me.

RICOTA: why do we strive on creating differences between us?

ENGLISHMAN: and why should we strive not to say what we feel?

RICOTA: why do you say that?

ENGLISHMAN: I wanted to say that, even if I am not a pirate, I would cross all the oceans for you, miss "seafood"

RICOTA: What are you referring to, "Protestón"?

ENGLISHMAN: The truth is that when I don't see you, the days become like long nights for me and when I dream about you, the nights become like clear days.

RICOTA: Oh...that's beautiful! Say it again.

ENGLISHMAN: When I don't see you, the days become like long nights and when I dream about you, the nights become clear.

RICOTA: So beautiful words, I am sure they are not yours!

ENGLISHMAN: You are right, it's from a poet from my country, named William Shakespeare.

RICOTA: very beautiful, but they are just words.

ENGLISHMAN: But I am not just saying words. If you want facts, I'll go with you wherever you are expelled, Miss "Marisco" (seafood)

RICOTA: Morisca, not Marisco (seafood), Mr."Protestón". My father says that we will go to Germany.

ENGLISHMAN: Not "Protestón" but Protestant. I am not protestant. And I will accompany you to Germany.

*(Ricota and the englishman go hand in hand together)*

D. QUIXOTE: Ricote also told Sancho that he has hidden a treasure before leaving Spain and that he now wanted it back.

*SCENE 4- Ricote talks with Sancho about the treasure*

SANCHO: My dear friend Ricote! How poor I see you! Has your luck changed!

RICOTE: Appearances are deceptive friend Sancho ...

SANCHO: Really? Do you have a secret to tell me?

RICOTE: I'll tell you if you're willing to help me ...

SANCHO: Of course I will help you!

RICOTE: I have great riches hidden in a secret hiding place. Some of them will be yours if you help me dig them up.

SANCHO: But Ricote! If I help you and they catch us, they will take us prisoner. You are crazy!

RICOTE: We will do it in the dark of the night, when everyone is asleep. No one will see us.

SANCHO: No, no, no, no and no! I will not go against my king!

RICOTE: I don't want to put you in danger, my friend. I will have to find someone to help me, because I can not do it alone.

D. QUIXOTE: I would like to know from you, my friends, if it seems fair to you that people are expelled from their countries and have to find a new home elsewhere. How will Ricota feel living in a different country? Do you know someone who arrived here looking for a better life? Will the whole family be accepted in the new country?

Ricote cannot find the treasure alone and he is all worried, do you want to help Ricote find the treasure?

You have to find the treasure and that will allow Ricote to live better, although they will do, unfortunately, outside their homeland in Spain. As we have seen in this passage they have been expelled for being different and for religious reasons.

Let's start!

Here there is the map of the treasure:

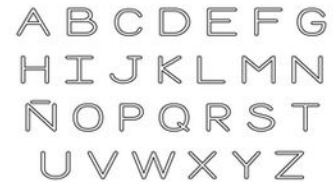


And here there are some clues, keys for you to be able of finding the treasure.

Along with the riddle they have to solve, we will give two papyri to the pupils, one with the letters and the other with the keys or clues to solve it. The riddle will be a phrase related to tolerance and respect.

In order to guess that phrase, they have to relate each Roman numeral to the position that letter occupies in the alphabet. That way they will end up with discovering the final phrase as a kind of moral of the story narrated. "TREAT OTHER PEOPLE AS YOU WOULD LIKE TO BE TREATED "

The order of the letters in the alphabet will be very helpful for solving the riddle



For finding the treasure you will also need to know Roman numbers

Each Roman number corresponds to the order of the letters in the alphabet, for instance number XX corresponds to "T" and number I is "A"

|    |       |   |   |    |  |    |    |      |   |       |  |     |   |    |     |     |   |  |   |     |  |     |    |     |
|----|-------|---|---|----|--|----|----|------|---|-------|--|-----|---|----|-----|-----|---|--|---|-----|--|-----|----|-----|
| XX | XVIII | V | I | XX |  | XV | XX | VIII | V | XVIII |  | XVI | V | XV | XVI | XII | V |  | I | XIX |  | XXV | XV | XXI |
| T  |       |   | A |    |  |    |    |      |   |       |  |     |   |    |     |     |   |  |   |     |  |     |    |     |

|       |    |     |     |    |  |     |    |    |   |  |    |    |  |    |   |  |    |    |   |   |    |   |    |
|-------|----|-----|-----|----|--|-----|----|----|---|--|----|----|--|----|---|--|----|----|---|---|----|---|----|
| XXIII | XV | XXI | XII | IV |  | XII | IX | XI | V |  | XX | XV |  | II | V |  | XX | XX | V | I | XX | V | IV |
|       |    |     |     |    |  |     |    |    |   |  |    |    |  |    |   |  |    |    |   |   |    |   |    |

## 2.3.j *Right to gender equality- introduced through The Path*

### First scene: Introduction of the characters

- Good morning, boys and girls.

- ..... ..

- Do you know what is the first thing polite people do when they meet for first time?

- ..... ..

- Right! They introduce themselves. And that is what I'm going to do, I'm very polite. My name is .....  
And do you know why I came to your school?

- .....

- And do you think I came alone?

- .....

- I came with some friends that you will meet very soon. Do you want to meet them?

- .....

- The first one is a very nice boy, who you will like. His name is Daniel, although everybody calls him "Little Owl". Do you know why they call him like that?

- .....

-He has big eyes like owls, which are birds of prey like owls, but smaller. Well, Daniel looks at everything with great curiosity, with open wide eyes, so that's why they call him "Little Owl" or "Owlet".

And do you know where I met Daniel "the Owllet"?

- .....

- I met him in a book. Do you like to read books?

- .....

- Well, I met the "Little Owl" in a novel called "El Camino". And do you know who wrote it?

- .....

- I'll give you a clue. Its author is called Miguel and he was born in Valladolid 100 years ago.  
Let's see, let's see.... Miguel... Doesn't anyone know?

- .....

- Miguel Delibes! And do you know where Daniel the Little Owl lives?

- .....

-Well, he lives in a small village. Do you like villages? And nature?

- ..... ..

- And what do you like to do in the villages?

- .....

- "Little Owl" likes to live in his village. He loves to go to the river, climb trees, look for bird nests, but without hurting them, huh? ... And he has two friends named Roque and Germán, although they call them "Boñigo" ("Cow dung" and yes, you understood well, dung...) and "El Tiñoso" ("Mungy"), because everyone in the village has nicknames. At least, in the old days. He likes his village so much that he feels a little sad because he must go to the city. Do you know why?

- .....

-Because he has already finished primary school and he must continue studying. So, he is spending the last days in the village before leaving for Madrid, the big city. Do you know that not all children have a school near their home to continue studying when they finish Primary school, like you do? There are children who must travel many kilometers to go to the school. And, in the old days, since there weren't as many cars, buses and trains as there are now, the kids who lived in the villages only came home for holiday. For this reason, the "Little Owl" is a bit sad, although he knows that it is the best for his future.

Oops! It seems to me that I am hearing him. And he doesn't come alone. I'm going to hide to see what they say. Look, look...

*Second scene: Daniel insults Mariuca*

DANIEL- No, Mariuca! I have told you a thousand times that you cannot come with me.

MARIUCA- Why not, Little Owl?

DANIEL- Because girls ca does not do the same as boys and that's it!

MARIUCA- But I want to go with you... I know where there is a nest of slugs with feathered chickens.

DANIEL – "Uca – uca". The fact that I like birds does not mean that I will go with you to look for nests. I prefer to go with Roque and "the Boñigo". They are my friends.

*(The "Little Owl" starts to walk, and the girl follows him)*

MARIUCA- And where are you going?

DANIEL – I am going to hell! Do you want to come?

MARIUCA- Yes.

DANIEL- Look, you're stupid, Mariuca. Come on, tell me where is that nest with chicks.

MARIUCA- Come with me and I'll show you.

*(While they are walking, the girl does not take her eyes off him)*

DANIEL- Uca-Uca, why the hell are you looking at me like that?

MARIUCA- I like to look at you.

DANIEL- Don't look at me, do you hear me?

MARIUCA- Little Owl, is it true that you like Mica?

DANIEL- You don't care whether I like Mica or not.

MARIUCA- She is older than you. She is ten years older than you.

DANIEL- Are you going to leave me alone for once, brat? You don't care about anything about me, do you understand?

MARIUCA- Do you like Mica more than me?

DANIEL- Hear me! Mica is the most beautiful girl in the valley, and she has a good complexion, and you instead are ugly as a coconut of light and your face is full of freckles. Can't you see the difference?

*(Mariuca bows her head and leaves the scene saddened. Daniel is left alone and reflects)*

DANIEL - Poor, Mariuca. I shouldn't have told her like that. Look, I'm a donkey, how sad the poor thing is, who doesn't have a mother on top of it. I will have to apologize. Donkey me, I am more than donkey!

*(He hits her head with the hand as he leaves the scene).*

\*\*\*

NARRATOR: Ay, ay, ay, do you think the “Little owl” has treated Mariuca well?

- .....

NARRATOR: Why? What he told her that is not nice to say to anybody? Have any of you ever been told something about your appearance that has bothered you?

- .....

NARRATOR: And how did you feel? What did you learn from it?

(Depending on the contributions of the children, a reflection can be made on the right not to be discriminated for any reason).

NARRATOR: And what do you think about what the Little Owl says that girls can't do the same things as boys? Are you agree?

- .....

NARRATOR: Has this ever happened to a girl in this class? Has anyone ever told you that you couldn't do something because you were a girl? And what do you think?

- .....

NARRATOR: Attention, be quiet! I think I hear the “Little Owl” coming.

### **2.3.k Right to honour - introduced through The Path**

#### Third scene: The Guindilla

*THE “GUINDILLA”, NARRATOR AND PUBLIC. VOICE IN OFF OF THE ELDER CHILLI PEPPER. (“guindilla” means little “chilli pepper” and it’s a nickname that represented the woman often had her face red and that she was not pretty). (On the scene appears younger Chilli, very saddened)*

OLDER CHILLI (OFF)- If you want to go home you will have to accept my conditions, do you hear me? You will dress in mourning for the rest of your life, and it will take you five years to appear on the street again.

NARRATOR- Good morning, woman.

GUINDILLA- Good morning.

NARRATOR- What's your name?

GUINDILLA- My name is Irene.

NARRATOR- And who is the woman who was telling you such horrible things?

GUINDILLA- she is my older sister. They call us the Chillies.

NARRATOR- What a weirder nickname.

GUINDILLA- It's because we have a very red complexion. And we are ugly.

NARRATOR- Why do you say that, woman? You don't look ugly to me. What do you think, children?

PUBLIC: .....

GUINDILLA- Well, it doesn't matter. Ugly or pretty, no man will love me anymore.

NARRATOR- I don't understand why you say that.

GUINDILLA-Because I ran away with one believing that he loved me and that he would marry me and the only thing he has done is laugh at me. And embarrass me.

NARRATOR- Then that man is the one who should be ashamed, not you. Don't you think?

GUINDILLA- What I think does not matter. The matter is that everybody criticizes me behind my back and insult me. They say horrible things to me.

NARRATOR- What do they tell you?

GUINDILLA- That I am a bitch.... Well, a shameless one. But I went with Dimas because I loved him, and I thought he was going to marry me.

NARRATOR- Well then, ignore what they tell you. Look, let's ask these kids. What do you think, guys? Does "Guindilla" deserve to be insulted and despised?

PUBLIC: .....

GUINDILLA- If I could, I would leave this village today. But where am I going to go? Dimas stole the little money he had from me.

NARRATOR - And knowing that, is it you who they criticize? That is outrageous. Don't you think, guys?

PUBLIC: .....

NARRATOR- Well, let's see what we can do to help our friend Irene. What do you think we can say to all those people who insult and criticize her?

PUBLIC: .....

NARRATOR - I've heard something interesting over there. Has anyone said that all people deserve respect?

PUBLIC: .....

NARRATOR- And that we should not interfere for bad in the lives of others?

PUBLIC: .....

NARRATOR - Very good. Well, let's all shout it out loud, let's see if they hear us. We all deserve respect!

PUBLIC: .....

NARRATOR- And we must not meddle for bad in other people's lives!

PUBLIC .....

NARRATOR - Sure. People have their reasons to do things that the rest of us might be unaware of them. Now, let's say goodbye to Irene. And let her know that she can live with her head held high, without being ashamed.

PUBLIC..... (While the "Guindilla" is leaving the scene)

## 2.4 Laws and legislation connected with the right

### 2.4.a Right to a fair trial. Right not to be subjected to arbitrary arrest, detention or exile-

#### ● Right to a fair trial

##### Spanish Constitution- Article 24

1. Every person has the right to obtain the effective protection of the Judges and the Courts in the exercise of his or her legitimate rights and interests, and in no case may he go undefended.
2. Likewise, all persons have the right of access to the ordinary judge predetermined by law; to the defense and assistance of a lawyer; to be informed of the charges brought against them; to a public trial without undue delays and with full guarantees.

##### Convention on the Rights of the Child- Article 40.

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

##### Charter of Fundamental Rights of the European Union

###### Article 24.

2. In all actions relating to children, whether taken by public authorities or private institutions, the child's best interests must be a primary consideration.

###### Article 48. Presumption of innocence and right of defense

1. Everyone who has been charged shall be presumed innocent until proved guilty according to law.
2. Respect for the rights of the defence of anyone who has been charged shall be guaranteed.

##### The Universal Declaration of Human Rights

###### 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 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.

##### European Convention on Human Rights (ECHR) Article 6.1.

Everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law. Judgment shall be pronounced publicly (...) where the interests of juveniles or the protection of the private life of the parties so require, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice.



● **Right not to be subjected to arbitrary arrest, detention or exile**

**Spanish Constitution (1978) Article 17.1.**

Every person has a right to freedom and security. No one may be deprived of his or her freedom except in accordance with the provisions of this article and in the cases and in the manner provided by the law.

**Universal Declaration of Human Rights- Article 9.**

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

**Convention on the Rights of the Child Article 37**

(b)No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time.

**2.4.b Right to freedom and security**

**Spanish Constitution Article 17.1.**

Every person has a right to freedom and security. No one may be deprived of his or her freedom except in accordance with the provisions of this article and in the cases and in the manner provided by the law.

**Declaration of Human Rights**

**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 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 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-** Every individual has the right to freedom of opinion and expression; This right includes the right not to be disturbed because of his opinions, to investigate and receive information and opinions, and to disseminate them, without limitation of borders, by any means of expression.

In the exercise of their rights and in the enjoyment of their freedoms, every person will only be subject to the limitations established by law with the sole purpose of ensuring the recognition and respect of the rights and freedoms of others, and to satisfy the just demands of morals, public order and the general welfare in a democratic society.

**Charter of Fundamental Rights of the European Union-**

**Article 4.**

No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

**Article 6.**

Everyone has the right to liberty and security.

### **2.4.c Right to education**

#### **Spanish Constitution (1978)- Article 27**

1. Everyone has the right to education. Freedom of teaching is recognised.
2. Education shall aim at the full development of the human character with due respect for the democratic principles of coexistence and for the basic rights and freedoms.
3. The public authorities guarantee the right of parents to ensure that their children receive religious and moral instruction that is in accordance with their own convictions.
4. Elementary education is compulsory and free.

#### **Universal Declaration of Human Rights (1948). Article 26.**

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

#### **Convention on the Rights of the Child- Article 28.**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
  - (a) Make primary education compulsory and available free to all;
  - (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
  - (c) Make higher education accessible to all on the basis of capacity by every appropriate means;
  - (d) Make educational and vocational information and guidance available and accessible to all children;
  - (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

#### **EU Charter of fundamental rights- Article 14**

1. Everyone has the right to education and to have access to vocational and continuing training.
2. This right includes the possibility to receive free compulsory education.
3. The freedom to found educational establishments with due respect for democratic principles and the right of parents to ensure the education and teaching of their children in conformity with their religious, philosophical and pedagogical convictions shall be respected, in accordance with the national laws governing the exercise of such freedom and right.

### **2.4.d Right to feeding**

**Universal Declaration of Human Rights** (1948) recognizes the right to food as part of the right to an adequate standard of living.

**Article 25.** Everyone has the right to a standard living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control".

#### **Convention on the Rights of the Child**

**Article 24.2** States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures (c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution.

**Article 27.3.** States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.

**International Covenant on Economic, Social and Cultural Rights** (adopted by the United Nations General Assembly on December 16, 1966 and ratified by Spain in April 1976).

**Article 11.2** The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programmes (...).

### ***2.4.e Right to protection against any kind of exploitation and/or abuse, specifically labor exploitation and abuse***

**Convention on the Rights of the Child (20 November 1989):**

#### **Article 32**

1. The States Parties recognize the right of the child to be protected against economic exploitation and against the performance of any work that may be dangerous or hinder their education, or that is harmful to their health or to their physical, mental, or physical development. spiritual, moral or social.

#### **Article 36.**

States Parties shall protect the child against all other forms of exploitation that are detrimental to any aspect of the child's well-being.

#### **Article 37**

(a). No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment (...)

(b) No child shall be deprived of his or her liberty unlawfully or arbitrarily (...)

(c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age.

## **EU Charter of Fundamental Rights- Article 32 Prohibition of child labour and protection of young people at work.**

The employment of children is prohibited. The minimum age of admission to employment may not be lower than the minimum school-leaving age, without prejudice to such rules as may be more favorable to young people and except for limited derogations. Young people admitted to work must have working conditions appropriate to their age and be protected against economic exploitation and any work likely to harm their safety, health or physical, mental, moral or social development or to interfere with their education.

### ***2.4.f Right to understanding and affection on the part of the family and society***

#### **Convention on the Rights of the Child (20 November 1989):**

**Preamble:** Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

#### **Article 8.**

1. States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.

### ***2.4.g Right to be equal in front of the law without distinction, to equal protection of the law***

#### **Spanish Constitution (1978)**

**Article 14.** Spaniards are equal before the law and may not in any way be discriminated against on account of birth, race, sex, religion, opinion or any other personal or social condition or circumstance

**Article 24 1.** Every person has the right to obtain the effective protection of the Judges and the Courts in the exercise of his or her legitimate rights and interests, and in no case may he go undefended.

**Article 39.2.** The public authorities likewise shall ensure full protection of children, who are equal before the law, irrespective of their parentage and the marital status of the mothers. The law shall provide for the investigation of paternity.

#### **Universal Declaration of Rights (1948)- 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.

#### **EU Charter of fundamental rights**

#### **Article 20.**

Everyone is equal before the law

#### **Article 21.**

1. Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited.
2. Within the scope of application of the Treaty establishing the European Community and of the Treaty on European Union, and without prejudice to the special provisions of those Treaties, any discrimination on grounds of nationality shall be prohibited.

#### **Convention on the Rights of the children- Article 2.2.**

States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

#### ***2.4.h Right to asylum and right of protection in case of return, expulsion, or extradition***

- **Right to asylum**

##### **Spanish Constitution (1978) - Article 13.**

4.The law shall establish the terms under which citizens from other countries and stateless persons may enjoy the right to asylum in Spain.

##### **Universal Declaration of Rights- 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.

##### **EU Charter of fundamental rights- Article 18- Right to asylum.**

The right to asylum shall be guaranteed with due respect for the rules of the Geneva Convention of 28 July 1951 and the Protocol of 31 January 1967 relating to the status of refugees and in accordance with the Treaty establishing the European Community.

##### **International Protection Guidelines: Children's Asylum Claims under Articles 1(A)2 and 1(F) of the 1951 Convention and/or the 1967 Protocol Relating to the Status of Refugees**

4. Adopting a child-sensitive interpretation of the 1951 Convention does not mean, of course, that child asylum-seekers are automatically entitled to refugee status. The child applicant must establish that s/he has a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion. As with gender, age is relevant to the entire refugee definition

- **Right of protection in case of return, expulsion or extradition.**

##### **Spanish Constitution (1978)**

**Article 13.3.** Extradition shall be granted only in compliance with a treaty or with the law, on the basis of the principle of reciprocity. Extradition shall be excluded for political offences; but acts of terrorism shall not be regarded as such.

**Article 42.** The State shall be especially concerned with safeguarding the economic and social rights of Spanish workers abroad, and shall direct its policy towards securing their return.

#### **Universal Declaration of Rights- Article 13.2.**

Everyone has the right to leave any country, including his own, and to return to his country.

#### **EU Charter of fundamental rights- Article 19- Protection in the event of removal, expulsion or extradition**

1. Collective expulsions are prohibited.
2. No one may be removed, expelled or extradited to a State where there is a serious risk that he or she would be subjected to the death penalty, torture or other inhuman or degrading treatment or punishment.

#### ***2.4.i Right to cultural, religious and linguistic diversity - Right to maintain one's culture, religion language***

#### **Universal Declaration on Human Rights**

##### **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.

#### **Convention on the Rights of the Child**

##### **Article 14.**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

##### **Article 30.**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language

#### **Charter of fundamental rights of the European Union**

##### **Article 7. Respect for private and family life.**

Everyone has the right to respect for his or her private and family life, home and communications.

## **Article 10. Freedom of thought, conscience and religion**

1. Everyone has the right to freedom of thought, conscience and religion. This right includes freedom to change religion or belief and freedom, either alone or in community with others and in public or in private, to manifest religion or belief, in worship, teaching, practice and observance.
2. The right to conscientious objection is recognised, in accordance with the national laws governing the exercise of this right.

**Article 22.** The Union shall respect cultural, religious and linguistic diversity.

### **2.4.j Gender equality**

#### **Spanish Constitution (1978)- Article 14.**

Spaniards are equal before the law, without any discrimination on the basis of birth, race, sex, religion, opinion or any other personal or social condition or circumstance.

#### **Universal Declaration of Human Rights- Article 2.**

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

#### **Charter of fundamental rights of the European Union- Article 23.**

Equality between men and women must be ensured in all areas, including employment, work and pay.

The principle of equality shall not prevent the maintenance or adoption of measures providing for specific advantages in favour of the under-represented sex.

#### **Declaration of Sexual Rights (1999).**

1. The right to equality and non-discrimination. Everyone is entitled to enjoy all sexual rights set forth in this Declaration without distinction of any kind such as race, ethnicity, color, sex, language, religion, political or other opinion, national or social origin, place of residence, property, birth, disability, age, nationality, marital and family status, sexual orientation, gender identity and expression, health status, economic and social situation and other status

#### **Convention on the Elimination of Discrimination Against Women and girls (CEDAW) Article 5.**

Countries must work to change harmful gender stereotypes about women and girls and men and boys that perpetuate discrimination and limit opportunities for women and girls to achieve their full potential. Such stereotypes may include a belief that women and girls should not play sports or that men and boys should not do household work. Countries must also ensure that family education includes a proper understanding of maternity as a social function and the shared responsibility of both men and women in bringing up children.

### **2.4.k Right to honour**

#### **Spanish Constitution (1978)- Article 18.1.**

The right to honour, to personal and family privacy and to the own image is guaranteed.

#### **Universal Declaration of Human Rights - Article 12.**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.



## 3 PORTUGUESE ANALYSIS OF TALES OF RIGHTS

### 3.1 Introduction

In Portugal, on April 25th 1974, the Armed Forces Movement, showing the resistance of Portuguese people to the dictatorship - dictatorship and colonialism which they had experienced until then - succeeded in overthrowing the fascist regime in force in the country.

A revolutionary transformation began, together with the beginning of a historical turn in the Portuguese society.

This revolution gave back the fundamental rights and freedoms to Portuguese people.

The Constituent Assembly aimed at defending the national independence, at guaranteeing the fundamental rights of citizens and at paving the way for a socialist society, with a view to building a freer, fairer and more fraternal country.

This constitution of the Republic was approved and enacted on 2nd April 1976, and was a milestone in relation to the rights of equality, justice and fraternity in Portugal. In the country these rights are essentially based on the idea of freedom - freedom of the individual, freedom of expression and opinion, as well as on the right to have a name and the right to education, strongly linked with the revolution and considered inalienable since that time.

The project RIGHTS takes on a great social aspect since, in promoting active citizenship, the elderly become a bridge linking two generations and passing on the awareness of social rights and of the founding principles of the rules, their respect, their defense and their promotion in educational contexts through pedagogical methods, like the fairy tales in a suitcase.

Thus, the way the elderly relate to society is renewed; they acquire the role of promoters and witnesses of the fundamental rights of society and of their history, penetrating the world of children in schools through fairy tales in a suitcase.

Thanks to the commitment of the elderly in schools with activities directed to the territory, the project Rights also wants to involve the society in a reflection on the inviolability and the defense of human rights.

#### List of rights

- a) Right to education- introduced through Pinocchio,
- b) Right to a name- introduced through Pinocchio;
- c) Right to freedom- introduced through Pinocchio and Don Quixote
- d) Right to freedom of opinion and expression- introduced through Jacinta

## 3.2 Local, national or regional or personal history connected to the rights

### 3.2.a Right to Education

School, as we know it today, has not always been so. In Portugal, in the past, it was very rigid and rigorous.

According to several witnesses, "a horrible public school... The teacher took violence to the extreme... But only with a few: the class was divided according to social classes. At the front were the farmers' children – even the coachman took one of them to school; In the middle row, those of the middle class, where I myself was included; Then there was the rabble, poor people, barefoot, with ragged pants. Those were the ones who got beaten a lot. All brave: punches, pulls, kicks. There was the idea that violence was part of education" ... António went to school at the time of the Portuguese Youth. On Saturdays they had to go to school marching. "I had a uniform that had been given to me by my uncle, who belonged to the Salazar regime. So he was the head, the one who led the group," he recalls.

The story of António is the story of many students of that time. Fortunately, the evolution of society has allowed us to rethink whether school and education have been successful, with regard to methodologies, teachers' training, modernization of the buildings and to the concept of education itself.

### 3.2.b Right to a Name

In the moment of birth, the child is entitled to a name and documents that identify him/her as a citizen. Registration should be made immediately after birth, preferably in the maternity ward of the hospital where the child was born. Alternatively, the child must be registered within 20 days at any civil registry. Birth registration is mandatory and free of charge; after that parents are given a birth certificate.

"There is the true story of a father who, to the civil registry clerk's question about the name to be registered for his daughter, replied, "Prante- lhe Ana"! And she was "Prantelhana".

It is a matter of an unknown regionalism of the official and cacophony!

"My mother wanted to call me Maria do Amparo, but my father is very forgetful and when he went to the registry to register my name, he could no longer remember the name my mother had told him. When the clerk asked him what the name was, he got into trouble and said "Prante-lhe" (that means "give her the name") Ana, which is my grandmother's name, but the lady in the registry did not understand well and put it all together. That's why my name is Prantelhana..."

### **3.2.c Right to Freedom**

**Maria interviews her grandad on 25th April 1974**

**1- "Grandpa, how old were you on April 25<sup>th</sup> 1974?"**

- I was born in December 1939. I was therefore 34 years old.

**2- How did you know there was a revolution?**

- I was in Paris, preparing my PhD. And I was a resident of the House of Portugal, in the University City of Paris. Early in the morning, as I was leaving for the Institute where I worked, the Director of the Institution called me and took me to a room where the French television was breaking the news of the revolution in Portugal. That's how I knew.

**3- Were you very happy? What did you do?**

- Of course happy and immediately we celebrated, me and other Portuguese friends who were also in the University City. Then we took the metro and went to the Portuguese Bookstore, in the Latin Quarter, where the Portuguese lived in Paris and were against the Portuguese government, the dictatorship. They confirmed that the Democrats defeated the dictators.

**4 - And then you left?**

- Since we learned that the dictatorship had been overthrown, I and some friends who lived in the University City only talked about it, but I didn't have news about what was going on here in Portugal. At that time it was expensive to talk on phone, we had no TV in the rooms and the French TV did not give news as we would have liked. Then, on the Sunday after April 25th, after lunch, a colleague who had a car in Paris asked: "who wants to go to Portugal to see a party?" Half an hour later, five friends left Paris on their way to Coimbra. It took us 26 hours travelling day and night, with two brief stops for some food, drinking a coffee, washing our faces in a fountain and stretching our legs a little .

**5 - And why were you happy?**

- Because the government that was defeated on April 25th 1974 was very bad. It had prevented Portugal from developing, condemning the Portuguese to poverty. That's why many had had to emigrate. This government had also forced us into a war that had lasted thirteen years, against the peoples of the colonies who wanted to be free. In this war many young Portuguese and many young Africans died. Uncle Luciano and Uncle Manuel Pedro fought in this war, in Guinea and Angola. This government was also bad because they didn't like freedom and people who had different opinions were put in jail . Many people had been detained for dozens of years just for this and some were killed..

**6- Were you in jail too?**

Practically not. The police arrested me once, when I was in my senior year of law school; but I only slept in the police jail in Coimbra one night; The day after, just before lunch, they let me go. Because they had no reason to arrest me.

**7- But then why did they arrest you?**

Because I had written a postcard for the Coimbra jail, where four friends of mine had been arrested almost a month before, including your Aunt Guida. In that postcard I reproduced a note that had been in an Alentejo's newspaper, called Democracy of the South, about "The mosquitoes". This note said more or less this: mosquitoes

are a real pest they are everywhere and bother everyone; one day we will find a remedy that will free us from these damned mosquitoes and will live in peace.

The police understood – and it was true – that when I spoke of mosquitoes I was referring to the police, wishing of ending this political dictatorship, which had done so much harm to many Portuguese. And they arrested me just out of anger. But Aunt Guida, after leaving jail, was forbidden from attending university for three years: she wanted to finish law school and the government didn't let her. Only three years later she was allowed to return to school.

### **3.2.d Right to Freedom of Opinion and Expression**

Governments speak vainly about "freedom of speech" almost in every Constitution in the world, but reality is not quite so. All over the world, there are people arrested just for saying what they think.

In the reality of the Journal of the Constitution of the Portuguese Republic, freedom of expression is contained in its art. 37, which stresses that "Everyone has the right to express and disseminate their thoughts freely by words, image or any other means, as well as the right to inform, inform themselves and be informed, without discriminatory impediments".

However, the fact that freedom of expression cannot be subject to impediments or discrimination and that any form of censorship is prohibited does not mean that there are no limits to freedom of expression.

Effectively, number three in art. 37 THE PRC refers to the possibility that infringements may be committed in the exercise of freedom of expression. Therefore, if the constitution foresees the possibility of infringements being committed, it is because, in fact, the existence of limits to freedom of expression is recognised.

Fundamental rights are neither absolute nor unlimited. In the day-to-day, various constitutionally protected values and rights can conflict, so there is a lot still to do and to fight for in this field.

## **3.3 Representation of the rights in the tales**

### **3.3.a Right to education – introduced through Pinocchio**

#### Scene 3- Things Children Understand

*[Pinocchio as soon as he heard his father's voice jumped up from his seat and ran to open the door]*

Pinocchio (strutting)- I do look like a gentleman! But to go to school I still lack something; or rather, I lack the most important things.

Geppetto- And what is it?

Pinocchio- I lack the primer.

Gepeto- You're right, but where can we get it?

Pinocchio- It's very easy: you go to a bookshop and buy it.

Geppetto- And what about the money?

Pinocchio- I don't have any.

Geppetto- (looking sad and thoughtful)- Neither do I... Oh Patience!

[says Geppetto, getting to his feet; and putting on his old phoenix coat, all patched and patched, he ran out of the house. ]

Pinocchio - I wonder what possessed him to go out like that, it's so cold outside. (approaching the window) And it's already starting to snow...)

[Shortly afterwards Geppetto returned, carrying a primer for his son, but his coat was gone].

Pinocchio- Father, where did you go? A primer... but you come in your shirtsleeves...?

Gepeto (handing the primer to Pinocchio)- Here is your primer, now you can go to school as you wish.

### **3.3.b Right to a Name- introduced through Pinocchio**

#### Scene 2- Having A Name And Being Treated Well

NARRATOR: Well, let's see what happened next.

NARRATOR: Let's go! Geppetto has arrived home, let's see, let's see.

*Geppetto's house is a small room on the ground floor which receives light from a staircase. The furniture couldn't be simpler: a chair in a bad state, a bed that is not very good and a small table that is all damaged. On the back wall you can see a fireplace with a lit fire; but the fire was painted, and beside the fire there was a painted pot that boiled happily and from which came out a cloud of smoke that looked like real smoke. As soon as he entered the house, Geppetto immediately took his tools and began to carve and build his puppet].*

Geppetto- What shall I call him? I want his name to be Pinocchio. It's a name that will bring him luck. I knew a whole family of Pinocchios: father Pinocchio, mother Pinocchio and the Pinocchio children, and they all had a good life. The richest of them all begged.

### **3.3.c Right to Freedom - introduced through Don Quixote**

#### Scene 3: Can you do it all, the heroes?

*[The rain had stopped in the meantime when they came across three peasant women, each one riding on her donkey]*

Sancho Panza - O my lord! Look who's coming! It's the wonderful lady Dulcinea accompanied by two maidens.

Don Quixote (*agitated*)- Where, Sancho? Tell me where do you see her?

Sancho Panza- Right here sir, coming towards us, mounted on those magnificent horses.

Don Quixote (*very disappointed*)- But they are simple peasants! And riding three donkeys...

Sancho Panza (*cunningly*)- No, my Lord! You are mistaken! It's the beautiful Dulcinea! Can't you see her gold-embroidered dresses, decorated with pearls and diamonds? And her long hair down her back?

*[Sancho knelt down in front of them, while Don Quixote stood there confused]*

Sancho Panza (*tall*)- O Dulcinea, queen, princess and duchess of beauty!

*[Sancho stands up and speaks only to Don Quixote]*

Sancho Panza (*low*)- Sir, it's Dulcinea. But an evil sorcerer has cast a spell on you and so, instead of the most beautiful of maidens, your eyes see the most common of women.

Don Quixote- But, but...

Sancho Panza- There's no time to hesitate, we have to be your vassals, Sir.

Don Quixote- It's true Sancho! We can't let ourselves be defeated by the power of sorcery.

*[The two of them get down on their knees in the path of the women]*

Dulcinea- Look at these! I don't like to hear slurs... and even less that they stop us from going on our way. Stand aside! Let us pass!

*[Don Quixote gets up and pulls Sancho with him]*

Don Quixote- Sancho, get up. We can't fight enchantments and they must be enchanted. Keep your head down and let them pass.

*[The three peasant women leave and close the curtain]*

### **3.3.d Right to Freedom of Opinion and Expression - introduced through Jacinta**

*Scene 5- and from the stone, are little fishes born?*

Narrator: Let's see how this little adventure goes, I just hope Jacinta doesn't get into trouble.

Narrator: Let's see... Night came and it happened as they had agreed: the poor man went with his hammer to hit the stonework of the palace, making so much noise that he woke up everyone and everything.

*[The king arrives].*

King (startled)- But what is this? Who wakes me up at this hour?

*[Sees the poor man]*

King- But... but what is this?! Stop that noise, man! But what are you doing?!

Poor man- I'm fishing!

King- But that can't be. How can fish come out of a rock?

*[At this, Jacinta and the prince who had been lying in wait enter].*

Jacinta- A stone can give birth to little fish, or a horse can give birth to little horses.

King- Ah, I see... Well, all things considered, I'll decide to go back and the colt will be given to this man. You may go in peace, man.

Poor man (with joy)- Oh! Thank you, thank you! (leaving)

King- But the story doesn't end here... I can see that it was you who set up this whole story, Jacinta. I told you not to meddle in the affairs of the kingdom.

Prince- Father, it's not like that...

King - Say no more! Jacinta, since you meddled in the justices and injustices of the kingdom's government, the marriage is off and you should return home.

Prince- Father!

Jacinta - Don't worry, Januário. I will go! But that doesn't mean that I won't tell you that what I did was for the good of the kingdom.

Prince- Father, let her stay at least until daybreak.

King - Yes, she will go in the morning. What's more, although I can see that you are an ambitious person, that with this marriage you only wanted to achieve power and royal wealth, I still allow you to take your most precious possession from the palace, and nothing else! (leaves)

Prince- Oh, how sad it would be for us...

Jacinta - So, there's nothing we can do now... Look, I would like to have our last meal together before we leave.

Prince- Yes, let's get things ready.

*[That evening they both supped for farewell].*

Prince- But how sleepy I am...(yawns)... it feels like I'm going to fall asleep (falls asleep).

Jacinta: Sleep well, my dear Januário.

Narrator: Now it's all over... poor lovers who are going to be separated

NARRATOR: "To think that this King won't listen to Jacinta's opinion. He doesn't know what freedom of expression is

NARRATOR: He probably doesn't even know that all citizens have the right to participate in the governance of their country.

## 3.4 Laws and legislation connected with the right

### 3.4.a Right to education

#### Portuguese Constitution- Article 73 - Education, culture and science

1. Everyone has the right to education and culture.
2. The State promotes the democratization of education and as other conditions for education carried out, through school and other means of training, to contribute to equal opportunities, a super inequality of economic, social and cultural inequalities, the development of personality and spirit of tolerance, mutual understanding, solidarity and responsibility, social progress and democratic participation in collective life.

3. The State promotes the democratization of culture, encouraging and ensuring access for all citizens to cultural enjoyment and creation, in collaboration with the media, as associations and foundations of cultural purposes, such as cultural collections and recreation, as associations for the defense of cultural heritage, as residents' organizations and other cultural agents.

4. The creation and scientific research, as well as technological innovation, shall be encouraged and supported by the State in order to ensure freedom and autonomy, enhance dwell and articulate scientific institutions and enterprises.

### **The universal Declaration of Human Rights- article 26**

Everyone has the right to education. Education should be free of charge, at least corresponding to primary elementary education. Elementary school is mandatory. Technical and vocational education should be generalised; access to higher education should be open to all on equal terms, depending on their merits.

### **Convention on the Rights of the child- article 28**

Children have the right to education and the State has an obligation to make primary education compulsory and free, encouraging the organisation of different secondary education systems accessible to all children and make higher education accessible to all, depending on the capacities of each. School discipline must respect the rights and dignity of the child. To ensure respect for this right, States should promote and encourage international cooperation.

### **Charter of Fundamental Rights of the European Union- Article 14**

Everyone has the right to education and to have access to vocational and continuing training.

This right includes the possibility to receive compulsory education for free

#### **3.4.b Right to a Name**

##### **Portuguese Constitution – Article 26**

1. Everyone is granted the rights to personal identity, personality development, civil capacity, citizenship, citizenship to good name and reputation, image, word, intimacy of private and family life and legal protection against any forms of discrimination.

##### **Convention on the Rights of the Child- article 7**

The child is entitled to a name from birth. The child also has the right to acquire a nationality and, as far as possible, to know his parents and be raised by them.

#### **3.4.c Right to Freedom**

##### **Portuguese Constitution – Article 9**

These are the fundamental tasks of the State:



(b) ensuring fundamental rights and freedoms and respect for the principles of the democratic rule of law;

## **Convention on the Rights of the child**

### **Article 14**

States Parties respect the right to freedom of thought, conscience and religion.

#### **Child view**

The child has the right to express his/her opinion freely on matters concerning him or her and to see that opinion in consideration.

### **Freedom of expression**

1. The child has the right to express his or her views, obtain information, make known ideas and information, without consideration of borders.
2. States Parties shall be the rights and duties of parents and, where appropriate, legal representatives, respect to guide the child in the exercise of this right, in a manner compatible with the development of his or her abilities.
3. The freedom to manifest their religion or as their convictions may be subject to restrictions provided for by law and which are necessary for the protection of public security, order and health, or of the morals and fundamental freedoms and rights of others.

### **Article 15**

1. States Parties shall recognize the rights of the child to freedom of association and freedom of peaceful assembly.
2. The exercise of these rights may be restricted only in law and which are necessary, in a democratic society, in the interests of national security or public security, to protect the health or morals or rights and freedoms of others.

## **The universal Declaration of human Rights**

### **Article 2**

1. Every human being shall have the capacity to enjoy the rights and freedoms set forth in this Declaration, without distinction of any kind, whether of race, color, sex, language, religion, political or other opinion, national or social origin, wealth, birth, any other condition.
2. Did he also not make the distinction based on the political condition, or international condition of the country or territory to which a person belongs, whether it is an independent territory, under guardianship, without government, or subject to any other limitation of sovereignty.

### **Article 3**

Every human being has the right to life, freedom and personal safety.

## **Charter of Fundamental Rights of the European Union**

### **Article 41 Freedom of conscience, religion and worship**

1. Freedom of conscience, religion and worship is inviolable.
2. No one shall be persecuted, persecuted for rights or exempt from civic obligations or duties because of their convictions or religious practice.
3. No one may be asked by the authority any about his or her religious beliefs or practice, except for the collection of non-individually identifiable statistical data, nor be himself a landlord for refusing to answer.
4. As churches and other religious communities are separated from the State and are free in their organization and in the exercise of their functions and worship.
5. It is a guarantee of the freedom of teaching of any religion practised in the context of its confession, as well as the use of media for the continuation of its activities.
6. The right to conscientious objection under the law is guaranteed.

### **Article 42- Freedom of cultural creation**

1. Intellectual, artistic and scientific creation is free.
2. This freedom comprises the right to the invention, production and dissemination of scientific, literary or artistic work, including the legal protection of copyright.

### **Article 43- Freedom to learn and teach**

1. It is a freedom to learn and teach.
2. The State may not program education and culture according to any philosophical, aesthetic, political, ideological or religious guidelines.
3. Public education will not be confessional.
4. The right to set up private and cooperative schools is guaranteed.

### ***3.4.d Freedom of expression and information***

#### **Portuguese Constitution – Article 37**

1. Everyone has the right to express and disseminate freely their thoughts by word, image or any other means, as well as the right to inform, inform themselves and be informed, without impediments or discrimination.
2. The exercise of these rights shall not be prevented or limited by any form or form of censorship.
3. As offences committed in the exercise of these rights are subject to the general principles of criminal law or the unlawful of social ordination, their assessment respectively of the jurisdiction of the judicial or administrative, independent under the law.
4. All persons, natural or legal, shall be guaranteed, on a level and effective basis, the right of reply and rectification, as well as the right to adduct for the damage suffered.

#### **Convention on the Rights of the child- article 13**

- The child has the right to express his or her views, obtain information, make ideas and information known, without regard to boundaries.

### **The universal Declaration of human Rights- 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.

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

Everyone has the right of equal access to public service in his country.

### **Charter of Fundamental Rights of the European Union- Article 11**

Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers.

## 4 LITHUANIAN ANALYSIS OF TALES OF RIGHTS

### 4.1 Introduction

These rights were chosen because in historical periods the people of Lithuania did not have such rights as the inviolability of personal dignity, the right to education or the right to freely choose a job. Through the activities of the project, we wanted to remind the children of the history of Lithuania and emphasize how the rights changed and how important they are in the lives of citizens.

List of the rights:

- a) right to education- introduced through Kursiukas
- b) right to name and nationality- introduced through Pinocchio
- c) right to freedom of thought- introduced through Don Quixote
- d) right to work- introduced through Don Quixote
- e) right to practice one's own culture, language and religion- introduced through Don Quixote

### 4.2 Local, national or regional or personal history connected to the rights

#### 4.2.a Right to Education

Right to learn had its beginning in the Grand Duchy of Lithuania. At that time, an Education committee was established and it was the first type of ministry of education in Europe. In 1773-1775 there was a change in the educational system in Lithuania. But almost 100 years later, a great danger appeared for Lithuania's education system because the Russian empire occupied the country. They did not allow to use the Lithuanian language and even forbade the use of the Latin alphabet. When Lithuania regained its independence after the First World War, the government decided to pass a law which guaranteed primary education for 7–11-year-old children. Now we have compulsory education until 16.

The seniors said that, at their times, children rarely went to school in groups, although you could hardly call that building a school. All children of the village sneaked into the living room of one of the farmers, as if hiding to avoid an invisible danger. There, the secret teacher (daraktorius) was waiting for the children and was determined to break the law just to teach them the Lithuanian alphabet, counting, sometimes history and geography, because this was forbidden in official schools from 1864 to 1904.

#### 4.2.b Right to name and nationality

In the 15th–16th centuries any person who had land or a job or a title of honour was called a citizen of Lithuania. The concept of citizenship we use nowadays was born in 1918 when Lithuania regained its independence. 2002 law of citizenship declared that a citizen who is Lithuanian cannot have citizenship of another country at the same time, or in some special cases people get citizenship by law.

In the years 1944-1953, the partisans had to remain anonymous, because as soon as they were called by their real name, they could be reported, and later brutally punished, so probably everyone came up with nicknames for themselves, such as: Vanagas, Žemaitis, Vytautas.

### **4.2.c Right to practice one's own culture, language and religion**

Lithuania has always been a very tolerant country. A lot of different peoples were allowed to practice their religion, and to maintain their culture and language. During the times of the Grand Duchy of Lithuania, people did not use the Lithuanian language officially, instead they wrote letters in Latin or Polish. Only in 1547 the first Lithuanian book "Katekizmas" by Martynas Mažvydas was published. Later, when the Russian empire occupied Lithuania, people did not have freedom to speak or write in their own language, as it was officially banned. During the period of the Lithuanian press ban, the Lithuanian alphabet in Latin letters was strictly prohibited, and books written in Civil Script (grazhdanka) were only available. Therefore, in such a difficult time, a new "profession" had to appear- book smugglers, who risked their freedom and often their lives to transport banned books to Lithuania, because otherwise Lithuanians would not have been able to practice their mother tongue. In 1992, after Lithuania regained its independence, Lithuania's constitution declared that people are free to practice their religion, culture and speech. In 2004, UNESCO recognized book smuggling as a unique, and having no equivalent, activity in the world.

### **4.2.d Right to freedom of thought**

Right to dignity is guaranteed in Lithuania's constitution and in the European union laws. In these laws main people's rights and freedoms are guaranteed. This way people's torture, humiliation of dignity and cruel behavior are forbidden. Especially during the Soviet era, human dignity was not respected in Lithuania, and people, fearing to suffer themselves, reported others to the KGB. People who lived during that period remember the sayings "Walls have ears", "There is no man, there is no problem".

### **4.2.e Right to work**

For a long time, there was serfdom in Lithuania, so people could not choose their job. During the period of serfdom, there was no question of freely chosen work. If you were a serf, you got out of bed every day and did what the noble ordered you. Only much later, some nobles began to reform this system. A few hundred years later Lithuania's constitution approved freedom to choose a job. When Lithuania became a member of the European Union, people got even more opportunities. Now Lithuanian people can work in any other EU member-country.

## **4.3 Representation of the rights in the tales**

### **4.3.a Right to Education introduced through Kursiukas**

*Storyteller greets audience and presents himself- Old Kursis:*

Old Kursis-I know for sure that both children and adults love fairy tales. Nowadays we all have moved into computers, tablets, phones, but when I was young I used to hear them from my parents and grandparents, they could hear from theirs. In this way a lot of beautiful and miraculous fairy tales have travelled through ages until they reached us. I, the Old Kursis a fisherman of the seacoast land has travelled with them. Very soon you are going to see one of them. Is it a fairytale? Nowadays, yes. But many many years ago it used to be a true story. Now I am inviting all of you to get acquainted with its characters.

KURSIUKAS-Wave wind, my friend, to the caps of clouds, sway my boat on the waves of the lake. Flax- made net I am going to drown into the profundity. The gold fish to tempt on to the bank....

KURSIUKAS-Today I am going fishing, just like yesterday, a year ago, and so for the rest of my life. I can 't do anything else, but I like it this way. I am a free man- a man of nature. Come small fishes and the big ones to me. (enthusiastically he casts the net). I see the wind today is favourable, I should have an unusual catch. (silently hums his favourite melody and does not notice that is being watched by the princess)

PRINCESS (enviously watches the guy from the side and talks softly to herself):-How handsome he is! How sweet and soft! I took a shine to him, so every day I come here to get an eyeful of him. If only he married me. I would be the happiest princess in the world (she gives a sigh). I wouldn't spare anything. I've got a plan: I am going to ask the Old Kursis to let his son come to the castle, where I will be able to talk to him. (an actress playing the princess comes up to the storyteller and signs the request to let the son come to the castle).

KURSIUKAS (in the meantime looking quite happy):-A good day. The supper will be delicious and solid for my old Daddy and my good Mummy. Everybody will be full! Thank you, wind, thank you, lake for your generosity. You never forget the poor, feed them all. (Having caught a lot of fish, Kursiukas leaves the stage. The storyteller changes the stage decorations and keeps talking)

OLD KURSIS-So, everything happened the princess had wished for. Me, as a loving and well-wishing Daddy for his son to have a happy future, agreed and let my son Kursiukas to the castle. There the princess fast-talked him for a long time to stay in the castle. She promised whatever he wanted. However, Kursiukas felt really baffled from such princess' words. For he came from a poor family, had no wealth and was really unlearned, neither he could write, nor read. So he felt really unworthy to become the princess' husband. The princess was so lovely, she promised to teach him everything, to hire the best teachers. She wanted him for herself. Finally, he agreed.

PRINCESS (happy and delighted talks to him):-I am going to feed you as a prince, take care of you, let you attend the best of schools. You will learn all the cunning, become wise and then my husband.

OLD KURSIS:-Kursiukas liked the castle a lot and stayed there for many days. Everything went on perfectly. He was good at learning as he was smart, all the teachers loved him. The princess loved him and he fell in love with her too. As soon as Kursiukas became of the right age, they got married and had a wonderful wedding.

#### **4.3.b Right to name and nationality- introduced through Pinocchio**

Cricket - Wow what a cozy atmosphere here! (He looks around and reacts to the environment. Having seen the audience, he lifts his glasses). And what lovely spectators have gathered here! Am I in the right place? Have you been waiting for me? Maybe I am wrong? Who can tell me? Oh, you don't know who I am? Yes, yes, you are absolutely right, I haven't introduced myself yet, but to tell you the truth and in my old age, well, I am not a youngster any more (smiles) So, who do you think I am? (spectators make guesses, the teller talks with them, asks questions, keeps the dialogue going, and finally introduces himself in a nice way):

- I am an insect, flying, chirping, a hundred-year-old cricket. Nowadays I chirp less and hardly play, you see my fingers aren't as nimble... so I have an excellent suitcase. What do you all think of it? (spectators make guesses; a short dialogue takes place):

- In this suitcase there's a FAIRYTALE! To make it clearer, there are fairytale's characters. I wish you to tell my life story, where I happened to be quite by chance, quite unexpectedly. I'd like to introduce you with the most wonderful story and its characters, written by an Italian author Carlo Collodi. Would you like to travel to Italy together for some time? Would you like to see the secret indwellers of the suitcase? Great! (spectators horse around, CRICKET together with music makes an applause. Then other artists, who play puppets, join him. They do all preparatory jobs. In the meantime, CRICKET keeps talking to the children and introduces its beginning),

Cricket - You see I have great friends, who breathed in life and spirit into the indwellers of the suitcase and made them into different characters. In a short while you will see everything with your own eyes, all you need now is a little bit of patience, as my great-granny used to say: "Learn patience from a donkey!"

- Long time ago I lived in sunny Italy, in a woodcarver's house. People used to call him CHERRY. And everything started in that house.

Pinocchio (the puppet's voice is heard, he is still unseen)- Oh, oh, oh, stop tickling me (giggles), stop it, you are tickling me... (at that moment hammering with a wood thing is heard. A dark voice talks back: who is talking here? I understand nothing, then hammering again).

Cricket- Yes, yes, my dear, that is a little wood chump. It started to talk and surprised master Cherry. so much. Later on, a neighbour Geppeto came round to visit Cherry. Geppeto wanted to carve a wooden doll and travel around the world and make in this way some money. And this how it all happened. In Geppeto's house the wooden doll started its life full of unbelievable stories and unrepeatable adventures. And myself? An old indweller in Geppeto's house I was very cosily settled by the fireplace and had time to watch everything from aside.

Pinocchio was the name for the wooden doll awarded with greatest responsibility and protection by the good-hearted Geppeto. Since then he has become his father. He truly believed that this name would bring him luck and happy life. Geppeto carved all his body parts with greatest attention His hair, forehead and eyes (he shows everything to the children and explains in a loud voice) and nose, which surprisingly spindled. After that he continued working on his mouth, tongue, chin and so on. Suddenly the little rouge came to life, winked his eyes, and started talking nonstop and teased his father Geppeto. Then he even wriggled and even kicked him once. It was obvious that it wouldn't be easy with him but it was too late. Sometimes my hair like spaghetti would stand up out of terror, at times I felt so sad because of his tricks, felt pique against him or unsuccessful works. I would need at least a week to tell you all in detail. Today we (points at ready artists) are going to show a short story from Pinocchio's life. If his life story appears interesting to you, please read the book "Pinocchio's Adventures". Maybe you will recognize yourselves in some places.

### ***4.3.c The right to practice one's own culture, language and religion - introduced through Don Quixote***

Dulcinea - So, chatting about islands they were riding across Montelje valley, and suddenly in the distance they saw 30 windmills (By the stage children stand up and turn their arms as windmills, on stage some drawn watermills are put up) Don Quixote- Fortune arranges our matters better than we could think or wish. Have a look Sancho Panza, in front of you there are 30 or more spooky giants. I am going to meet them all in a battle and take life from them all. Then we'll take their spoils, which

would be conquered honestly, and then we will strike it rich and having wiped out such a nasty seed we will serve God.

Sancho- What giants?

Don Quixote (pointing at acting children)- Over there, can you see giants with long arms, some of them are as long as a kilometre.

Sancho (surprised)- Sir, I'll be jiggered if I can see giants, they are just most simple windmills. What you think are arms, are wings, they are the wings which turn the querns.

Don Quixote- I can see at once that you know next to nothing about adventures, and the fear you are feeling does not allow you to see or hear anything. One of the consequences of fear is that our feelings get mixed up and we lose the ability to see things the way they are in reality. So, if you are scared, move aside and say the prayers, in the meantime, am going to ride and challenge the giants into cruel and uneven battle.

Dulcinea- Don Quixote had it in his head that they were giants and did not hear Sanca's screams and without seeing what was ahead of him was riding very fast and shouting

Don Quixote – Don't you run hen-hearted and contemptible creatures as you are being attacked by the single, single knight!

Don Quixote- Even if you raised more arms than the giant Briareja himself, you will have to settle up with me! Dulcinea- Uttering these words and well-covered with his shield, with an arrow in his hand he sped up Rocinante, jumped on the first mill and shot the arrow into its wing, but at that time the wind blew the wings at such a speed that the arrow broke into smallest pieces, the knight together with his horse flew into the air and rolled on land in a good distance.

Sancho (speeding to help as fast as his donkey could run) - Oh Lord, save him! Didn't I tell your majesty earlier to look what you are doing. This is not anything else, just windmill. Only the one, who has windmills in his head could have had the slightest doubt!

Don Quixote - Shut up, my butty Sancho, war matters, more than anything else are shifting and variable. I think that magician Freston will have turned these giants into windmills in order to usurp victory glory from me.

Sancho- Everything is in God's will.

#### **4.3.d Right to freedom of thought - introduced through Don Quixote**

Dulcinea – Children, I have come to you from Toboso. Do you know in which land this place is? Have you visited my native farm? No, never heard? This place is in the sunny Spain. My name is Aldonsa Lorenzo and as I am strong as you can see, I have spent my life feeding pigs and bending arms for men in arm bending competitions. How they suffered from me! In the nearby village la Mancha there lived a middle-aged hidalgo, who adored my feminine beauty. Some say his name was Kichada or Kesada, others said it was Kichana. He was lean, had long thin legs and dry face. And he liked to get up early and ride to hunt.

However, this is not so important for our story. I learned about my suitor from his neighbour Sancho Panza. He told me about the Gentleman's adventures, so I would like to tell you some of them. So that you could understand everything. I will need your help.



- So this is my odd bod suitor Don Quixote. He has read a lot of books about knights and their lives and fantastic adventures. Finally, he believed those stories and thought they were true: once there lived giants and magicians, different battles and duels took place. He came to hate bad people and admired the brave ones.

- In fact he got dived in those books and decided to become a wandering knight himself.

Don Quixote- I will win glory and will be able to help people!

Dulcinea- However, if you wanted to become a wandering knight, you needed three things: armour, horse and the lady to serve for. So, in his house he managed to find his ancestors' armour.

Don Quixote- He gave it a good cleaning as it was rusty and moulded. Then he realized that a helmet to cover his head was missing. So, he made it of cardboard.

*(A lean horse appears on stage).*

Well, he wasted as many as four days to name his horse, who was skin and bones, the most beautiful name that would reflect his new service.

Don Quixote- Rocinante

Dulcinea – That name appeared to him to be important. Everybody will know that he used to be a hack, now he is the best hack in the world.

- Well, as you know, the lady to dream about was me, the farm girl from the next village! But I deserved a name to be given to a princess or Lady Muck. He thought and thought and thought and came up with it.

Don Quixote- Dulcinea del Toboso.

Dulcinea- The knight needed a sword-bearer, so he talked a farmer, his neighbour to become the one and to serve him.

*(Sancho Panza appears on donkey on stage)*

He somehow talked him into it saying that he might win in some adventure an island and then he will make him Sancho Panza the steward of it. The farmer, hearing about such miracles agreed to be his sword-bearer and travel with him seeking for adventures without saying a single word either to his wife or two children.

Finally, they set off one night without waking anyone, the master on Rocinante, Sancho Panza on his donkey. They loaded their animals with all kinds of food and wineskin.

*(on stage, behind the characters unfolds a scenery of Spanish valleys)*

### **4.3.e Right to work- introduced through Don Quixote**

Dulcinea- It is a very hard work to rule the island. So, the “dreamed” governor’s life started: every day he had to solve quarrels and disagreements of the people of the island.

*(2 old quarreling buffers stand up before Sancho)*

Buffer 1 – Your highness sir, this silly buffer is accusing me of some fishy story!

Buffer 2- God save me from the old age with no memory! I lent this rapsallion 10 gold coins, and he keeps saying he returned them!

Sancho (turning his head from one shouting buffer on to the other)

Buffer 1- The Great Governor, I can swear to your grandeur kneeling that I returned those ill-fated coins and my conscience is as clear as a girl's tear.

Sancho- Silence! I am pretty sure that for all this confusion the local island's magicians are to be blamed for they are looking for ways to overmaster my title earned by diligent service. So, let's put all the witchcrafts aside and whatever, you guys, have with you we are going to split into two equal parts.

Buffer 2- But sir, I have nothing as I lent this rascal whatever I had.

Buffer 1- I have only a stick because I returned everything for my neighbour.

Sancho- The stick will do.

(Takes the stick and breaks it into two parts). For a wonder, 10 gold coins fall off the stick. The neighbour had borrowed and hidden them!

*Music sounds, the entire table is set with the most delicious dishes, Sancho is opening his mouth for the first bite, when a messenger runs in with a letter and then reads it aloud:*

*Dulcinea (asks children to read the letter)*

Child-messenger (reads) - Some bad news reached me, sir, that some of my enemies are getting ready to attack the island. I don't know which night. You need to be ready. I also know from some spies that 4 persons in disguise got on the island and they want to kill you. Try to be watchful and do not eat anything given as I fear you can be food poisoned.

Your closest friend. The Duke

Sancho (moaning and looking longingly at the food which is being taken away. All he has is just some bread and a plate of grapes)

Dulcinea - All we needed is a letter! Since that day Sancho didn't dare to eat any food only some bread crumbs and a few grapes. Such was governor's life to judge and be hungry.

*Suddenly chiming bells are heard, then trumpets, after drums and some shouts are heard.*

*A soldier runs into*

Soldier - Grab the arms! Grab the arms, sir the governor! Uncountable number of enemies encroached the Dicania island!

Sancho- Oh Lord, wasn't I told the truth by my master Don Quixote that this island is most likely to be bewitched! Here a man is not allowed to live in peace even a short hour!

*(Soldier put on two big shields on a poor frightened man, one on the front, the other on the back, then ties them up with rope. Sancho tries to step forward leaning on a given spear, but out of fear and almost fainting falls on the ground as a sack).*

*(At the background clangour of arms is heard and shouts, Dulcinea invites the children to add some shouts and noises to exaggerate the stir about.)*

Dulcinea - The poor island governor managed to escape some blows on the head because he had pulled his body them into the shields, which had been put on him as if a shell on a turtle.

Sancho (Having heard the victory shouts he gets out of his integument and with soldier's help takes off the shields saying)- Your majesties, stay with God and tell the duke, that I was born naked, and I live my life naked too. Neither I am winning nor losing. I came to power penniless; I am leaving the post penniless too.

Dulcinea - All he asked was a handful of oats for his donkey, a slice of bread and cheese for himself. Saying no more he set off to look for the duke's castle and his knight Don Quixote.

## 4.4 Laws and legislation connected with the rights

### 4.4.a Right to education

#### Constitution of the Republic of Lithuania-Article 41

Education shall be compulsory for persons under the age of 16.

Education at State and municipal schools of general education, vocational schools and schools of further education shall be free of charge.

Higher education shall be accessible to everyone according to his individual abilities. Citizens who are good at their studies shall be guaranteed education at State schools of higher education free of charge.

#### Convention on the Rights of the Child-Article 28

1. States Parties recognize the right of the child to education and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

- (a) Make primary education compulsory and freely available to all;
- (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
- (c) Make higher education accessible to all on the basis of capacity by every appropriate means;
- (d) Make educational and vocational information and career guidance available and accessible to all students;
- (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

#### The Universal Declaration of Human Rights-Article 26

1) Everyone has the right to education. Education shall be free, at least in the primary and fundamental stages. Primary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3) Parents have a prior right to choose the kind of education that shall be given to their children.

#### **4.4.b Right to name and Nationality**

##### **Constitution of the Republic of Lithuania-Article 12.**

Citizenship of the Republic of Lithuania shall be acquired by birth and other grounds established by law.

##### **Convention on the Rights of the Child**

###### **Article 7**

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.
2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

###### **Article 8**

1. States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.
2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.

##### **Universal Declaration of Human Rights-Article 15**

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality

#### **4.4.c Right to practice one's own culture, language and religion**

##### **Convention on the Rights of the Child**

###### **Article 14**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.

###### **Article 30**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other

members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

## **Charter of Fundamental Rights of the European Union**

### **Article 22**

- 1.The Union shall respect cultural, religious and linguistic diversity.
2. Universal Declaration of Human Rights

### **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

### ***4.4.d Right to freedom of thought***

#### **Convention on the Rights of the Child**

### **Article 14**

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### ***4.4.e The right to work***

#### **Constitution of the Republic of Lithuania–Article 48**

Each human being may freely choose a job or business, and shall have the right to have proper, safe and healthy conditions at work, to receive fair pay for work and social security in the event of unemployment.

The work of foreigners in the Republic of Lithuania shall be regulated by law.

Forced labour shall be prohibited.

Military service or alternative service performed in place of military service as well as citizens' work in time of war, natural disaster, epidemics, or other extreme cases shall not be considered forced labour.

Work performed by persons convicted by court, the work being regulated by law, shall not be considered forced labour, either.

### **Convention on the Rights of the Child–Article 32**

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:

(a) Provide for a minimum age or minimum ages for admission to employment;

(b) Provide for appropriate regulation of the hours and conditions of employment;

(c) Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

### **Universal Declaration of Human Rights –Article 23**

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

## 5 ROMANIAN ANALYSIS OF TALES OF RIGHTS

### 5.1 Introduction

The rights chosen have different significances in Romania. Some of them are connected with the communist period. Other rights are relevant for a larger historical period. On the other hand, some rights are acknowledged by the State or international legal instrument, while other rights do not have a legal recognition but are important for a working, cohesive and stable society.

#### *List of rights:*

- a) Right to family – introduced through The Wise Child
- b) Right to physical and psychological wellbeing- introduced through The Wise Child
- c) Right to access to justice- introduced through The Wise Child
- d) Equality between men and women- introduced through Ileana Samziana
- e) Women’s right to work- introduced through Ileana Samziana
- f) Right to life- introduced through Pinocchio
- g) Right to education- introduced through Pinocchio

### 5.2 Local, national or regional or personal history connected to the rights

#### **5.2.a Right to family**

“After the communists came to power, my family had a lot of troubles. My parents were rich and this was against the communists’ rules. I was child at that moment and I remember we had servants in our house. One day, my parents left and said that the servants would take care of me for a while. When my parents came back, I was, already, a teenager and I didn’t want to see them or talk to them. Later on, when it was too late, I understood that they had given me for adoption to the servants, to protect me and to make possible for me to have an education. Even today, that I am old, I am not able to forgive them for leaving me behind, for taking my family from me.”

This life story of Ana B. is the story of many families destroyed when the communists took over the political power after World War II. During the communist regime, another drama of social scale happened: the orphans. Children left by their mothers in the hospital or with various disabilities, were kept closed in the so called “Houses for Children”. There, the children were neglected and abused in a cruel way. For such reasons, the family has a special meaning in Romania, the family bondage being expressed in a low interest for seniors’ centers and a high interest in adoptions.

#### **5.2.b Right to physical and psychological wellbeing**

“We were 9 children to our parents, but two of them died when they were babies. I was the youngest of the seven of us. We had this rule, this custom, dating back to very old times: the youngest child, being son or daughter, would remain with the parents. The rest could go away, to other villages or even to the city, but the

youngest should stay with the parents, to inherit the parents' house and to take care of them until their death. So, being the youngest, I remained here, in the village. I took care of our parents. My brothers and sisters helped me, but this was my duty. This was the custom. Today, things have changed."

Mihai I. explained a very old custom in rural families all over the country. The duty of the youngest child was considered a sacred one. Even today, children take care about their parents and the use of care centers for seniors is not so widespread in the society.

### **5.2.c Right to access to justice**

"My father was a priest. After the communists came to power, one night, they came to us and threw us out of our house. They confiscated everything, saying that my father was a bourgeois. My father died after he came back from the forced labour camp. After the fall of the communist dictatorship, we had the right to reclaim our parents' inheritance. Even so, I fought 15 years in lawsuits to recover most of the inheritance. For this reason, I will never accept socialism or communism again. In that period, the right to justice was only a theory, written on paper. This was not a real right."

One of the life stories of Alexandrina A. This is the same story of thousands of families during the communist regime.

### **5.2.d Equality between men and women**

"I was 16 when I got married. My mother had married at 14. When I met my mother in law I saw how respectful she was to her husband. She kissed his hand and never addressed him with 'you'. She told me that I had to pay all respect to my husband, never argue with him and always obey him. I tried to be a good wife, but I never liked to be let apart when we had guests. I had to cook and to make children and to take care of the children and of the household. Many times, my husband told me: 'you are a woman, what might you know?' I had a good husband. He didn't beat me too much. Today, things have changed very much. Maybe in the countryside there are still women living in the same way, but they are very few."

Tudora I. explained how women were supposed to be and to behave in the traditional family. Her story is even sadder, with many experiences of family violence and a place of inferior in the family.

### **5.2.e Women right's to work**

"I would like to work, to get a job but, when I was younger, this was not customary for women. Then, when the communists came, this become possible, but for me it was too late. I had children and I had to stay at home, to take care of them. I have been a housewife my entire life. The first time I left the village, I was 40 or such. All women in the village were the same. Now, I do not have a pension of my own. I have only a small pension being the surviving wife of my husband. I always wonder what it can be like to work in a factory."

Maria S., in her 80's, tells the same life story as many women of her age . Still today, in the countryside or even in cities, many women have the same role of housekeeper and children's caretakers.

### **5.2.f Right to life**

"Today, we can do anything we want, but my grandfather and his generation, they were the first generation of Roma, of gypsies, to become free people. My grandfather was born a slave. He was owned, and other families of



Roma were owned by a rich man. They had no rights at that time. Their owner was entitled to sell them, to exchange them, to beat or even kill them.”

Gheorghe B., of 86, still remembers stories told by his grandfather, who was a Roma slave. Romania was the last state in Europe to abolish Roma slavery, in 1855-1856, during the Romanian principates.

### 5.2.g Right to education

*“I would like to be more educated. I graduated 4 grades only. When I was at school, the teacher asked me, every day, to go and take care of his geese. I learned to read and write only. At 14 years old, because the teacher beat me every day, and my parents didn’t trust my explanation, I ran away from home and I found a job in a city. I was too young, but they accepted me because they needed labor force. Because I didn’t have an education, a schooling, I have been a simple worker all my life. Because of this, very often, people tell me that I am stupid or dumb. It is important to have an education. Go to school, my dear, and learn well. Only this way you can become ‘somebody’, acknowledged and respected by the others.”*

Constantin I. expresses his regrets for not having a proper education. Free and compulsory education for all citizens entered into force in 1920’s, and public education covered primary school only (up to 4<sup>th</sup> grade).

## 5.3 Representation of the rights in the tales

### 5.3.a Right to family – introduced through *The Wise Child*

*Once upon a time there was a man who remained alone, after his wife's death. One day, the man felt lonely and decided to adopt the first being he would meet in the street.*

Scene: The man adopts the snake

MAN: Will you, snake, be my adoptive child? You are alone, I am alone, and we both have the right to have a family. I have everything, money too, so much you can eat it with a spoon.

SNAKE: Why shouldn’t I? Only, we should get along first.

MAN: How could we not get along? I was married and I got along with my wife as I would have done with a brother.

SNAKE: All right. I will not ask for much, but that you carry me on your back.

Man: Only that? If so, then you are my adoptive child.

STORYTELLER: The man took the snake on his back. The snake wrapped around his neck and sat there as in a nest. A long time passed. Their agreement was never broken.

But the man grew old, his legs began shaking, his back started to bend, while the snake was growing and growing, pressing the man’s back; the man could hardly carry the snake.

### **5.3.b The right to access to justice - introduced through The Wise Child**

*Scene: the man grew older and it became difficult to carry the snake*

MAN: My son, have mercy on your provider and get down for a while, because I grew old and I can no longer carry you. I kept my promise and I ensured your right to be taken care of. Now that I am old, it's my turn to have the right to physical and psychological wellbeing, to enjoy what is left of my life.

SNAKE: Don't even think about it, father. Such was our agreement and such it shall be until you die.

STORYTELLER: When they saw how tired the man was, people advised him to go to a court of law.

### **5.3.c The right to access to justice - introduced through The Wise Child**

*Scene: the man and the snake go to the Court*

JUDGE: Why don't you do what is right and let the poor man get some rest?

SNAKE: Right, wrong, I don't want to know. This was our agreement!

JUDGE: Is that so, old man?

MAN: Well, it is so, but when we made our agreement, I was younger and I could carry the load. Now I don't ask to break our agreement, just for him to have mercy on my weaknesses, as he is my adoptive child and, after my death, all that is mine will remain to him. According to justice, we both have rights and this is what I ask, a fair judgment.

SNAKE: There is no mercy written here. I know that such was our agreement, and then, even so, or otherwise, I shall still be his heir, as his adoptive child.

JUDGE: If such was your agreement, old timer, and if your adoptive child does not wish to have mercy on you, there is nothing we can do. You must stick to your agreement.

STORYTELLER: The poor man left and, his heart heavy with sorrow, barely carrying his body, he was walking and thinking that he would die before his time, broken by the burden of carrying the snake. All of a sudden, he reached a vacant space, where several children had chosen one of them to be their emperor and to judge the causes they had.

MAN: Emperor, I came to you to ask for justice, like a fair trial, as they say in the kingdom.

EMPEROR: Say, old timer, what is your trouble?

MAN: You see, emperor, when my wife died, I was sick being lonely and I thought to take an adoptive child, to whom I could leave all my fortune after I am gone. Having no relatives, I went out to find someone, whoever God put in my way, to adopt him. I found this snake and I agreed with him always to carry him on my back. I was younger then, now the snake has grown and his weight is humping me so much that I can barely walk the earth. I asked him to get down, to give me a break, a respite, but he refuses to do so.

SNAKE: I want to .....

EMPEROR: It is a great disrespect to answer an emperor from up there, where you are. Do you not know, snake, that the parties, when they come before the emperor for judgment, must stand on the ground?

*The snake unwraps from the man's neck and gets on the ground.*

SNAKE: Emperor, it is true, this man took me as an adoptive child. But our agreement was that he would always carry me on his back. Either I get down from his back or not, I would still be his heir. I keep to the agreement. This is the right thing. The agreement is sacred.

EMPEROR: The child who has no mercy on his parents is unworthy of seeing the light of day! For what you did, I could have commanded my people to kill you, but that would not have been justice! To the hole, in the ground go and get out no longer, so that no man should see you again!

*The snake slithered into the ground, and the man straightened his back and holds his head high.*

### **5.3.d Equality between men and women - introduced through Ileana Samziana**

### **5.3.e Women right's to work - introduced through Ileana Samziana**

*Scene: The masked girl stole the pot from the church*

STORYTELLER: Once upon a time, a king had 3 daughters. He was very upset about this fact, since the neighbouring king, much stronger, asked a son from him, to serve in exchange of peace. The oldest and middle daughters asked for permission to travel to that king, but they failed to pass the challenges on the way. The youngest daughter dressed as a boy, managed to pass all the challenges and became a page to the mighty king. Now, the king asked to the new page to fulfil a series of quests. One of them was to kidnap a very beautiful princess, Ileana Samziana, so that she would become the king's wife. After this challenge, Ileana Samziana asked for a special item. .

*The emperor's daughter enters the stage on one side, takes the baptism vessel and goes away to the other side of the stage.*

PRIEST, appears from behind the girl, raising his hands and kneeling, and curses the girl: – Oh, Holy Lord! Make it so that the wicked man who dared touch the holy baptism vessel with his sinful hands turn into a woman if he's a man; and if she is a woman, make it so that she turns into a man!

*The emperor's daughter shakes, her cape is falling, and Prince Charming remains on the stage.*

*The background changes with an interior of the throne hall.*

PRINCE CHARMING *takes the vessel to the emperor, who is near Ileana Samziana:*

– Great emperor, I completed the tasks you entrusted to me. I consider that I now finished my job. Be happy and rule in peace, as long as the Lord lets it!

EMPEROR: I am pleased with your service; know that after my death you will take the throne of my kingdom, because I have had no heir until now. And if God gives me a son, you will be his right hand.

ILEANA SÂMZIANA: Emperor, now that all my wishes have been fulfilled, we can get married, although you sent someone else to do all the hard jobs. Come near me.

*The emperor goes near her and falls through a hole in the floor.*

ILEANA SÂMZIANA *says to Prince Charming:* You brought me here, you fulfilled all my wishes, you brought me the baptism vessel, you will be my husband. Let us be wed.

PRINCE CHARMING: I shall wed you if you choose me. But you should know that in my house the man will make the decisions, not the woman. The woman does not have the right to speak in front of the man, because this is the old way.

### **5.3.f Right to life - introduced through Pinocchio**

*Scene: Pinocchio is hungry and eats the pears*

GEPETTO Pinocchio, open up! I know you are in the house!

PINOCCHIO A! who is it? Daddy! Finally! I'll be right there and open the door! (he stands up, but falls) how about it! Who stole my legs? I am sure it was you! Daddy, I cannot come and open the door!

GEPETTO Pinocchio, I may be patient, but all patience has a limit, if you annoy me ... Open up or I'll enter through the window and I'll make you regret it!

PINOCCHIO Daddy, I mean it, I cannot! Somebody stole my legs!

GEPETTO Oh, yeah? And who was it, pray tell?

PINOCCHIO The cat!

GEPETTO The cat?! Come on! Well, I'll show you! (he enters the house and, when he sees Pinocchio, he takes pity on him) You really don't have any legs, my little Pinocchio! But what happened?

PINOCCHIO I don't know! It was a really hard night, I wanted to make some scrambled eggs, but there was a chicken and he left, then a cricket came and gave me a lecture, told me I was a bad boy and that my head is wooden, then I was hungry and there was nothing to eat ... (starts whining)

GEPETTO Poor Pinocchio! If you want, I have these for you! (takes three pears out) these pears were my breakfast, but I'll give them to you! You are a child and, like all children, you have the right to life and survival.

PINOCCHIO Ah! So there should have been food around here and someone to give food to me. You see, my right was not ensured.

GEPPETTO There was food, Pinocchio, but how can your right be ensured, if you do not fulfill your obligation to be obedient and you do as little nasty things as possible? Go ahead, tell me, do you want to eat these good pears?

PINOCCHIO Good (he looks at them carefully) but, daddy, if you want me to eat them, you must peel them for me!

GEPPETTO You are kind of pretentious, you know? That's bad! You never know what can happen, you'd better not be like that!

PINOCCHIO You are right, but I don't eat fruits if they are not peeled!

GEPPETTO (peeling the pears) Here you are, have your fill! (Pinocchio eats the pears and wants to throw away the core) You won't throw away the core!

PINOCCHIO But I don't eat it, it's gross!

GEPPETTO Give it to me! (he puts it next to the peels)

PINOCCHIO But I'm still hungry! I'm hungry! I'm hungry!

GEPPETTO I'm sorry, I have nothing else to give you. Oh, yes, I do have these peels and these cores ... but you said you did not like them ...

PINOCCHIO Show them to me closer ... let me have a taste! (Geppetto gives them to him, and Pinocchio eats everything) Now I'm feeling better!

GEPPETTO See, nothing gets thrown away!

### **5.3.g Right to education - introduced through Pinocchio**

#### Scene: Pinocchio get the school books from Geppetto

PINOCCHIO (looking to where the legs should be) Daddy, do you see what a beautiful day it is? I'd better get out, play, run ...

GEPPETTO Yes, you are right!

PINOCCHIO Play football!...

GEPPETTO Pinocchio, I understand that you want other legs, but I'm sure you will just leave home, like last time.

PINOCCHIO No, I promise I am going to be the best of all the boys! I promise you I'll go to school! (he hits his forehead with his hand, understanding the trouble he got into.) Any child has the right to education and I know that you will help me enjoy this right.

GEPPETTO So I shall! Go to sleep and I'll put your little legs back on! (working)

STORYTELLER Pinocchio is so lucky! Geppetto is too good! But now he promised he would go to school! ... what do you think, will he go to school?

PINOCCHIO (standing up) Only one thing is missing now!

GEPPETTO What is that?

PINOCCHIO The book!

GEPPETTO You are right!... I'll be right back! (he takes his coat and gets out. He comes back, without the coat, shivering, and with a book)

PINOCCHIO Daddy, what about your coat?

GEPPETTO I was too warm and I sold it. Here is the book! (he gives the book to Pinocchio who understands and hugs him)

## 5.4 Laws and legislation connected with the right

### 5.4.a *The right to family*

The right to a family is connected to the right to have a partner, a husband or a spouse, children, mother and father and other relatives.

#### **Romanian Constitution – Article 48, paragraph 3**

“Children from outside marriage are equal for the law with the children from the marriage.”

#### **Law no. 273/2004 regarding the procedure for adoption – Article 1, letter b)**

The following principle must to be observed during the procedure of adoption:

The principle of caring and educating the child in a family environment.

This right was recognised by **Declaration of Children’s Rights in 1959** and by **Charter of Fundamental Rights of the European Union in 2000**

### 5.4.b *The right to physical and psychological wellbeing*

For senior citizens to enjoy this right means that we, all the others, must help them when they are in need, make their life easier through care and attention or provide them with the necessary for living, so that they will no longer have to work.

#### **Romanian Constitution – Article 47**

(1) It is under State’s obligation to take the measures for economic development and social protection, in such a way to assure to the citizens a decent life.

(2) All citizens have the right to pension, to paid maternity leave, to medical care in state medical facilities, to unemployment aid, and to other types of public or private social insurances, as by the law. Citizens have the right to social care, also, according the law.

This right was recognized by the European Union under **the 2010 Charter of Fundamental Rights**.

### 5.4.c *The right to access justice*

The right to access justice comprises several components such as: the right to a fair trial, the right to defense, interdiction for abuse of right and others.

### **Romanian Constitution – Article 21**

- 1) Any person can address to justice to defend own rightfulness rights, liberties and interests.
- 2) No law can limit the exercise of this right.
- 3) The parties have the right to a judgment in equity and to solve their legal causes within a reasonable period of time.

This right was largely recognized in **1948 by the Universal Declaration of Human Rights** and in **1950 by the Convention for the Protection of Human Rights and Fundamental Freedoms**.

## **5.5 Equality between men and women**

### **5.6 Women right's to work**

In Romania, until 1874, girls/ women were prevented from school or education. Until 1929, women had no right to vote or to work.

### **Romanian Constitution**

#### **Article 16**

- (1) Citizens are equal to the law and to the public authorities, without privileges and discrimination.
- (2) Nobody is above the law.
- (3) [...] Romanian state guarantees the equality of chances between women and men to accede to public positions and dignities.

#### **Article 41**

- (1) The right to work can't be limited. It is free to choose a profession, a trade or occupation and the working place as well.
- (4) For the same work, women have equal wage as men.

Equality between women and men was made international in 1979 by the **Convention on the Elimination of all Forms of Discrimination Against Women**.

### **5.6.a Right to life**

The right to life is the most important and oldest right acknowledged in the world and by many of the countries. The right to life means that nobody has the right to take other people's life. In very special situations, if the law says so, in some states criminals are convicted till their death. In Romania, the right to life was recognised for the first time in 1864.

### **Romanian Constitution – article 22**

- 1) The right to life and the right to physical and psychological integrity are guaranteed.
- 2) Nobody can be tortured or subject to a inhuman or humiliating punishment or treatment.

3) Penalty with death is forbidden.

The right to life was declared in **1948** by **Universal Declaration of Human Rights**.

### **5.6.b Right to education**

The right to education means that people have the right to learn, this being a fundamental pillar for individual and social wellbeing. The right to education has a complicated history, with numerous beginnings and stops. In Romania, the right to education started to be recognised in 1821, but mostly for rich people.

#### **Romanian Constitution- Article 32**

- (1) The right to learning is assured by compulsory general education, by highschool and vocational education, by university education and by other types of education and training.
- (2) Education of all grades is held in Romanian language. According the law, the education can be made in an international language.
- (3) The right of persons from national minorities to learn in their own mother language and the right to be educated in that language are guaranteed. [...]
- (4) The state education is free, according the law. [...]

**Since 1959 Declaration of Children's Rights**, countries all over the world have recognised that children have the right to free and compulsory education, at least for primary level.



## 6 POLISH ANALYSIS OF TALES OF RIGHTS

### 6.1 Introduction

Nowadays education plays a very important role and the awareness of how important it is to receive an education can only lead to the intellectual enrichment of society. By establishing the right to education, we see a concern for the development of the Polish society.

#### List of rights:

- a) Right to education introduced through Pinocchio and The Dwarfs and the Orphan Mary
- b) Right to life, liberty and security introduced through Pinocchio
- c) Child's right to protection and care introduced through Pinocchio and The Dwarfs and the Orphan Mary
- d) Rights of animals introduced through Pinocchio
- e) Right to freedom of expression introduced through Don Quixote
- f) Right to work introduced through Don Quixote
- g) Right to protection from physical or mental violence, harm or neglect introduced through The Dwarfs and the Orphan Mary
- h) Right to protection against exploitation of any kind and the right not to work before the certain minimum age introduced through The Dwarfs and the Orphan Mary
- i) Right to protection and assistance introduced through The Dwarfs and the Orphan Mary

### 6.2 Local, national or regional or personal history connected to the rights

#### 6.2.a Right to education

The first psychological studies on the situation of the child appeared at the end of the 19th century. Before that, the child, as a human being- a social being, did not exist in the human consciousness.

It is worth highlighting here the role of the Polish pedagogue Janusz Korczak, an internationally respected activist for the decent treatment of children. In 1920, he published his work 'Magna Charta Libertatis', in which he considered respect for the child to be the basis of children's rights. His demand that the child should be respected on an equal footing with adults ("There is no child, there is a person") was far ahead of its time.

As he said of himself, " I chose for my son the idea of serving the child and his cause." He knew that it was not enough to listen- it was necessary, above all, to hear the needs of the child. About the right to education, on the other hand, he said: "The child wants to be good. If he does not know how - teach him; if he does not know - explain; if he cannot- help him."

The children's rights were first enshrined in the Geneva Declaration of 1924, but the most important comprehensive document defining the children's rights is the Convention on the Rights of the Child, which was adopted by the United Nations General Assembly on 20 November 1989. It has been ratified by 192 countries- all of which have undertaken to respect and implement its provisions. Poland ratified this convention in 1991.

It is worth noting here that as early as 1978, Poland proposed its adoption to the UN Commission on Human Rights and presented a draft which was later modified twice, thus contributing to the Convention on the Rights of the Child in its present form.

Another noteworthy Polish accent in the struggle for children's rights is the fact that the initiator of the creation of UNICEF, an international organisation working on behalf of children, was Ludwik Raichman - a Polish bacteriologist and social activist. This took place in 1946.

The final binding document is the Convention on the Rights of the Child, adopted by the UN General Assembly in 1989, ratified in Poland in 1991.

### **6.2.b Right to life, liberty and security**

A great influence on the Constitution of 3 May regarding the right to life, liberty and security had Hugo Kołłątaj (a Polish politician, writer, historian). He said that under no circumstances should human rights be violated; that no country is worthy to be called free if at least one person is forced into slavery.

Hugo Kołłątaj was a great advocate of equal rights for the bourgeoisie, although he also dealt with peasants- he proposed replacing serfdom with rent.

He opposed the *Liberum veto*, and saw the consolidation of royal power in the hereditary throne. He advocated limiting the rights of the magnates. In his opinion, the Sejm should always be ready. To Stanisław Małachowski on the future parliament by Anonim Letters Several", "O ustanowieniu i upadku Konstytucji 3 Maja" or "Prawo polityczne narodu polskiego".

In particular, he contributed to the fight for the life and liberty of Polish people, as he himself expressed when referring to his compatriots: "Poles! Dare to be a nation for once, and a truly free nation."

### **6.2.c Child's right to protection and care**

In 1913, the First International Childcare Congress was held in Belgium. The Congress adopted several fundamental resolutions, among others, on the organisation of child care.

It was then proposed that the International Child Welfare Association should be established, which took place in 1921. Poland joined it on 5 November 1928.

The first legal regulation in the history of Polish constitutionalism concerning the rights of the child was the March Constitution of 17.03.1921. The issue of the child's right to protection and assistance is discussed in article 103 of the above mentioned Constitution, which stipulates that "children without sufficient parental care, neglected in respect of their upbringing have the right to the care and assistance of the State to the extent determined by law".

1924- The General Assembly of the League of Nations adopts the Declaration of the Rights of the Child known as the Geneva Declaration. The Declaration states that mankind should give the best that it has to the child and that it is incumbent on mankind to provide care, protection, assistance to children in difficult situations.

1948 - The United Nations General Assembly adopts the Universal Declaration of Human Rights, Article 25 of which entitles mothers and children to "special care and assistance" and "social protection".

1959 - The United Nations General Assembly adopts the Declaration of the Rights of the Child, an extension of the Geneva Declaration which recognises, among other things, the right of children to support and health care.

However, the most important document is the UN Convention on the Rights of the Child, adopted in 1989. It establishes the legal and social status of the child based on existing international regulations and contemporary concepts of upbringing.

The law of the Republic of Poland implements the assumptions of the Convention and all its detailed indications.

The Constitution of the Republic of Poland of 2.04.1997 in article 72 (paragraph 2) states: "A child deprived of parental care has the right to care and assistance by public authorities".

Thus: In Poland, the most important legal acts guaranteeing the child's right to protection and assistance from the State are: The Constitution of the Republic of Poland of 2.04.1997 (art. 72(2)) and the Convention on the Rights of the Child (art. 20) adopted by the United Nations General Assembly on 20.11.1989 and ratified by Poland in 1991.

Despite the relatively good system of legal protection of children, the observance of children's rights in our country does not look too optimistic. This is a result of a certain pattern of treating children as objects in our culture.

There is a frequent neglect of duties towards children by their natural guardians in all areas of a child's life. As a result, many children who are deprived of parental care live in foster families, in children's homes, in special education centres or in institutional care.

In 1981, the Committee for the Protection of Children's Rights was established in Poland. It was the first non-governmental organisation of its kind in Eastern Europe. It brings together approximately 1,000 social activists and employs highly qualified specialists in psychology, pedagogy and law.

### **6.2.d Rights of animals**

When it came into force, the Act replaced the Ordinance of the President of the Republic of 22 March 1928 on the protection of animals, which had been in force since 23 April 1928. The first draft of the Animal Protection Act prepared in the Sejm of the first term, submitted on 9 January 1993 by MP Teresa Liszcz from the Centre Agreement, did not reach the first reading due to the dissolution of the Sejm.

A new draft was tabled on 23 March 1994 in the second-term Sejm by deputy Krystyna Sienkiewicz of the Labour Union. It envisaged treating an animal as a sentient being, capable of experiencing physical and mental suffering. It also changed the previous civil law position that an animal has the same rights as a thing. Compared to the original draft, it reduced the penalties for animal abuse from two years to one year's imprisonment, and the owner of an abused animal was to be charged for the animal's treatment in addition to the imprisonment or fine. Under the draft, it was also illegal to abandon pets and to tether puppies up to one year old and pregnant female dogs. In the event of mistreatment of an animal, it provided for its collection by a police officer or an inspector of the Animal Welfare Society. The draft also included a ban on the retail sale of live fish, the fattening of calves for white meat and ducks and geese for fatty livers. Feral cats, which are natural enemies of rodents, would be given species protection. Forcing horses to trot while pulling a load would also be banned, and the bridle and whip would have to be constructed so that the animal would not suffer any injuries. Transport to the slaughterhouse could not take longer than 24 hours, the killing of large animals would only be possible after prior stunning or anaesthesia and only at specially designated points, and the killing of fish and poultry would only be carried out by qualified persons. Only animals born in captivity would be allowed to perform in circuses and corridas, dog and cockfighting should be completely banned. The testing of cosmetics on animals should also be forbidden and all other experiments could only be carried out on condition that their results cannot be achieved by any other means and have not already been done before.

*"I will not dwell here on other problems: the mass abandonment of dogs during holidays, their deliberate, thoughtless breeding, breeding for lard, the various forms of abuse by ingenious degenerates. Cruelty and boundless stupidity reign supreme. I fear that it must take at least 100, and in some places 200, years before this changes for the better, before we mentally, and not just geographically, join Europe."*

*I prefer to be among animals. They are innocent and in fact completely defenceless, even these alleged dog killers: "aggressive" rottweilers, amstafs or pitt bulls, which are nothing more than the product of the dullness and irresponsibility of their owners. I firmly believe in the maxim of Immanuel Kant, probably the greatest philosopher of our history: "We can judge a man by the way he treats animals".*

*There have always been, are and will always be evil people and there is no way around it. The only thing left for me and people of my ilk (affectionately referred to as "bewildered environmentalists") to do is to ignore it and to work at an ant's pace every day.*

*That's why I founded this Association - to save animals and thus be able to look in the mirror every evening without shame, despite the fact that I belong to a species that is effectively ruining this planet." - Agnieszka Lechowicz, President of the Association for the Defence of Animals, 2008*

## **6.2.e Right to freedom of expression**

Lack of freedom of expression characterises theocratic, totalitarian and authoritarian systems. Repression of freedom of expression is not only the domain of the above-mentioned systems, it is also found in countries considered to adhere to democratic principles. It is usually related to pressure from someone in a higher position or someone with influence in decision-making circles (e.g. a politician, editor of an encyclopaedia, journal, etc.). This is usually done by blocking content (information) that is inconvenient, that does not support the views of the person repressing. Freedom of speech is guaranteed by Articles 14, 25, 49, 53 and 54 of the Polish Constitution.

In reality, freedom of speech is rarely fully unrestricted, e.g. in Poland the Penal Code prohibits public insult of the President of the Republic of Poland and other constitutional organs of the Republic of Poland, insult and defamation may also be a crime. Furthermore, it is an offence to deny publicly and contrary to fact Nazi crimes, communist crimes and other crimes against peace, humanity and war crimes, i.e. so-called denialism.

The path to freedom

The history of freedom of expression in Poland is very much connected to the time of communism. The situation was changed by the 10th Plenum of the PZPR Central Committee. On the initiative of Wojciech Jaruzelski, the authorities decided to continue the dialogue with the opposition. As a result, at the beginning of 1989, Kiszczak again met with Wałęsa in Magdalenka. Within a few weeks, an agreement was reached between the two political camps. It was agreed that a Round Table would begin on 6 February, which would establish the details of a compromise between the party and the opposition.

The two-month talks were held in several venues, but the one most strongly associated with the Round Table is the Presidential Palace, then the Namiestnikowski Palace. More than 700 people participated in the negotiations, debating in three main teams, nine sub-teams and a dozen working groups. Participants in these landmark events have gone down in Polish history, but for many the Round Table deliberations were the beginning of a political career in free Poland.

Could more have been achieved during these negotiations? This is a topic for a separate text. We can argue about the achievements of the Round Table, but we cannot deny that freedom (or rather part of it) was achieved, avoiding bloodshed. *"At the Round Table sat opposite people who were divided by everything. They did not know each other, they did not respect each other, they did not trust each other. And on top of that, they sincerely hated each other. And yet, for both of them, it was a moment of examination- let us not be afraid of big words- of patriotism and responsibility for Poland. I think we all passed that exam in those days".* - Adam Michnik recalled years later.

## **6.2.f Right to work**

The Labour Code was enacted on 26 June 1974. The adoption of this particularly important law made it possible to put employment issues in order. The new legislation made it possible to repeal a number of laws that had been in force since the interwar period. At the time the Act came into force, there were only a few codes of this stature on the market, including the Civil Code and the Criminal Code.

The code "survived" Poland's political changes, accompanied Poles during the privatisation of our country, the development of large-format shops, shopping malls and shared service centres. It was amended dozens of times after 1989.

The Labour Code was very thoroughly rewritten in 1996. Many amendments were necessitated by the implementation of EU law and international legal acts that covered Poland. Among other things, the amendments equalised the obligations of employers and repealed the protection of employees when an employing entity declares bankruptcy or goes into liquidation.

In 2000, the chapter on collective agreements was amended. An important change was introduced in 2001, when the working week was reduced to 40 hours. Importantly, this did not negatively affect workers' wages.

Also in that year, the provision on equal treatment of men and women, enforced by EU law, appeared. It was not until 2003 that discrimination on grounds of racial or ethnic origin, religion, age or sexual orientation was banned, as required by Community law. Thanks to the efforts of Izabela Jaruga-Nowacka, Deputy Prime Minister in Marek Belk's government and Minister without portfolio, it was also possible to introduce anti-bullying provisions into the Labour Code.

## **6.2.g Right to protection from physical or mental violence, harm or neglect**

The history of children's rights is not long. Until the end of XIX century children did not have special rights. The first International Child Care Congress took place in 1913. We can say that XX century was the first century when children rights become approved.

In Poland the first reference to children's rights was in the March Constitution (March 17, 1921). The constitution said that children without parental care have a right to be protected by the State. The constitution said also that gainful work of children under 15 years old is forbidden.

In the Constitution of the Republic of Poland (April 2, 1997) there are many points concerning the rights of children. Permanent employment of children under 16 is forbidden (art. 65). Public authorities are required to provide special health care for children (art. 68). The Republic of Poland ensure protection of children's rights. Everyone has a right to demand from public authorities protection of children from violence, cruelty, exploitation and demoralization (art. 72). A child without parental care has a right to be protected and helped by the State (art. 72).

The immensity and enormity of the suffering of children during the Second World War cannot be described. The suffering of the children in Auschwitz was an enormous amount of biological and psychological devastation.

The camp food often caused food poisoning in children after eating food infected with microorganisms, bacteria, fungi or pathogenic protozoa. This is not hardly surprising, as the prisoners- children included- ate whatever they

found out of hunger: mouldy bread, rotten or half raw vegetables, spoiled cheese with worms, etc. Despite this, a moment of food during the day was waited for and dreamt of. Bogdan Bartnikowski recalled:

*"I'll have bread in my mouth in no time! I'll chew it slowly, slowly, until it turns into a runny mush, then I'll swallow it and finally I won't feel that furious pulling and burning in my stomach for a while (...). The division was complete, now the most important thing was left- the food. The biggest celebration, the most beautiful moment of the day. One waits so long for it..."*

## **6.2.h Right to protection against exploitation of any kind and the right not to work before the certain minimum age**

As we know, the first document in Polish legislation to mention the rights of the child was the March Constitution of 17.03.1921. It established the right to protection against exploitation of adolescents. It stipulated that the minimum age for applying for work was 15 years, prohibited the permanent employment of school-age children and adolescents in paid work, as well as the night work of adolescent workers in industries harmful to their health (art. 113).

The April Constitution of 23.04.1935 takes up this problem once again, emphasizing in article 8 (paragraph 2) that the State takes care of work and supervises its conditions.

The Constitution of the Republic of Poland of 2.04.1997 in article 65 (paragraph 3 and 4) says : "The permanent employment of children under 16 years of age shall be prohibited. The forms and nature of permissible employment shall be determined by law. The minimum amount of remuneration for work or the manner of determining this amount shall be determined by law."

The Labour Code states: During the holiday season, persons aged 15 to 18 may be employed only under special conditions. The basic conditions are that they have completed primary school and are in good health to perform the work in question.

The permanent employment of children under the age of 16 is prohibited in Poland. However, in exceptional situations they may work. The Labour Code allows persons under the age of sixteen to work only for an entity engaged in cultural, artistic, sporting or advertising activities.

Thus: In Poland, the most important legal acts guaranteeing the right of the child to protection against economic exploitation are: The Constitution of the Republic of Poland of 2.04.1997 (art. 65) and the Convention on the Rights of the Child (art. 32) adopted by the United Nations General Assembly on 20.11.1989 and ratified by Poland in 1991.

The importance of this law in Poland is extreme if you think of how children were treated during World War II. An example of an extremely brutal breaking of this law is the Security Camp in Łódź:

In December 1942, the Preventive Security Police Camp for Polish Youth in Lodz, which was renamed Litzmannstadt and incorporated into the Third Reich, began operating, commonly referred to as the camp on Przemyslowa Street. It was located inside the ghetto, in an area bordering the Jewish cemetery, and was separated from the rest of the ghetto by a 3 m high wooden fence topped with barbed wire. The idea was to isolate Polish youths who caused problems for the occupying forces and could thus have a demoralising effect on young Germans.

These were adolescents who, in the difficult conditions of the occupation, deprived of care, committed petty crimes. It was not uncommon to find children whose parents had been killed or deported to camps or forced labour, as abandoned and homeless children.

Another group were those whose parents had not signed the German nationality list, the so-called Volkslist. They became hostages- held in the camp until their parents decided to sign. Children of detained activists of the Polish underground, Jehovah's Witnesses and displaced persons, including those from the Zamojszczyzna region, were also sent to the camp.

Initially, boys aged between 8 and 16 were to be sent here. However, there was already a girl in the first transport. The age of the prisoners was soon officially lowered to 6 years. Smaller children, even 2 years old, were also brought here. There were also infants. Older girls were sent to a branch of the camp on the estate in the village of Dzierżazna. Young people over the age of 16 were sent to adult concentration camps, including Auschwitz and Ravensbrück.

### **6.2.i Right to protection and assistance**

In 1981, the Committee for the Protection of Children's Rights was established in Poland. It was the first non-governmental organisation of its kind in Eastern Europe. It brings together approximately 1,000 social activists and employs highly qualified specialists in psychology, pedagogy and law.

The Committee defends children's rights, takes initiatives to improve the protection of children's rights and the care and upbringing system, and ensures that the law is correctly applied to children.

Aiming to eradicate the so-called social orphanhood, it advocates changes in the adoption procedure, the development of the institution of the Family Emergency Service and, above all, supports children living in families at risk so that they can remain in their natural environment, thus supporting the rights of mothers to bring up their children.

While stressing the role of the child's right to love, the Committee recommends that decisions on the fate of a child in a family crisis should be based primarily on the criterion of the child's emotional relationship with its caregivers.

The first legal regulation in the history of Polish constitutionalism concerning the rights of the child was the March Constitution of 17.03.1921. The issue of the child's right to protection and assistance is discussed in article 103 of the said Constitution, which stipulates that "children without sufficient parental care, neglected in respect of their upbringing have the right to the care and assistance of the State to the extent determined by law".

The Constitution of the Republic of Poland of 2.04.1997 in article 72 (paragraph 2) states: "A child deprived of parental care has the right to care and assistance by public authorities".

Thus: In Poland, the most important legal acts guaranteeing the child's right to protection and assistance from the State are: The Constitution of the Republic of Poland of 2.04.1997 (art. 72(2)) and the Convention on the Rights of the Child (art. 20) adopted by the United Nations General Assembly on 20.11.1989 and ratified by Poland in 1991.

An activist in the struggle for the rights and protection of the child worth mentioning is Janusz Korczak.

A Polish-Jewish paediatrician, writer and educator, he lived and worked in realities that are difficult to imagine in Europe today. Despite innumerable difficulties and reverses of fortune, his pedagogical and literary output is today widely regarded as exemplary (more: Sadowski 2012) and he himself, as an educator ahead of the times in which he lived. In the pages of this text we attempt to understand how he achieved this. Korczak was a person of many, seemingly contradictory facets; he had his strengths as well as many weaknesses. He went through phases of despair and depression as well as euphoria at different stages of his life. He was able to make children laugh at the harsh realities of their lives, lament their fate, and then give them courage again for the difficult moments of existence during the Second World War. Invariably, however, he drew strength, enthusiasm and creative vitality from his interactions with children based on the principles of dialogue and subjective participation. By looking at

the different facets of Korczak contained in his works and biographies, we hope to gain a hint at the sources of the strength of his personality

## 6.3 Representation of the rights in the tales

### 6.3.a Right to education introduced through Pinocchio

#### Scene – Geppetto sends Pinocchio to school

*Geppetto sends Pinocchio to school. He explains to him that a school is very important in life because we learn there how to live, we purchase skills that will be useful in life. Thanks to school we can also create relationships with other people (especially in our age). The purpose of school is the growth and development of a person. And respect for human rights.*

GEPETTO: My son, it is time to go to school. Every child not only has a right but also has to go to school.

PINOCCHIO: But I don't want to do it! School is so boring. Why should I go to school?

GEPETTO: Learning helps our personality flourishing. Moreover, in school, you will learn how to live among people, how you can and how you shouldn't treat other people. A school will help you with a better understanding of the world, other people and yourself.

PINOCCHIO: What more will I learn there?

GEPETTO: You learn writing, reading, calculating. But not only these. You will learn, what friendship means. You will learn people who will behave totally differently than you and who will have different opinions. You will learn respect and tolerate their behavior even if it will be totally different than yours.

PINOCCHIO: Respect, tolerate? I don't understand what it means.

GEPETTO: And this is why you should go to school. You will learn it there. You respect and tolerate someone when you see that he is different and sometimes even you don't like his behavior but you let him be different, you don't mock him. You know, Pinocchio... Every person has the same rights. This means that every person should be treated equally. And this is why, for example, all the children have the right to education. We cannot let one person go to school and forbid to do it the second person.

PINOCCHIO: Uhhmm... I think I understand. So I really want to go to school. I want to learn all these things!

### 6.3.b Right to life, liberty and security introduced through Pinocchio

#### Scene – Pinocchio eats grapes from someone's garden

*Pinocchio tries to eat some grapes from someone's garden. The owner of the garden traps him – he ties him using a chain and tells him to guard chickens against weasels.*

OWNER: You will replace my dog now. I tie you using a chain because I don't want you to escape. You will work for me.



PINOCCHIO: But I don't want to work for you!

OWNER: I don't care. You wanted to eat my grapes. I caught you and now you belong to me.

PINOCCHIO: But no one should be enslaved! That is the law! Everyone has the right to be free.

OWNER: But you are not a human but a puppet!

PINOCCHIO: The Fairy promised me that she will turn me into a human if I will be cute: I will go to school and I will respect various rights.

OWNER: But you don't respect rights. You wanted to eat my grapes which are my property.

PINOCCHIO: Please, let me out. I want to go to ma daddy.

OWNER: I will rethink it. You will stay here for tonight. Goodnight.

[The Owner disappears. Pinocchio cries and talks to himself].

PINOCCHIO: The Owner was right. I shouldn't have stolen his grapes. They are his property. Everyone has the right to his own property. That's the truth that he broke the law. But I broke it too. I will apologize to him tomorrow. And I will ask him once again to let me out.

[Weasels appear. Pinocchio catches them all. The Owner appears].

OWNER: You caught weasels! Wonderfully!

PINOCCHIO: I also want to apologize that I took your grapes.

OWNER: I forgive you. And I also ask you for forgiveness. I shouldn't have enslaved you and told you to work without any salary. I let you out. And, please, take this bread and some grapes as a reward for your work. Because everyone has the right to get a reward for their work.

### **6.3.c Child's right to protection and care introduced through Pinocchio**

#### Scene – Pinocchio in the Fairy's house

*Pinocchio escapes from masked thieves. He comes across a little house where the Fairy lives. He tells her his story.*

FAIRY: Tell me what brings you here.

PINOCCHIO: This is a long story. Someone wanted to take my 5 coins which I got from a director of a puppet theatre.

FAIRY: From a director?

PINOCCHIO: Yes, he gave me some money for buying a course book and going to school.

FAIRY: Ooo, to school?

PINOCCHIO: Yes, my dad told me that every child should learn at school. A director of a theatre saw that I cannot afford a course book and he gave me money.

FAIRY: Are you telling the truth now?

PINOCCHIO: Yes!

[PINOCCHIO realizes that his nose is growing].

PINOCCHIO: O, no! What is going on?

FAIRY: Pinocchio, you have lied and this is why your nose became longer. A lie is nothing good.

[Pinocchio is crying].

PINOCCHIO: How will I live with such a nose?

FAIRY: Tell me the truth and I will shorten your nose.

PINOCCHIO: The truth is that I had a course book. My dad had sold his coat to buy me it. But I sold the course book because I wanted to buy a ticket for the puppet theatre. And then the director pitied me and gave me a few coins.

[Pinocchio's nose becomes shorter].

FAIRY: Can you see? Your nose is short now. Remember that you should always tell the truth. Sometimes it is difficult but it is very important. Come with me now. I will take care of you.

PINOCCHIO: Thank you. But why do you want to take care of me? You are not my mother, after all.

FAIRY: You are a child and children have the right to be specially protected, especially when their parents are not able to look after them. Your father is far away from here so I will take care of you. When you will recover, you will go back to your father.

PINOCCHIO: Thank you very much!

FAIRY: You're welcome. Now go to bed and take a nap.

### **6.3.d Rights of animals introduced through Pinocchio**

#### Scene – Pinocchio in a shape of a donkey sold to the circus

*Pinocchio and his friend in the shapes of donkeys are sold to the circus where they have to work hard and take part in performances for people making stressing and sometimes hurting tricks.*

PINOCCHIO: It wasn't smart to escape to the Toyland. We became animals. And animals are not people and they don't have human rights.

FRIEND: They treat us awful here. Animals probably have no rights.

PINOCCHIO: If we had gone to school, we would have learned about human rights. And maybe animals also have rights. At school, they would have told it to us.

[A kangaroo who is listening to their talk says:]

KANGAROO: Animals also have rights. I learned it at school. Unfortunately, I decided to go to the Toyland where I turned into a kangaroo.

PINOCCHIO: What rights do animals have?

KANGAROO: Every animal has the right to live. And it has the right to be respected. For example, you cannot beat it or hurt. And you cannot be cruel to animals. Animals have also the right to rest and to appropriate food.

PINOCCHIO: Oh! These rights are not respected by the director of our circus! We must take part in the shows or do exercises all the time. He beat us when we do something wrongly. And he doesn't respect us!

KANGAROO: Sadly... Some people break the law. I hope I will escape from here one day and when I will turn into a human again I will tell everyone how animals are treated in this circus. I also remember from school that an animal cannot be treated as a toy for a human. And exhibitions and spectacles involving animals are incompatible with their dignity. In circus, they do it exactly!

PINOCCHIO: That is terrible!

KANGAROO: Yes... People sometimes are terrible, when they don't respect the law.

### 6.3.e *Right to freedom of expression introduced through Don Quixote*

#### Scene – Don Quixote changes his name

*There is a tall and skinny hidalgo in the power age who is struggling between reading books of knights and many funny attempts to wear knight's clothing . After a while, he takes out of the stables a miserable jade and says:*

#### **DON QUIXOTE**

It's been four days since I've been thinking about what name to give you here.

For the steed of such a famous knight and you can't stay without a loud name.

I've come up with so many names, I've twisted them, I turned, rejected, extended, shortened and processed in memory and imagination. Until finally... I found a lofty, melodious name to make you the first of all palfrey in the world.

I give you the name ROSYNANT!

After eight days of shaking my head it came to call me Don Quixote, and as the right knight I have to throw the name of the homeland into my name, as other knights did.

From now I will call myself Don Quixote of La Mancha.

I take a nickname from her, for the great my own glory.

I have no choice but to find a lady I would fall in love. A vicious knight without love is "like a tree without leaves and fruits" or "body without a soul".

How I 'm happy to give that oration!

I choose "the lady of my thoughts" and call her a worthy name that is similar or even the same what a princess or a great lady deserves.

Let her be my DULCYNEY from Tobosco!

This name seems strange and meaningful like all the others I've invented for myself and all my loved ones.

Time to go !

### 6.3.f *Right to work introduced through Don Quixote*

#### Scene – Don Quixote and the windmills

*Don Quixote asks his neighbour Sancho Pansa to be his squire, promising him a petit governor. When they came in front of about the thirty windmills, Don Quixote sees them as thirty giants and decides fight them and kill them. The success of valorous Don Quixote in a terrible and never before imaginary adventure with windmills gave him proud of been a Knight-errant.*

DON QUIXOTE I'm thinking of doing you a lot of good, dear neighbour. Though you're short of salt in your head. You should come out into the world with me and serve me as a goodwill squire, because it can happen an adventure to get rid of my mystery and get rid of the island and you will become its manager.

SANCHO PANSA Can I take my very good ass, because I'm not used to walking much?

DON QUIXOTE I've been summoned by somebody, because I don't recall a knight-errant having a squire on his ass. But if there's a chance, I'll try to get you a better horse. Let's get going.

Preferably not seeing anybody a donkey like that.

SANCHO PANSA Take care, mister knight, not to forget this island that you promised me. I can already manage it, no matter how great it will be.

DON QUIXOTE Don't you think that's an exaggeration, because such things and many others happen to similar knights in a way never seen and never understood. Let's go, because I want to be a knight.

*Don Quixote and Sancho Pansa come across windmills.*

DON QUIXOTE Thank heaven for the grace that it sends me so soon the opportunity to fulfil my duty and harvest the fruits of my hot desires. Fortune favours our intentions more than we would wish for we could. Look, there, Sancho Pansa, where many monstrous giants with long arms appear, that I'm thinking of fighting and killing everyone.

SANCHO PANSA What giants? Consider it's not giants but windmills, but what seems to be shoulders are the wings that turn the wind and move the millstone.

DON QUIXOTE You're not that kind of adventurous. These are giants. If you're scared, get out of here.

DON QUIXOTE You can slap the feathers while I get a fierce and uneven fight with them.

SANCHO PANSA I'm warning you. Sir, there's no doubt they're windmills, why don't you pay attention to my warnings? I say it so many times.

DON QUIXOTE Don't run away, cowards, wicked creatures, after all, only one knight strikes at you. and though you wave with more paws, you will pay me for my insults.

*(Then the horse and knight once is kidnapped by one of the wings and thrown into the field of the severely tormented, and the copy is broken).*

SANCHO PANSA Help! Didn't I tell you to watch out?

DON QUIXOTE Silence my friend Sancho Pansa, war affairs are subject to changeability, but not too much of that malicious the tricks will work against my name's bravery.

I'll sit on a horse, even if I am crooked. I read that a certain Knight Diego Perez de Vargas, having broken his sword in battle, he took a heavy oat branch and he did so famous deeds. He got a nickname Club.

SANCHO PANSA I believe in everything you said, but you're crooked, probably from this bruises?

DON QUIXOTE That's right, I don't complain about pain, because knights don't complain about any wounds, even if the guts were coming out through it.

SANCHO PANSA When I do , I have nothing to say, I'm going to complain about the least bit of pain, I guess that the squire of knight-errant is not allowed to complain either.

DON QUIXOTE But you can complain perfect as when you want, because I haven't read it yet to the knightly order. Look around, brother Sancho Pansa, we're going to be able to dip our elbows here in the adventures what's going to happen.

### **6.3.g Right to education introduced through *The Dwarfs and the Orphan Mary***

#### Scene – Koszałek-Opalek tells the children historical stories

*Koszałek-Opalek meets children who are grazing geese by the forest. He sits down with them by the fire. The dwarf tells them various stories about the ancient history of Poland. The children listen with bated breath. They do not go to school, they have to learn everything from their elders.*

KOSZAŁEK-OPALEK: Can I warm myself by your fire? It's cold!

Child 1: Please. Come and sit with us, Little Dwarf. In a moment the potatoes will be ready.

KOSZAŁEK-OPALEK: And, my dear children! How I shall repay you!

CHILD 2 : Then maybe tell us a story.

CHILD 1 : Iii!... What a fairy tale! The truth is better than a fairy tale.

KOSZAŁEK-OPALEK: Sure, sure it's better! The truth is the best of all. Do you children know that we gnomes once lived not underground, but in villages, in huts, together with people? It was a long, long time ago, when Lech was the ruler of this land. Have you heard about the legendary ruler Lech?

CHILD 2 : Daddy never talked about Lech.

KOSZAŁEK-OPALEK: He founded the city of Gniezno in this place, where he found the nests of white birds. Because he said to himself: - If the birds live safely here, then the land must be quiet and good.

The name Lech gave rise to the name Lechia, and the people who lived here were called Lechites. However, they were also called Polans, because it was a nation of field ploughmen who walked behind the plough. Which is all written down in our old books.

NARRATOR : The children are sitting around the campfire, listening to stories with bated breath. They don't go to school and everything the Dwarf tells them is so interesting! They would like to ask a scientist about so many things!

### **6.3.h Right to protection from physical or mental violence, harm or neglect introduced through *The Dwarfs and the Orphan Mary***

#### Scene – Skrobek and his sons

*Skrobek, a widower, lives with his sons Kuba and Wojtek in a poor, run-down cottage. The children often have nothing to eat.*

*After bringing King Blystek and his court to his cottage, Starchild wakes the boys, sends them into the forest for brushwood. He treats his sons harshly and threatens to use physical violence.*

SKROBEK : Hey, Kuba, Wojtek, get up, you rascals! Can't you see your father's back?

*(The boys wake up from their sleep rubbing their eye).*

WOJTEK : Daddy! And what did you bring us from the fair?

SKROBEK : The stick has brought em!

KUBA : Daddy, I saw the king.

**SKROBEK** : And I'll give you a king, you rascal, until you dream of a stick! Get up quickly and run to the forest for brushwood! Remember this, if anyone mentions this king, I'll give him such a beating with a thong, that he'll be heard in heaven! Do you understand?

**Wojtek** : Oh, we understand, we understand, Dad! Oh, we won't tell anyone! But don't hit us, Daddy dearest!

**SKROBEK** : All right, all right! Now go and get the brushwood!

**KUBA** : And I, having seen the king, have seen him!

### **6.3.i Right to protection against exploitation of any kind; right not to work before the certain minimum age; the right to have home introduced through The Dwarfs and the Orphan Mary**

#### *Scene – Podziomek meets Marysia*

*Marysia leads her flock of geese to a meadow, under a forest. She sings beautifully. She is accompanied by her dog Gasio who guards the geese.*

NARRATOR: Tough is the lot of Mary, who has hair like sunshine and eyes like forest violets.

After her mother's death, she works hard for a spoonful of food and for a corner of the room at the housewife's house where she serves. In winter she cradles the child, carries brushwood from the forest and water from the well, and grazes the goose in summer. People in the village call her Marysia the orphan girl.

CHORUS: Orphan, orphan,  
What a head of gold you have,  
The blue of the sky in your eyes,  
What do you need?

ORPHAN MARYSIA: I don't need silver,  
I do not need gold,  
But the willow tree  
At your own fence!

CHORUS: Orphan, orphan,  
What a head of gold you have,  
Whether water or bread,  
What do you need?

ORPHAN MARYSIA: I don't need bread,  
I do not need water,  
Only the one born,  
Homestead!

*While walking in a meadow near the forest, Podziomek hears a child sobbing.*

PODZIOMEK: Clearly the child is crying! I'll go and see what's going on! Why are you crying? What harm is coming to you?

ORPHAN MARYSIA: Jesus!... What's that? I'm scared!

PODZIOMEK: Do not be afraid. I am the Dwarf. I want to help you. And where is your hut?

ORPHAN MARYSIA: I have no home! I was driven out by the landlady, at whose house I was grazing the goose.

PODZIOMEK: And that's a bad woman!

ORPHAN MARYSIA: No, no! I'm the bad one! It was me who made the fox strangle the goose. Oh, the goose, my goose!

PODZIOMEK: Why are you here alone, so small, grazing goose? Do you at least have something to eat? Wait, I'll pick some strawberries for you.

Maybe I could find some advice, maybe I could pay the landlady for the goose?

ORPHAN MARYSIA: What's in it for me when it's dead!

### **6.3.j Right to protection and assistance introduced through The Dwarfs and the Orphan Mary**

#### Scene – Marysia at the queen Tatra

*Marysia is going to the palace of queen Tatra. She is accompanied by Podziomek. The whole nature helps them in the hardships of their journey.*

NARRATOR: Three days, three nights Marysia wandered to Queen Tatra.

CHORUS: She was led along the paths of the fields,

Modre cornflowers and hollyhocks ,

It was led by this spit of grey,

The singing of the lark, the buzzing of the mosquito,

She was led by those humming ears,

The narrow grasses in the pearls of dew,

She was led by this aurora of gold-

Because an orphan!

NARRATOR: On the third day Mary entered a world of mountains and streams, which was fashionable from mists and distant peaks, and silver from waters.

ORPHAN MARY: How to get to the Tatra mountains on such a steep road?

NARRATOR: Suddenly Mary heard the eagle's voice "I will help you!" An eagle feather rustled and fell at her feet. The orphan picked it up and went as lightly and quickly as if she were floating in mid-air.

He looks- and there is snow and ice on the road. He hears- and here a sunbeam says : "I will warm those snows and ice-creams!" It's like a golden and flowery road. Marysia does not feel the cold. She walks as if not on snow, but on white flowers.

And Marysia's mist helped- it made a bridge over the stream. The orphan passes as if on a silver footbridge.

And suddenly Marysia found herself at the threshold of the royal chamber.

After three days of wandering, Marysia found herself in the palace of Queen Tatra.

QUEEN TATRA: Who are you, child?

PODZIOMEK: This is the shepherdess from Głodowa Wólka, Marysia, the orphan!

QUEEN TATRA: What do you want, orphan girl?

ORPHAN MARY: I want my little goose, my fair queen! My seven little morsels that the fox has strangled!

QUEEN TATRA: Many were here and many carried their requests. And they asked me for gold, for silver, for better fortune. But those who would leave with what they had at the beginning are not here. So let it be as you wish!

NARRATOR: Queen Tatra rises from her throne and leads Marysia to the window. From the queen's court you can see Hungry Hollow. And under the forest seven gooseberries are plucking the grass, and Gasio, the faithful dog, is sitting by their side.

ORPHAN MARY: My live grubs! My live grubs!

*Mary falls to the ground faintly.*

*Mary wakes up in Skrobek's hut.*

WOJTUŚ: Mary! Mary! How are you feeling?

KUBA: Do you want a drink?

ORPHAN MARY: Who are you?

WOJTUŚ: He is Kuba and I am Wojtuś.

ORPHAN MARY: Whose house is this?

WOJTUŚ: Our dad, Skrobek.

ORPHAN MARY: And me, where did I come from?

WOJTUŚ: And daddy brought you! He was coming back from the town, and here a dog barks and drags him to the bushes.

ORPHAN MARY: My Gasio! Hasn't anything bad happened to him?

KUBA: E, it's all right for him, but Daddy found you almost without a soul.

ORPHAN MARY: And my housekeeper?

WOJTUŚ: Eh!... What about the landlady! She already took another girl. You'd better stay with us! Daddy has already agreed.

## 6.4 Laws and legislation connected with the rights

### 6.4.a Right to education

#### Constitution of the Republic of Poland of 2.04.1997. Article 70

1. Everyone has the right to education. Education up to the age of 18 is compulsory.
2. Education in public schools is free of charge. The law may allow the provision of certain educational services by public schools for a fee.
3. Parents shall be free to choose for their children schools other than public schools. Citizens and institutions have the right to establish primary, secondary and higher schools and educational institutions.
4. Public authorities shall ensure that citizens have universal and equal access to education. To this end, they shall create and support systems of individual financial and organisational assistance for pupils and students.



### **6.4.b Right to life, liberty and security**

The Constitution of 3 May (1971) ensured personal security, personal freedom and a right to own property. This rights was called “the pupil of freedom” – something that is necessary for personal freedom.

The March Constitution (March 17, 1921) said that the Republic of Poland ensure in its territory complete protection of life, freedom and property for every person (regardless origin, nationality, language, race, religion).

**The Constitution of the Republic of Poland (April 2, 1997) Art. 38**

Every person has freedom which is protected by the law (art. 31) and that the Republic of Poland provides legal protection of life for every human.

### **6.4.c Child’s right to protection and care**

**Constitution of the Republic of Poland of 2.04.1997. Article 72**

The Republic of Poland shall ensure the protection of the rights of the child. Everyone has the right to demand that public authorities protect children from violence, cruelty, exploitation and demoralisation.

### **6.4.d Rights of animals**

**Law on Protection of Animals – Article 1**

- 1) An animal, as a living being capable of experiencing suffering, is not an object. Man owes him respect, protection and care.
- 2) In matters not regulated by the Act, the provisions on things shall apply to animals accordingly.
- 3) The public administration bodies shall take measures for the protection of animals, cooperating in this respect with relevant institutions and organisations national and international institutions and organisations.

### **6.4.e Right to freedom of expression**

**Constitution of the Republic of Poland of 2.04.1997. Article 54**

- 1) Everyone shall be guaranteed the freedom to express his or her opinions and to obtain and disseminate information.
- 2) Preventive censorship of the social media and licensing of the press shall be prohibited. The law may make it compulsory to obtain a licence in advance to operate a radio or television station.

### **6.4.f Right to work**

**Constitution of the Republic of Poland of 2.04.1997. Article 65**

- 1) Everyone shall be guaranteed the freedom to choose and pursue an occupation and to choose their place of work. Exceptions shall be defined by law.
- 2) The obligation to work may only be imposed by law.
- 3) Permanent employment of children under the age of 16 shall be prohibited. The forms and nature of permissible employment shall be determined by law.
- 4) The minimum wage or the method of determining it shall be determined by law.

5) The public authorities shall pursue a policy aimed at full, productive employment through the implementation of programmes to combat unemployment, including the organisation and support of counselling and vocational training and public works and intervention work.

#### ***6.4.g Right to protection from physical or mental violence, harm or neglect***

**Constitution of the Republic of Poland of 2.04.1997. Article 72**

The Republic of Poland shall ensure the protection of the rights of the child. Everyone has the right to demand that public authorities protect children from violence, cruelty, exploitation and demoralisation.

#### ***6.4.h Right to protection against exploitation of any kind and the right not to work before the certain minimum age and to have home***

**March Constitution of 17.03.1921.**

It established the right to protection against exploitation of adolescents. It stipulated that the minimum age for applying for work was 15 years, prohibited the permanent employment of school-age children and adolescents in paid work, as well as the night work of adolescent workers in industries harmful to their health (art. 113).

**The Constitution of the Republic of Poland of 2.04.1997 in article 65 (paragraph 3 and 4)**

The permanent employment of children under 16 years of age shall be prohibited. The forms and nature of permissible employment shall be determined by law. The minimum amount of remuneration for work or the manner of determining this amount shall be determined by law.

#### ***6.4.i Right to protection and assistance***

**The Constitution of the Republic of Poland of 2.04.1997 in article 72**

A child deprived of parental care has the right to care and assistance by public authorities