



# HANDBOOK FOR TEACHING HUMAN RIGHTS & PEACE



## The teacher's guide

Selected topics for secondary schools and teacher trainers

HRE/ED/sR/65

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# Introduction

These modules are designed for teaching secondary school students about human rights and peace. It is also a guide for teacher trainers and as such can be adapted for the training of principals of secondary and primary school and also primary and secondary school curriculum developers or policy makers, who could use the module as a guide for inputting a human rights and peace culture into schools.

Great emphasis has been placed on participatory approach to allow for maximum participation by students/participants. It encourages students to look at human rights and peace from their own realities, share different perspectives, and develop analytical skills to understand, exercise and promote human rights. A humanistic approach to education is thus employed.

In this regard the word 'facilitator' is preferred to 'teacher'. The facilitator should be very clear on the exercises to be followed and must steer the group work in a manner that allows for equal and maximum participation by all students/participants. The facilitator should ensure that the exercises result in the imbibing of new knowledge, skills and attitudes that are in consonance with human rights and peace. He or she should therefore endeavor to use appropriate language, devoid of violent, discriminatory and stereotyped undertones. The facilitator should also endeavor not to enforce his/her views on the students/participants. He/she is also encouraged to thoroughly acquaint himself/herself with the proposed resource materials in order to have a firm grasp of the exercises.

These modules are based on several United Nations Educational Scientific and Cultural Organisation (UNESCO) publishing collectively called the "The Practice of Citizenship Kit", and can be obtained from UNESCO. Materials are also used from the Manual of Reading Materials of the International Human Rights Training Program - 2000, by the Canadian Human Rights Foundation, and "Bells of Freedom - Cambodia" by Asia Foundation, Phnom Penh, 1999. Other materials have been borrowed and their references have been cited.

We recommend that teachers/facilitators adapt this guide with appropriate changes including the use of examples relevant to their specific economic, cultural, political and social settings. We hope this guide will help in promoting a culture of peace and human rights in your communities.

**Zoe Tembo**

Executive Director

African Centre for Democracy and Human Rights Studies

# TEACHING HUMAN RIGHTS AND PEACE

## *using a* HUMANISTIC APPROACH

"We need to be active participants in human rights, not recipients of rights granted by others. Think about questions like: "Where do human rights come from? Do they come from documents? From tradition? From governments? From God? Human rights are not only for 'experts'. All of us have theories about human rights. Accordingly a participatory approach to human rights education is the most appropriate. We must look at human rights from our own realities, share different perspectives, and develop analytical skills to understand, exercise and promote human rights. (Dr. Dave Donahue, Professor of Education, Mills College, California)

Objectives: teachers and facilitators will

- assimilate skills necessary for education towards social transformation
- be introduced to Popular Education techniques
- appreciate that students/participants have notions of human rights and peace
- assist students/participants develop critical social consciousness of themselves

**"The traditional idea of transmission necessarily sees the relationship as unequal. Teacher and learner only achieve equality at the higher levels of education, when both are pressing at the limits of knowledge and exploring a common world. The dialogue model sees teacher and learner as co-equal, co-investigators at every stage of learning. Their equality as self-conscious human subjects outweighs the widest differences of age, class and educational standing". (Brian Wren, Education for Justice: Pedagogical Principles, Orbis Books: Maryknoll, New York, 1997)**

## Materials:

- ✓ Excerpts of documents on Popular Education
- ✓ ABC teaching human rights: Practical activities for primary and secondary schools, United Nations

## Activities:

**Step 1.** Arrange participants into a *talking circle*. Use an *icebreaker* to get participants to know each other if they do not already know each other, and to encourage a cordial environment for dialogue.

**Step 2.** Draw out the experiences of participants on their teaching methods by asking questions like:

- What methods have you been applying in teaching your students?
- Which method is your favorite?
- How will you measure the success of your method?
- What is the level of student participation?
- How would you assess the relationship between yourself and your students? Is it one of co-equal, co-investigators or one of "teacher-knows-all"?
- Are students empowered for social change?

**Step 3.** Facilitator *input*: Introduce participants to Popular Education. Use a *dialectical* approach to synthesize students'/participants' prior knowledge and skill with popular education methods.

**Step 4.** Participants *role-play* a selected topic and apply human rights education techniques and principles in teaching it to the imaginary class.

**Step 5.** Encourage participants to develop *energizers* for their teaching/learning session.

## What is Popular Education?

Popular Education forms part of a current in Adult Education, which has often been described as education for critical consciousness.... It is a collective or group process of education where the teacher and students learn together, beginning with the concrete experience of the participants, leading to reflection on that experience in order to effect positive change.

## Features of Popular Education

- Everyone teaches; every one learns
- The starting point is the concrete experience of the learner
- Involves a high level of participation
- Is a collective effort
- Is an ongoing process (not limited to a workshop)
- Leads to action for change
- Stresses the creation of new knowledge
- Causes us to reflect on what we've done to improve what we are going to do
- Strengthens the ability of people to organise themselves
- Links local experiences to historical and global processes
- And it's fun!

*Culled from "A new wave: popular education in Canada and Central America", by Rick Arnold, Deborah Barndt and Bev Burke, 1985*

## Popular Education Techniques

**Facilitator** → the group leader who is clear on the exercise to be followed, the questions to ask, and the objectives of the exercise.

**Participant** → Those in the learning group who are necessarily involved in the activity of an exercise and who are treated by the facilitator and other participants as equals, not passive students absorbing knowledge.

**Brainstorm** → Quickly coming up with ideas or proposals without, at first, defending them or prioritizing them. Then open up discussion on ideas or proposals.

**Buzz groups** → Each participant turns to her/his neighbour (left and right) on a one-on-one basis for a short discussion.

**Case-study** → a brief input on a scenario or description of how a problem, for example one that has arisen in the past, was dealt with and responded to by people. It can be historical or hypothetical, but should be related to the actual experiences of participants.

**Debate** → participants take up different or opposing sides on a problem and argue for a response or remedy different from that on the other side.

**Drama** → a prepared play in which those involved have practiced their parts in advance.

**Role-play** → participants become 'part of the action' by pretending to act a particular role, e.g. that of a police officer or of a human rights victim, but the role is not practiced before hand (as in drama).

**Expectations** → a method by which participants say what they hope to get out of an exercise or program.

**Floating** → when participants break up into small groups for discussion, the facilitator and volunteers move around (float) in a quiet way from group to group checking if everyone is clear on the questions and reminding people how much time they have left.

**Go-arounds** → all participants get a chance to speak without interruption, one at a time, for example going around the entire group and missing no one.

**Icebreakers** → an activity, usually at the beginning of a session, to get people to loosen and relax, for example, by shaking hands and introducing themselves to others.

**Inputs** → a planned talk by the facilitator or someone else, usually of short duration.

**Reporting back** → when participants have broken up into small groups, one person reports back to the larger group the results of the small group discussion or the decision of the small group deliberations.

**Speaking from experience** → One of the participants talks about his or her experience of the issue or problem you are discussing.

**Talking Circle** → all participants arrange chairs or otherwise sit in a circle so they can see each participant face to face.

**Wordwheels** → people stand in two circles of equal numbers, one inside the other so that each person in the circle faces someone in the outside circle, e.g. to introduce themselves. The wheel can rotate (left or right) so that each person has addressed each other person in the group on a one-on-one basis.

*culled from "Bells of Freedom – Cambodia" by Asia Foundation, Phnom Penh, 1999.*

## Human Rights Education Principles

**Experimental** → It should be made clear that the object of study is critical understanding of the learner's objective condition and how human rights operate within such a condition.

**Activity-centred** → Learners' prior knowledge must be elicited to serve as a basis for further discussion. Learner-centred activities may be designed to draw this out of the participants.

This means that the activities should provide the learners with a venue to share and express their experiences and knowledge.

**Problem-solving**→ The facilitator should try to challenge the learners' prior knowledge by asking questions which try to draw out inconsistencies or incoherence in the learners' response. Such a process encourages learners to think through their thoughts and forces them to rearrange their thought patterns to make them more logically consistent and empirically coherent.

**Participative**→ The techniques should encourage collective efforts in clarifying concepts, analysing themes, and doing the activities. Exposing the learners to the experiences of others is one way by which ones' experience and knowledge may be expanded, validated, or disproved.

**Dialectical**→ It is not enough to just draw-out learners' prior knowledge (thesis). It is equally important to have them compare it with knowledge from other sources such as facts, data, statistics etc. (anti-thesis), and synthesize the resulting idea(s). Although it is suggested here that participants' interpretation of their experiences are valid sources of knowledge, it does not mean, however that everything is subjectively correct. Their knowledge/experiences as it is, is equally limited as 'fossiled' erudite knowledge. It must compare itself with other people's interpretations and undertsandings of their own respective contexts.

**Analytical**→ It is important that themes emerging from the learner's responses and the underlying principles which link these themes be identified by the facilitator and the learners themselves. The facilitator should ask 'why' and the 'how' questions. Such questions make learners think about why things are and how things come to be. Learners should also be asked how things relate to one another and how they effect each other. These are the questions which help learners see beyond the apparent.

*Culled from the International Human Rights Training Programme 2000 manual of reading materials. Canadian Human Rights Foundation.*

# WHAT ARE HUMAN RIGHTS?

**Objectives:** Students/participants will

- Formulate notions of human rights
- know the definitions and approaches (individual and group) to human rights
- Understand and appreciate the concepts of universality and indivisibility of human rights.
- Raise human rights awareness in schools

**Materials:**

- ✓ English dictionary
- ✓ Human Rights, Questions and Answers by Leah Levin. UNESCO Publishing
- ✓ All Human Beings... Manual for human rights education. By UNESCO
- ✓ Universal Declaration of Human Rights
- ✓ African Charter on Human and Peoples' Rights
- ✓ Posters on human rights
- ✓ Flip chart/chalkboard

**Activity:**

Organise students/participants into small groups forming a "*talking circle*." (see definitions). Facilitator should give students/participants a lead into the discussions by reading out various definitions of human rights, universality and indivisibility.

**Step 1.** Facilitator should read out the definitions of 'rights', from the dictionary and using a *go-around* method let students/participants say what they think should constitute their rights and why? Write down their views on a flip chart or chalkboard. Allow students/participants to reflect for a moment on instances when they felt their rights were denied or violated. Allow students/participants to *brainstorm* as many rights as possible and steer the discussions for

them to realize the corresponding responsibilities they have towards ensuring that other people realize their rights.

**Step 2.** Facilitator *input*: Read out the definitions of human rights from the UNESCO manuals and from the Universal Declaration of Human Rights as well as a couple of rights stipulated in the latter. Seek from participants their opinion about the definitions of human rights and some of the rights stipulated in the Universal Declaration of Human Rights. Explain to students/participants what group and individual rights mean. Introduce participants to the African Charter on Human and Peoples' Rights by reading out some of the provisions that are of a group nature.

**Step 3.** Ask some students/participants to read out from an English dictionary the definitions of 'universal' and 'indivisibility'. Explain to students/participants how these concepts relate to human rights. Allow students/participants to *debate* on each of the concepts as they relate to human rights while ensuring that students/participants are supplied with all the arguments for and against each concept. Allow students/participants to arrive at their own conclusions.

**Step 4.** Explain to students/participants from the "All Human Beings... Manual for human rights education", by UNESCO (pp27) what universal and indivisible human rights mean. Explain to students/participants why human rights are universal and indivisible.

**Step 5.** Facilitator *input*: Briefly explain to students/participants the process of making human rights instruments and the implications they have on countries that ratify them. Explain what is meant by a charter, treaty, covenant, convention, resolution, recommendation, protocol and what it means to ratify, sign, accede to or make a reservation to or denunciation of an instrument.

**Step 6.** Assist students/participants to draft a classroom human rights charter, regulating or governing their relationship in the classroom. Prepare the preamble by compiling the responses to the question: why do we need to make human rights rules to regulate our relationship in the classroom? *Brainstorm* as many rights and responsibilities as

possible. Ask children to include who and how to seek redress when their rights are violated. Paste the charter on the wall for daily reference. The intention is to let them appreciate the need for rules to govern their relationships.

# International Bill of Rights

## Objectives:

- To introduce students/participants to the International Bill of Rights, and especially to the Universal Declaration of Human Rights (UDHR) in terms of helping them to sort out all its 30 articles.
- Enable students/participants to acquire cognitive and analytical skills in applying the Bill of Rights to specific issues
- Empower students/participants to apply rights principles in their real life circumstances.

## Materials:

- ✓ Universal Declaration of Human Rights (simplified version)
- ✓ International Covenant on Civil and Political Rights (simplified version)
- ✓ International Covenant on Economic, Social and Cultural Rights (simplified version)
- ✓ All human beings... Manual for human rights education, by UNESCO
- ✓ Visuals: posters on the international Bill of Rights

## Activities:

**Step 1.** Facilitators *input*: Introduce students/participants to the UN Bill of Rights by giving them a brief insight into the history of the Bill, focusing on the need for such instruments. Ask students/participants to read out selected provisions of each instrument and comment on how they see the provisions improving their lives.

**Step 2.** Introduce students /participants to René Cassin's (one of the drafters of the UDHR) view of the structure of rights in the UDHR. Draw a temple comprising a roof sitting on four pillars. René Cassin said the provisions could be seen altogether as four pillars holding the broad roof of a temple. Each pillar supports human rights of a different kind. One pillar comprises Article 1-11 which focuses

on a set of personal human rights that seem to say: "**MY RIGHT TO BE ME - MY RIGHT TO RESPECT**". Another pillar comprises Article 12-17, which seems to say: "**DON'T INTERFERE WITH US**." These are supposed to protect people in their roles and relationships in society, telling governments "not to interfere with me, my family and my friends." A third pillar (Articles 18-21) carry the notion "**I CAN HELP DECIDE**". The fourth pillar (Articles 22-27) altogether seem to say "**I NEED WORK AND I NEED CARE**". (*Bells of Freedom - Cambodia, by Asia Foundation, Phnom Penh, 1999*)

**Step 3.** Explain that Charles Malik (another drafter of the UDHR) said that the rights stipulated in Articles 1-27, which focused on the individual, needed something to hold them together, thus a roof to rest on the four pillars of the temple, interconnecting them together by saying that these rights must be supported worldwide with all countries cooperating to promote human rights. In other words, articles 28-30 of the UDHR seem to say: "**WE NEED A ROOF TO HOLD IT TOGETHER**".

**Step 4.** Make sure students/participants understand the exercise on the UDHR by using a *go-around* to get student/participants paraphrase or quote the Articles according to the pillars.

**Step 5.** Familiarise students/participants with some of the civil and political rights and economic, social and cultural rights using the activities in the UNESCO book "All human beings... Manual for human rights education." 1998

# African Charter on Human and Peoples' Rights

## Objectives:

- To introduce students/participants to the African Charter on Human and Peoples' Rights in terms of sorting it out by chapters and parts.
- Empower students/participants to apply rights principles in their real life circumstances.
- Introduce students/participants to the African Commission on Human and Peoples' Rights and show them how they can make use of the Commission in protecting their rights.

## Materials:

- ✓ African Charter on Human and Peoples' Rights (illustrated version)
- ✓ Visuals: posters on the African Charter

## Activities:

**Step 1.** Facilitators *input*: Introduce students/participants to the African Charter by giving them a brief insight into its history, focusing on the need for such an instrument. Ask them to read out each provision and explain what it means with the help of the illustrations.

**Step 2.** Explain what "Peoples'" rights are and *debate* on the need for such rights. Using a *go-around* method, ask students/participants to mention some of the tenets of the traditional African community regarding individualism and collectivism, linking the results with the need for "Peoples'" rights.

**Step 3.** Ask students/participants to give examples of the concept of duty in their society, such as the duty of the individual to the

elderly, needy, family, society, state etc. Link the examples given to the provisions of the Charter relating to the duty of the individual.

**Step 4.** Introduce students/participants to the African Commission on Human and Peoples' Rights' and its establishment and organisation, mandate, and rule of procedure as stipulated in the African Charter.

**Step 5.** Act a *drama* on the session of the Commission. Ask the class to appoint member of the Commission, who would in turn elect a Chair, Vice-Chair and a special rapporteur on women's right. The classroom will represent the State, and the class prefect will be the state delegate at the session. Other members of the class would be members of civil society with observer status with the Commission.

The state delegate would present a report on the adherence of the state (i.e. the class) to the provisions of the charter after which other members of the civil society will together present an alternative report to the State's report, focusing on areas not reported by the State delegate. The special rapporteur on the rights of women will also make a report on her activities and findings regarding women's rights in the State. The Commission will go into a closed session and discuss the reports made, and make recommendations to the rest of the class.

**Step 6.** Ask students/participants to draw a plan of action on how to implement the African Charter. *Brainstorm* on the many possible ways to inform others about the Charter. Choose the best possible ways and assign each student/participant the task of spreading the Charter.

# THE CHILD HAS RIGHTS !

**Objectives:** Students/participants will:

- know the content of the Convention on the Rights of the Child (CRC) and the African Charter on the Rights and Welfare of the Child (ACRWC)
- understand the provisions of the CRC and ACRWC.
- reinforce the connections between rights and responsibilities

**Materials:**

- ✓ Convention on the Rights of the Child (illustrated version)
- ✓ The African Charter on the Rights and Welfare of the Child (illustrated version)
- ✓ All human beings... Manual for human rights education, a UNESCO publishing
- ✓ **Visuals:** Facilitator should have many posters on the provisions of CRC or ACRWC posted on the wall to facilitate students'/ participants' understanding

**Activity:**

**Step 1.** Facilitator *input*: Introduce several provisions of CRC and ACRWC to students/participants, calling for comments to ensure understanding. Emphasize that the Convention calls for action, both in terms of children and adults.

**Step 2.** Review several provisions from the CRC and ACRWC, raising questions about whether each one is understood and if any participant could speak from experience about the provision. The Facilitator may select at least five of the provisions for a discussion at a time, regarding the content and intent of each article.

**Step 3.** Now that you have reviewed several specific provisions of the instruments review the story of "Melissa's Day" by Esery Mondésir in All human beings... Manual for human rights education, a UNESCO publishing, pages 81. Use a *go-around* method to get the rights of Melissa

being violated. Ask children if they know anybody in the same fate as Melissa and how they could help them realise her rights.

**Step 4.** *Brainstorm* on the many possible ways to inform both children and adults about the CRC and ACRWC. Choose the best possible ways and assign each student the task of spreading the CRC and ACRWC. Use the *problem-solving* exercise to draw up at least two or more plans of action in which students/participants will help others know about their human rights under the CRC and ACRWC.

**Step 5.** Have students/participants act a *drama* on some of the provisions on CRC or ACRWC. Also encourage students/participants to compose songs and poems or make paintings and drawings and tell stories on the instruments. Examples can be found in *All human beings... Manual for human rights education*, a UNESCO publishing, pages 81 and 136.

## PROMOTING TOLERANCE

"Living with diversity is one of the greatest challenges facing the societies in which our children are growing up. In a world where cultures increasingly touch and intermingle, teaching the values and skills of learning to live together has become a priority issue for education.... A peaceful future depends on our everyday acts and gestures. Let us educate for tolerance in our schools and communities, in our homes and workplaces and, most of all, in our hearts and minds. (*Federico Mayor, Director-General of UNESCO*)

**Objectives:** Students/participants will

- appreciate human diversities and equality
- understand discrimination and prejudice
- understand that intolerance, discrimination and inequality are root causes for conflict
- appreciate the dignity inherent in every human being
- develop tolerant attitudes and culture, and other skills for preventing/resolving conflict
- uphold non-violence as an approach to resolving conflict
- develop plans of action to promote tolerance and equality in schools

**Materials:**

- ✓ Tolerance - the threshold of peace, teacher training resource by Betty A. Reardon
- ✓ Tolerance - the threshold of peace, secondary school resource by Betty A. Reardon
- ✓ Film titled "**Bashu**" directed by Bahram Beyzaie or "**A World Apart**", directed by Chris Menges

**Activities:**

**Step 1.** Organise students/participants into groups that represent most of the cultures and various forms of human identity in the class: religion, gender, ethnicity, class, linguistic, colour, height and even

political affiliation. If participants are not familiar with each other, use an *icebreaker* to get them to know each other and to set a cordial environment for the exercise.

**Step 2.** Facilitator *input*: Read out and explain the definitions of tolerance, discrimination prejudice and human dignity to students/participants. Explain to them that each human being and every group has many characteristics that identify them and that many persons and groups may in fact have characteristics and attributes in common with others whom they perceive to be very different from them. Explain to students/participants that by exploring the many facets of identity and personality, we can begin to find bases for friendship and solidarity in the mist of human diversity

**Step 3.** Form a *talking circle* and let students/participants briefly tell each other about themselves (their name, ethnic background, language, religious beliefs, disabilities etc). The facilitator must exercise a lot of discretion in trying to get students/participants to talk about such sensitive issues. Allow them to talk about themselves only to the extent to which they want.

**Step 3.** Let them tell each other when they were discriminated against for any of their attributes or identities and how it felt like. Students and participants should recollect and tell each other of incidents when they were prejudiced, or discriminated against somebody. In two columns on a chalkboard/flipchart write down the form of intolerance/discrimination suffered by each student/participant, and the corresponding pain felt/reaction.

**Step 4.** Facilitator should ask students/participants to identify groups of people who frequently suffer some of the intolerance listed on the chalkboard/flipchart. Try to get them to identify with the sufferings of these people.

**Step 5.** If possible show the film "*Bashu*" directed by Bahram Beyzaie or "*A World Apart*", directed by Chris Menges to students/participants. As they watch the film they should write down answers to questions like:

- *Have you observed or experienced or learned about this form of intolerance?*
- *How did it feel like?*
- *What do you think would have been the best way to respond?*
- *How would you decide what makes a response positive or negative?*
- *who is/are the main perpetrator(s)*
- *who is/are the main victim(s)*
- *Is this form of intolerance or something similar, present in Liberia?*
- *What non-violent method will you use to address the intolerance*
- *What elements of common identity can you describe in the various characters?*

Discuss the last question further and come up with a comprehensive list of identities that are common to all the characters. Let students see that human beings, in spite of diversities have a lot of commonalities that serve to unify them thus making them tolerant to one another.

**Step 6.** Take students through the indicators of tolerance and intolerance. *Role-play* any form of intolerance identified as prevalent in the classroom by switching the roles of the victims and the perpetrators, so that students/participants can know how it feels to be a victim of intolerance. Alternatively, students/participants can analyse a *case study* on intolerance. Examples can be found in Tolerance - the threshold for peace, primary school resource, by Betty A. Reardon (a UNESCO publishing) pages 79/80/81 and 45/46.

## **Indicators of intolerance and questions leading to their identification**

**Language** → Do students call each other names or use racial or ethnic slurs or other denigrating terms in describing or addressing any member of the class? Are such terms written as graffiti near or in the school, books, etc?

**Stereotyping** → Do students generalize in negative terms about racial or ethnic groups, disabled, elderly or other persons different from themselves? Do they tell 'ethnic' jokes or draw or circulate stereotypical caricatures?

**Teasing** → Do students seek to embarrass others by calling attention to some personal characteristic, mistakes or condition of their lives, families or friends? Do they do so consistently and frequently in the presence of other students who join in or show their amusement? Teasing may be the consequence of adolescent social awareness or some specific form of intolerance. Teachers need to be sensitive to teasing.

**Prejudice** → Do students assume that certain groups are less capable or worthy because of their racial or ethnic origins or personal characteristics? Do they consider people belonging to some religions unsuitable companions or as holding 'abnormal' beliefs? Racism, sexism and ethnocentrism can become more pronounced during adolescent struggles for identity.

**Scapegoating** → Do students tend to blame mishaps, misconduct, disputes, loss in sports or other competitions on one or a few particular classmates? When infractions or other rules, disciplines or disturbances in class occur, is one or a few of those involved 'blamed' by the other participants? When scapegoating is confronted as an issue, there are usually

opportunities to use the incident to encourage reflection on personal and social responsibility – capacities essential to the practice of tolerance and to be stressed in secondary education for democracy

**Discrimination** → Do students shun some classmates, not choose them for partners or team-mates or prevent them from participating in class, club or school activities on regular basis? Does this behaviour appear to be based on gender, religion, ethnicity or race, or on personal characteristics?

**Ostracism** → Do students go through periods in which one or a few others are not spoken to or included in their activities? Is this a pattern that occurs over long periods? Social ostracism is common among adolescents in some cultures. It is a very painful experience to the ostracized and very damaging to the capacities for tolerance of the ostracizers. It is one of the most difficult and sensitive situations for teachers to address. Great care and thought should be involved in any intervention. Ostracism is one situation in which it may be important for teachers to try to understand the reasons for as well as the causes of the ostracism. It can sometimes be a response to the violation of group values, some of which could be values teachers seek to impact.

**Harrasment** → Do some students consistently seek to make others uncomfortable by squeezing them out of line, leaving unpleasant anonymous notes or caricature drawings on their desk or in their books, or engaging in other forms of behaviour that are intended to make the victim conform to or withdraw from the group? Does the harrasment involve intimidation of some sort characteristic of bullying or defacement behaviour?

**Desecration or defacement** → Do some students write graffiti or deliberately spill paint or in other ways show disrespect for

and desire to damage the property of others? Do they ridicule the beliefs, clothing, customs or personal habits of other students? Have students engaged in such behaviour in the community in public areas or in places of worship?

**Bullying** → Do some students tend to deliberately intimidate some smaller or weaker students, or use their social status to coerce others to do what the bully wants them to do? Do particular students goad or persuade others to join in the bullying?

**Expulsion** → Have some students been thrown off teams or out of clubs or working groups in an unfair or gratuitous manner? Have students been expelled from school on unfair bases?

**Exclusion** → Are some students consistently kept out of games, clubs or out-of-school activities? Do the excluding students make it clear to the excluded and others that they are not worthy of inclusion? Are the victims perceived and treated as 'outsiders', strangers or 'others'? Does this happen with new students or cultural or racial minorities? Instances of exclusion provide opportunities for introducing the concept of universality of human rights and the fundamental value of human dignity.

**Segregation** → Do students tend to congregate and socialize mainly in groups based on race, religion, ethnicity or gender or on other bases such as interests and neighbourhood? Are there apparent leaders who encourage separation and antagonism?

**Repression** → Are some students forcefully or by other forms of intimidation discouraged or prevented by a classmate or group of classmates from participating in class discussions or speaking their minds in social interactions with their peers? Are their opinions denigrated or ridiculed?

**Destruction**→ Have some students been attacked or physically harmed by other students? Are physical fights frequent? Do fights tend to be between particular individuals or groups that students identify with, including their clubs, associations or 'gangs'? Consideration of the consequences of violence and introduction to potential and actual alternatives to violence should be included in responses to this form of intolerance

## **Indicators of Tolerance**

**Language**→ Children do not use slurs or insulting language to each other. They are appreciative of other languages and those who speak to them. They are helpful to children who are just learning the language.

**Classroom order**→ All are treated equally, allowed and encouraged to participate in all lessons and activities. All try to cooperate towards a good learning climate.

**Social relations**→ Teachers and children address and behave towards each other in respectful and cordial manner, and children treat each other with mutual respect.

**Decision-making**→ All are consulted and encouraged to give opinions about classroom matters and decisions and actions to be made by students. Pupils are given opportunities to discuss and determine an increasing number of issues that concern them as they gain maturity. Children should practise democracy in their learning communities.

**Majority-minority relations**→ Children of all groups especially those from cultural, religious, ethnic or linguistic minorities, are treated with sensitivity by teachers and respect by all

classmates. Children have the opportunities to know and learn from the minorities in their societies as teachers or fellow students. Minority experiences and perspectives are included in the curriculum.

**Special events** → At school festivals, or parents' days and other special occasions, children of both sexes and all cultural, religious, ethnic and language groups participate equally in the performances and activities.

**Cultural events and activities** → The special holidays of the various cultural groups represented in the school or class are acknowledged and where possible, celebrations are shared.

**Religious practices** → The faiths of all children are respected. All children are provided with opportunities, if they wish, to explain their religious beliefs and practices to their classmates. Respect for the religious faiths of others is demonstrated by all.

**Intergroup co-operation** → Co-operative learning and group work are frequently practised. The teacher assures that as much of this work as possible is done in groups that represent most of the cultures and various forms human identity in the class

### Tolerance Glossary

**To be tolerant** → means to accept the presence, activities, ways of life and ideas of other people. It means admitting that we are all different and respecting those who are not like ourselves. But in schools, in neighborhoods and in the world as a whole, it is intolerance that tends to prevail. This was an excellent reason for declaring the 1995 the United Nations Year for Tolerance. 'I do not like the word "tolerance", but I do not have a better

word' (Mahatma Ghandi, 1869-1948)

**Apartheid** → For forty-five years South Africa enforced a policy of racial segregation. It was called apartheid. Blacks did not have the right to mix with whites, who held all the power. Apartheid came to an end in 1993.

**Chauvinism** → .... pupils in Class 6A claim to be more intelligent than those in Class 6B

**The disabled** → Very often we make fun of people who talk to themselves, laugh for no apparent reason or 'look weird': these people are said to be mentally handicapped. Their handicaps frighten us. For that reason it is hard for us to tolerate them....

**The excluded** → It is not right that there should be people around us who have no home, no jobs and nothing to eat. Nor is it right that they should be rejected because they are sometimes dirty or because they beg for money.

**Ignorance** → Intolerance exist because of ignorance, because of a lack of information. We have prejudiced reactions. In other words, we make up our minds about something in advance. 'I don't know any jews; I only know human beings'. – The Reverend Trocmé, 1901 – 71.

**War** → This is one of the most serious aspects of intolerance. To impose their ideas or to show that theirs is the most powerful nation, heads of state try to destroy whole populations.

*culled from "Tolerance – the threshold for peace", by Betty A. Reardon*

**Step 7.** Take students/participants through steps of non-violent resolution of conflict. Draw examples from Mahatma Ghandi, Nelson Mandela or other tolerant figures known to students/participants, while

contrasting them with violent attempts at resolving conflict known to students/participants. Also identify some of the international and national human rights mechanisms available for addressing conflicts.

### Six steps to resolve a conflict

**Step 1.** What do I want that got me into this conflict? What does the other person with whom I am in conflict want?

**Step 2.** What is the conflict about? Do we both want to have the same thing? Or do we want different things to happen at the same time, for example, is the dispute over a soccer ball or over what game to play during sports period, or over what programme to watch on television.

**Step 3.** Can I think of ways in which we could both get what we want? How many different ways can I think of? How many ways can our classmates help us think of?

**Step 4.** Which of these ways would be best? In each case, what might happen if we tried that way? Would I be satisfied with those results? Would my opponent be satisfied?

**Step 5.** Which ways are most likely to satisfy us both? Which one would we both agree to? Would we stick to our agreement?

**Step 6.** How can we get started on trying this way and how can we make sure it is working? Will it last over time?

*culled from "Tolerance – the threshold for peace", by Betty A. Reardon*

**Step 8.** Collate all the ideas of students/participants on dealing with intolerance and resolving conflicts in a *problem-solving* fashion and assist participants to come up with a *plan of action* for dealing with intolerance and conflict in the classroom.

# CONFRONTING GENDER STEREOTYPING AND VIOLENCE AGAINST WOMEN

The assigning of rigid roles by the society to people based on their gender has resulted in the marginalization of women and the gross abuse of their rights. Women have been assigned roles that are at the lower levels of the social strata resulting in their dependency on men.

The time has come to open daring new perspectives that not only dream of, but work for a world where all men and women are equally empowered and work together to break the domination by one gender over the other and to take action to eliminate all forms of discrimination against women.

*culled from "Bells of Freedom - Cambodia" by Asia Foundation, Phnom Penh, 1999.*

**Objectives:** By the end of this exercise, students/participants should:

- Appreciate the equality of both genders
- Demonstrate a serious concern for violence against women as a human rights violation
- Show they understand selected provisions of CEDAW and undertake a related plan of action to help realize women's rights

**Materials:**

- ✓ Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)
- ✓ Visuals: posters on CEDAW

## Activity:

**Step 1.** Facilitator *input*: Define clearly to students/participants what gender stereotyping is and give them a lead into the discussions by identifying some violence commonly emitted against women. Introduce students/participants to CEDAW and explain selected provisions to them.

**Step 2.** Assign students the task of collecting from newspapers, stories of violence against women. Ask students to also identify examples of gender stereotyping in their textbooks and in their classroom and home relations.

**Step 3.** The Facilitator will draw the views of students/participants as to the role of both genders in a chosen setting e.g. the classroom, the work place, the home etc. Students/participants should be allowed to justify their views.

**Step 4.** Review the provisions of CEDAW raising questions about whether each article is understood, and any student could *speak from experience* about any provision.

**Step 5.** Facilitator will help students/participants reflect critically on gender stereotyping by drawing examples of successful males and females who broke gender barriers, while stressing on the positive impact on both the individuals and society with a view to justifying the equality of both sexes. Contrast these with examples of people who were prevented from realising their potential because of gender barriers.

**Step 6.** The Facilitator should quiz participants on their view of the myth and facts about the scope and causes of domestic violence. A hypothetical scenario is presented and should supply the facilitator with the basis to prompt students/participants to myths and fact on violence against women.

**Myth:** Domestic quarrels, beatings and fights are characteristics of lives of uneducated and poor people, members of lower social classes and inhabitants of slums. For people of higher economic cultural or educational classes, such occurrences are rare.

**Fact:** Violence against women does not know any borders. It happens everywhere in all social classes and groups.

**Myth:** Domestic violence is now rare. It is an occurrence of the past when people were more violent and women were considered the property of men.

**Fact:** The incidence of domestic violence is very frequent in our time. Legal experts and women's human rights advocates in many countries consider it to be one of the most under-reported crimes

**Myth:** Women provoke beatings by their attitudes or action. They deserve to be beaten because they have disobeyed their husbands or have done something "wrong".

**Fact:** This common belief illustrates that the problem of battered women is a social one which is deeply rooted in the way men and women are brought up to regard themselves. Also this kind of thinking shows how our society draws connections between marriage and property, ownership, sex and violence. The reality is that no human being deserves to be beaten...

**Myth:** If women wanted to, they would leave. If they stay, they must find some twisted pleasure in the beatings.

**Fact:** Women do not leave for many reasons, including the shame of admission, fear of future beatings or increased violence, economic dependence, lack of financial or emotional assistance, and lack of place to stay, or more likely, a combination of factors.

*culled from "Bells of Freedom - Cambodia" by Asia Foundation, Phnom Penh, 1999.*

**Step 7.** *Role-play* gender stereotyping and violence against women, reversing the roles of both sexes. Act out a typical classroom setting, and a typical family setting where gender stereotypes and the accompanying violence against women are "fossilized". Ask the males how they felt playing the role of the females and vice versa. Ask them how they would want to be treated if they were the other gender. Write their responses down on a flip chart/chalkboard.

**Step 8.** Draw a *plan action* for the eradication of gender stereotypes and violence against women in the context of CEDAW from the school and homes, using the responses given.

## Appendices

The following is a recommended programme for a three-day training of trainers' workshop on the guide. The guide could be used for the group work during the workshop. Also included are simplified versions of some human rights instruments which teacher/facilitators may find useful for classroom exercises. Lastly is a copy on three approaches to education by David Werner and Bill Bower (1982).

# **1. RECOMMENDED PROGRAMME FOR 3-DAY WORKSHOP ON HUMAN RIGHTS AND PEACE**

## **DAY 1**

### **Morning Session**

Time	<b>Plenary Presentation: Concepts and Nature of</b>
30 mins	<b>Human Rights</b>

This presentation is aimed at introducing participants to definitions and approaches to human rights and concepts such as universality and indivisibility of human rights with a view to informing participants about what human rights are, and convincing them to support the universality and indivisibility of human rights.

The presentation will:

- examine the definitions and approaches to human rights. It will look into the individual and group approach to human rights
- offer insights into civic and political rights as well as economic social and cultural rights, and need for separate instruments for these rights
- argue for the universality indivisibility and inalienability of human rights
- offer insights into human rights standard settings, while explaining the meaning of terms and technical words used in the process.

Time  
45 minutes

### **Questions and answers**

Time  
2 hours

Group work using the module on “**What are human Rights?**”

Time  
30 mins

### **Plenary Presentation: The African Charter Human and Peoples’ Rights**

This presentation is aimed at introducing participants to the African Charter on Human and Peoples’ Rights and how it can be used to promote and protect the rights of every African.

The presentation will:

- examine the need for a human rights charter that addresses specific needs of the African.
- examine the provisions of the charter vis a vis the human rights situation of participants’ societies with a view to offering means of using the Charter to improve the human rights situation.
- introduce participants to the African Commission on Human and Peoples’ Rights, emphasizing on how to make use of the Commission .

Time                      **Questions and answers**  
45 minutes

### **Afternoon Session**

Time                      **Plenary Presentation: The International Bill of Rights**  
45 mins

This presentation is aimed at introducing human rights norms and standards contained in the International Bill of Rights

The presentation will:

- examine the Universal Declaration of Human Rights, and the Covenants on Civic and Political Rights and Economic Social and Cultural Rights
- attempt to connect these instruments to the concepts of universality, indivisibility and inalienability.
- convince participants to introduce international standards on human rights into the curriculum of schools thereby building a human rights culture in the classrooms

Time                      **Questions and answers**  
45 minutes

Time                      Group work using the module on  
2 hours                      **“International Bill of Rights”**

## DAY 2

### Morning Session

Time                      **Plenary Presentation: The Rights of the Child**  
30 minutes

The aim of this presentation is to examine the UN Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child and argue for their relevance in improving the status of children and our societies in general.

The presentation will provide an overview of the scope and content of the instruments and how teachers and students can be vital instruments for education and sensitisation on child rights.

Time                      **Questions and answers**  
45 minutes

Time                      Group work using the module on “**The**  
2 hours                    **Child has Rights!**”

### Afternoon Session

Time                      **Plenary Session: Promoting Tolerance**  
30 minutes

The aim of this presentation is to throw light on the fundamental ethics of human relations. It stresses on human dignity as a basis for tolerance among people. The presentation emphasizes unity in diversity, while

stressing the catastrophic implications of intolerance. Emphasis is furthermore placed on conflict management skills with a view to promoting a culture of the non-violent resolution of conflict among students

Time  
45 minutes

### **Questions and answers**

Time  
2 hours

Group work using the module on  
**“Promoting Tolerance”**

## **DAY 3**

### **Morning Session**

Time  
30 mins

### **Plenary Presentation: Gender Stereotyping and Violence Against Women**

The objective of this presentation is to unearth the silent and glaring forms of gender stereotypes in classrooms, textbooks and homes and the negative impacts it has on society, especially women, with a view to sensitising participants against such negative tendencies.

The presentation will:

- Sample some textbooks and practices (both in schools and at home) and reveal the gender stereotypes and discriminations, and violence against women emitted.

- Examine selected provisions of the Convention on the Elimination of all Forms of Discrimination Against Women and relate them to real life experiences of participants.
- Argue for the elimination of gender stereotypes in the textbooks and curricula of schools, as well as the promotion of gender equality and non-violence against women.

Time  
45 minutes

### **Questions and answers**

Time  
2 hours

Group work using the module on “**Gender Stereotyping and Violence against Women**”.

## **Afternoon Session**

Time  
45 mins

### **Plenary Presentation: Human Rights and Peace Education**

The aim of this presentation is to transmit methods of effective communication of human rights and peace to participants.

The presentation will:

- examine Popular Education and how it can be adapted for children and young adults.

- Explore possibilities of inculcating human rights in other disciplines

Time  
45 minutes

### **Questions and answers**

Time  
2 hours

Group work using the module on **“Teaching Human Rights and Peace using a Humanistic Approach”**.

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

(Adopted by the United Nations on 10 December 1948)

### **Preamble**

*Whereas* recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

*Whereas* disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration to the common people,

*Whereas* it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

*Whereas* the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

*Whereas* Member states have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

*Whereas* a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge,

*Now, therefore, The General Assembly* proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures,

national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

## **Article 1**

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

## **Article 2**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

## **Article 3**

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

## **Article 4**

No one shall be held in slavery or servitude; slavery and trade shall be prohibited in all their forms.

## **Article 5**

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

## **Article 6**

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

### **Article 7**

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

### **Article 8**

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

### **Article 9**

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

### **Article 10**

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

### **Article 11**

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

### **Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

### **Article 13**

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

### **Article 14**

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

### **Article 15**

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

### **Article 16**

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

### **Article 17**

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

### **Article 18**

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

### **Article 19**

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

### **Article 20**

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

### **Article 21**

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

### **Article 22**

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

## **Article 23**

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

## **Article 24**

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

## **Article 25**

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

## **Article 26**

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

### **Article 27**

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

### **Article 28**

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

### **Article 29**

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

### **Article 30**

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

### **3. Convention on the Elimination of All Forms of Discrimination Against Women**

#### **Article 1: Definition of discrimination**

Any distinction, exclusion or restriction made on the basis of sex, which has the purpose or effect of denying equal exercise of human rights and fundamental freedoms in all fields of human endeavour.

#### **Article 2: Policy measures to be undertaken to eliminate discrimination**

- Embody the principle of equality in national constitutions, codes or other laws and ensure their practical realisation;
- Establish institutions to protect against discrimination;
- Ensure that public authorities and institutions refrain from discrimination;
- Abolish all existing laws, customs and regulations that discriminate against women.

#### **Article 3: Guarantees basic human rights and fundamental freedoms on an equal basis with men.**

#### **Article 4: Temporary special measures to achieve equality**

- Temporary special measures may be adopted and must be discontinued when equality is achieved;
- Special measures to protect maternity are not considered discriminatory;
- Practices based on the inferiority or superiority of either sex shall be eliminated;
- Ensure that family education teaches that both men and women share a common role in raising children.

### **Article 5: Sex roles and stereotyping**

- Social and cultural patterns must be modified to eliminate sex-role stereotypes and notions of the inferiority or superiority of either sex;
- Family education shall teach that men and women share a common responsibility in the raising of children.

### **Article 6: Prostitution**

- Measures shall be taken to suppress all forms or traffic in women and exploitation of prostitution.

### **Article 7: Political and public life**

- The right to vote in all elections and be eligible for election to all elected bodies;
- To participate in formulation of government policy and hold office at all levels of government;
- To participate in non-governmental organisations.

### **Article 8: Participation at the international level**

- The opportunity to represent their country at the international level and to participate in international organisations.

### **Article 9: Nationality**

- Equal rights to acquire, change or retain their nationality;
- Equal rights to the nationality of their children

### **Article 10: Equal rights in education**

- Equal access to education and vocational guidance;
- The same curricula, examinations, standards for teaching and equipment;
- Equal opportunity to scholarships and grants;
- Equal access to continuing education, including literacy programmes;

- Elimination of stereotyping in education and textbooks;
- Measures for reduction of female dropout rates;
- Equal participation in sports and physical education;
- Equal access to health and family planning information

### **Article 11: Employment**

- The same employment rights as men;
- Free choice of profession, employment and training;
- Equal remuneration and benefits, including equal treatment as to work of equal value;
- Social security;
- Occupational health and safety protection;
- Prohibition of dismissal on the basis of pregnancy or marital status;;
- Maternity leave;
- Provision of social services encouraged, including a child care;
- Special protection against harmful work during pregnancy.

### **Article 12: Health care and family planning**

- Equal access to appropriate pregnancy services.

### **Article 14: Rural Women**

- Recognition of the particular problems of rural women, the special roles they play in economic survival of families and of their unpaid work;
- Ensure their equal participation in development;
- Right to participate in development planning and implementation;
- Access to health care and family-planning services;
- Right to benefit directly from social security;

- Right to training and education;
- Right to organise self-help groups and co-operatives;
- Right to participate in all community activities;
- Right to access to credit, loans, marketing facilities, appropriate technology, and equal treatment in land and agrarian reform and resettlement;
- Right to adequate living conditions; housing, sanitation, electricity, water, transport, and communication.

### **Article 15: Equality before the law**

- Guarantee of same legal capacity as men; to contract, administer property, appear in court or before tribunals;
- Freedom of movement; right to chose residence and domicile;
- Contractual and other private restrictions on legal capacity of women shall be declared null and void.

### **Article 16: Marriage and family law**

- Equal rights and responsibilities with men in marriage and family relations;
- The right to freely enter into marriage and choose a spouse;
- Equality during and at its dissolution;
- The right to choose freely the number and spacing of children; access to information, education, and means to make that choice;
- Equal rights to guardianship and adoption of children;
- The sae personal rights as husband; right to choose family name, profession, or occupation;
- Equal rights and responsibilities regarding ownership, management, and disposition of property;
- A minimum age and registration of marriage.

**Article 17-22: Detail the establishment and function of the committee on the elimination of discrimination against women (CEDAW)**







**Article 23-30: Detail the administration of the convention**



*Culled from "Tolerance – the threshold for peace", by Betty A. Reardon, a UNESCO publishing.*

## THREE APPROACHES TO EDUCATION

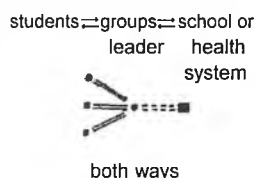
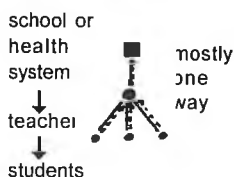
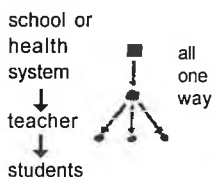


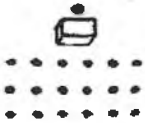






This chart gives a summary of 3 approaches to teaching. It may help instructors to evaluate their own teaching approach. But we do not recommend that this analysis be given to health workers. Analyzing stories and role plays will work better. So pass by this chart if you want.

	<u>CONVENTIONAL</u>	<u>PROGRESSIVE</u>	<u>LIBERATING</u>
Function	to <b>CONFORM</b>	to <b>REFORM</b>	to <b>TRANSFORM</b>
Aim	Resist change. Keep social order stable.	Change people to meet society's needs.	Change society to meet people's needs.
Strategy	Teach people to accept and 'fit in' to the social situation without changing its unjust aspects.	Work for certain improvements without changing the unjust aspects of society.	Actively oppose social injustice, inequality, and corruption. Work for basic change.
Intention towards people	<b>CONTROL</b> them - especially poor working people - farm and city.	<b>PACIFY</b> or <b>CALM</b> them - especially those whose hardships drive them to protest or revolt.	<b>FREE</b> them from oppression, exploitation, and corruption.
			
General approach	<b>AUTHORITARIAN</b> (rigid top-down control)	<b>PATERNALISTIC</b> (kindly top-down control)	<b>HUMANITARIAN</b> and <b>DEMOCRATIC</b> (control by the people)
Effect on people and the community	<b>OPPRESSIVE</b> - rigid central authority allows little or no participation by students and community.	<b>DECEPTIVE</b> - pretends be supportive, but resists real change.	<b>SUPPORTIVE</b> - helps people find ways to gain more control over their health and thier lives.
How students (and people generally) are viewed.	Basically passive. Empty containers to be filled with standard knowledge.	Basically irresponsible. Must be cared for. Need to be watched closely.	Basically active. Able to take charge and become self- reliant.
	 Can and must be tamed.	 Able to participate in specific activities when spoon fed.	 Responsible when treated with respect and as equals.

	<u>CONVENTIONAL</u>	<u>PROGRESSIVE</u>	<u>LIBERATING</u>
What the students feel about the teacher	<b>FEAR</b> - Teacher is an absolute, all-knowing boss who stands apart from and above the students.	<b>GRATITUDE</b> - Teacher is a friendly, parent-like authority who knows what is best for the students.	<b>TRUST</b> - Teacher is a 'facilitator' who helps everyone, look for answers together.
Who decides what should be learned	The Ministry of Education (or Health) in the capital.	The Ministry, but with some local decisions.	The students and instructors together with the community.
Teaching method	<ul style="list-style-type: none"> <li>Teacher lectures.</li> <li>Students ask few questions.</li> <li>Often boring.</li> </ul> 	<ul style="list-style-type: none"> <li>Teacher educates and entertains students.</li> <li>Dialogue and group discussions, but the teacher decides which are the 'right' answers.</li> </ul>	<ul style="list-style-type: none"> <li>Open-ended dialogue, in which many answers come from people's experience.</li> <li>Everyone educates each other.</li> </ul>
Main way of learning	<b>PASSIVE</b> - students receive knowledge. Memorization of facts.	More or less active. Memorization still basic.	<b>ACTIVE</b> - everyone contributes. Learning through doing and discussing.
Important subjects or concepts covered	<ul style="list-style-type: none"> <li>the strengths and rightness of the present social order</li> <li>rational history (distorted to make 'our side' all heroes)</li> <li>rules and regulations</li> <li>obedience</li> <li>anatomy and physiology</li> <li>much that is not practical or relevant - it is taught because it always has been</li> <li>unnecessary learning of big words and boring information</li> </ul>	<ul style="list-style-type: none"> <li>integrated approach to development</li> <li>how to make good use of government and professional services</li> <li>filling out forms</li> <li>desirable behavior</li> <li>simple practical skills (often of little use - such as learning 20 bandages and their Latin names).</li> </ul> 	<ul style="list-style-type: none"> <li>critical analysis</li> <li>social awareness</li> <li>communication skills</li> <li>teaching skills</li> <li>organization skills</li> <li>innovation</li> <li>self-reliance</li> <li>use of local resources</li> <li>local customs</li> <li>confidence building</li> <li>abilities of women and children</li> <li>human dignity</li> <li>methods that help the weak grow stronger</li> </ul>

Flow of knowledge and ideas



	<u>CONVENTIONAL</u>	<u>PROGRESSIVE</u>	<u>LIBERATING</u>
Area for studying	The classroom	The classroom and other controlled situations.	Life - the classroom is life itself.
How does the class sit?			
Class size	Often LARGE. Emphasis on quantity, not quality, of education.	Often fairly small, to encourage participation.	Often SMALL, to encourage communication and apprenticeship learning.
Attendance	Students have to attend. 	Students often want attend because classes are entertaining and they will earn more if they graduate. incentives are given.	Students want to attend because the learning relates to their lives and needs, and because they are listened to and respected.
Group interaction	Competitive (cooperation between students on tests is called cheating).	Organized and directed by teacher. Many games and techniques used to bring people together.	Cooperative - students help each other. Those who are quicker assist others.
Purpose of exams	Primarily to 'weed out' slower students: grades emphasized. Some students pass. Others fail. 	Variable, but generally tests are used to pass some and fail others.	Primarily to see if ideas are clearly expressed and if teaching methods work well. No grades. Faster students help slower ones.
Evaluation	Often <i>superficial</i> - by education or health system. Students and community are the objects of study.	Often <i>over-elaborate</i> - by education or health 'experts'. Community and students participate in limited ways.	<i>Simple and continual</i> - by community, students, and staff. Students and teachers evaluate each others' work and attitudes.
At end of training, students are given...	<ul style="list-style-type: none"> <li>• diplomas</li> <li>• irregular, police-like supervision</li> </ul> 	<ul style="list-style-type: none"> <li>• diplomas</li> <li>• uniforms</li> <li>• salaries</li> <li>• supportive supervision</li> </ul> 	<ul style="list-style-type: none"> <li>• encouragement to work hard and keep learning.</li> <li>• supportive assistance when asked for</li> </ul>

After training,  
a health  
worker is  
accountable  
to...

his supervisor, the  
health authorities,  
the government

mainly to the health  
authorities, less so  
to local authorities  
and the community

mainly to the  
community - especially  
the poor, whose  
interests he defends

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