

كيفية الحصول على منشورات الأمم المتحدة

يمكن الحصول على منشورات الأمم المتحدة من المكتبات ودور التوزيع في جميع أنحاء العالم. استعلم عنها من المكتبة التي تتعامل معها أو اكتب إلى: الأمم المتحدة، قسم البيع في نيويورك أو في جنيف.

如何购取联合国出版物

联合国出版物在全世界各地的书店和经售处均有发售。请向书店询问或写信到纽约或日内瓦的联合国销售组。

HOW TO OBTAIN UNITED NATIONS PUBLICATIONS

United Nations publications may be obtained from bookstores and distributors throughout the world. Consult your bookstore or write to: United Nations, Sales Section, New York or Geneva.

COMMENT SE PROCURER LES PUBLICATIONS DES NATIONS UNIES

Les publications des Nations Unies sont en vente dans les librairies et les agences dépositaires du monde entier. Informez-vous auprès de votre libraire ou adressez-vous à : Nations Unies, Section des ventes, New York ou Genève.

КАК ПОЛУЧИТЬ ИЗДАНИЯ ОРГАНИЗАЦИИ ОБЪЕДИНЕННЫХ НАЦИЙ

Издания Организации Объединенных Наций можно купить в книжных магазинах и агентствах во всех районах мира. Наводите справки об изданиях в вашем книжном магазине или пишите по адресу: Организация Объединенных Наций, Секция по продаже изданий, Нью-Йорк или Женева.

COMO CONSEGUIR PUBLICACIONES DE LAS NACIONES UNIDAS

Las publicaciones de las Naciones Unidas están en venta en librerías y casas distribuidoras en todas partes del mundo. Consulte a su librero o diríjase a: Naciones Unidas, Sección de Ventas, Nueva York o Ginebra.

Printed at United Nations, Geneva
GE.88-17878-February 1989-14,155
Reprinted at United Nations, Geneva
GE.91-19137-January 1992-6,000
GE.94-15487-March 1994-6,000
GE.98-18532-October 1998-1,000
GE.99-41324-April 1999-1,200

United Nations publication

ABC



teaching human rights

PRACTICAL ACTIVITIES FOR PRIMARY AND SECONDARY SCHOOLS



UNITED NATIONS

HRE/ED/cR/90

World Campaign for
Human Rights

5081

Centre for Human Rights
Geneva



Teaching Human Rights

*Practical activities for
primary and secondary schools*



United Nations
New York, 1989

HRE/ED/CR/90

Contents

	<i>Page</i>
INTRODUCTION	1
 <i>Chapter</i>	
I. WHAT THIS BOOKLET IS ABOUT	5
Teaching <i>for</i> and teaching <i>about</i>	6
Teaching and preaching: actions speak louder than words	6
Aiming at full respect of human rights and fundamental freedoms	7
Thinking things through	9
Human rights literacy	9
In practice	10
(a) Role-plays	10
(b) Brainstorming	11
Evaluation	11
 II. HOW TO BEGIN	 12
Confidence and social respect	12
Attributes	13
1. Who am I and what am I like?	14
(a) A "Who am I?" book	14
(b) A circle for talking	14
(c) The lifeline	15
(d) Me on the wall	15
(e) Me and my senses	15
(f) Wishing-well	16
2. How do I live with others?	16
(a) My puppet family	16
(b) Imaginary friend	16
(c) Letters and friends	17
(d) Buddy	17
(e) The talking circle again	17
(f) Moon people	17
(g) The washing machine	18
Trust	18
Blind trust	19
Working out some class-room rules	19

	<i>Page</i>
Working out your own human rights and your own responsibilities	20
(a) Planning for a world community	20
(b) The Universal Declaration of Human Rights.....	20
(c) Children's rights	27
(d) Connections	30
III. SOME BASIC HUMAN RIGHTS ISSUES (UPPER PRIMARY, LOWER AND SENIOR SECONDARY)	31
Protecting life—the individual in society	31
(a) Being a human being.....	32
(b) Message in a bottle.....	32
(c) Beginnings and endings	32
(d) "Maria has disappeared!"	32
Peace and the right to life.....	33
(a) Crisis	34
(b) Peace.....	34
(c) Summit	35
Development and the environment	35
(a) Food	35
(b) Water	36
(c) Housing	36
(d) Population.....	37
(e) Work.....	37
(f) Energy	37
(g) Health	38
Government and the law	38
(a) Councils and courts.....	39
(b) Sorts of courts	39
(c) Equality before the law.....	40
The freedoms of thought, conscience, religion, opinion and expression	40
(a) Frames of reference	40
(b) Words that wound	41
The freedom to meet and take part in public affairs	41
A human rights society	41
Economic development and well-being	42
(a) Rich and poor	43
(b) Working life.....	43
(c) Speakers	43
(d) Serving the world.....	43
Social and cultural well-being.....	44
(a) Once upon a time . . .	45
(b) A family map.....	45
Discrimination	45
Spot the difference	46

	<i>Page</i>
Discrimination—colour or race	47
The non-racist class-room	47
Discrimination—gender	48
(a) A class reunion.....	48
(b) What's a "boy"?, What's a "girl"?	48
(c) Expectations.....	49
(d) Who's who?	49
(e) The non-racist class-room	49
Discrimination—minority group status.....	50
(a) Identifying some "minority groups".....	50
(b) Speakers.....	50
Discrimination—disability	51
(a) Speakers.....	51
(b) One school for all	51
IV. WHAT TO DO NEXT	52

ANNEX

General reference material on human rights	
A. Basic United Nations human rights material/booklets	53
B. A selective bibliography of basic sources	53
C. Basic human rights education instruments.....	56
D. United Nations human rights films	57

Introduction

When the United Nations was formed in 1945 it reaffirmed, in the name of all the peoples taking part, their faith in human rights. Human rights were cited in the founding Charter as central to their concerns, and thus have remained so ever since.

The idea of human rights pre-dates the United Nations. Yet it was only with the setting up of this body that it finally achieved formal, universal recognition.

The history of human rights is a fascinating one. It has roots in all the great events of the world, and it has sustained the struggle for freedom and equality everywhere.

The international community has grown and changed enormously in the course of the twentieth century, and it was one particularly agonizing convulsion—the Second World War—that prompted the victors to try to assemble a forum, firstly to deal with some of the War's consequences, but foremost to help provide a way to prevent such appalling events in the future. This was the United Nations.

The magnitude of the task was, and still is, clearly recognized. The attempt to define various universal declarations of human rights remains essential to the whole enterprise. Writing twenty years after the War, for example, in a review of *The United Nations and Human Rights*, the then Secretary-General, U Thant, declared that: "The establishment of human rights provides the foundation upon which rests the political structure of human freedom; the achievement of human freedom generates the will as well as the capacity for economic and social progress; the attainment of economic and social progress provides the basis for true peace." He saw in the promotion and protection of human rights—in the "ascending spiral", as he called it, of human freedom and progress, prosperity and peace—the "very essence" and the "deepest meaning and motivation" of the United Nations Organization.

Fifteen years later Secretary-General Javier Pérez de Cuéllar, in summarizing *United Nations Action in the Field of Human Rights*, endorsed the "place of honour" the Universal Declaration had won as the "basic international code of conduct by which performance in promoting and protecting human rights is to be measured". While regretting the continuance of flagrant violations, he acknowledged a deep and common concern for

human rights and the need to stimulate and reinforce them through effective programmes of teaching education and information.

Too few people appreciate how extensive the attempt since 1945 has been to arrive at general agreement of this kind, and how much has been achieved. The reference point remains the Universal Declaration of Human Rights referred to above, and first proclaimed in 1948. It sets out a list of basic rights—a “common standard of achievement” in the words of the Declaration itself—for everyone in the world, whatever their race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

After extensive discussion and debate, two more international instruments were concluded, providing legal obligations to States parties—they were the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights. These were both adopted in 1966, and they entered into force ten years later. An Optional Protocol to the latter Covenant also provided machinery for the handling of complaints from individuals under specified circumstances.

These three documents together constitute the International Bill of Human Rights. They have directly inspired, or they parallel, in whole or in part, a very wide range of complementary instruments: on self-determination and the granting of independence to colonial countries and peoples; on the prevention of discrimination, whether by race, sex, employment, occupation, religion, belief, or in education (with a special convention on the crime of *apartheid*); on war crimes and crimes against humanity (including genocide); on slavery, servitude, forced labour and similar institutions and practices; on the protection of persons subjected to detention or imprisonment (with minimum rules for the treatment of prisoners, the condemnation of torture and the like); on nationality, statelessness, asylum and refugees; on freedom of information (the international right to correct misleading news dispatches); on freedom of association (trade union rights); on employment policy; on the political rights of women; on marriage, the family, childhood and youth; on social welfare, progress and development (the eradication of hunger and malnutrition, the use of scientific and technological progress in the interests of peace and for the benefit of all, and the rights of people with physical and mental disabilities); on international cultural development and co-operation; and on the media and the contribution it might make to strengthening peace and international understanding, to countering racism, *apartheid* and incitement to war, and to the promotion of human rights.

And this is only the tip of the iceberg, since it does not detail a host of special working groups, special committees and special measures, of reports, studies and statements, of conferences and plans and programmes, of decades for action, of research and training, of voluntary and trust

funds, of assistance of many kinds at global, regional and local levels, of measures taken, of investigations conducted, and of the many procedures devised to promote and protect human rights. Nor does it detail the work of such specialized agencies as UNESCO, ILO, or that of a host of international and national bodies, both governmental and non-governmental, also dealing with human rights questions.

Not least in all this activity is teaching. At the International Conference on Human Rights, held in Teheran in 1968 to review the progress made since the adoption of the Universal Declaration of Human Rights and to formulate a programme for the future, it was resolved to call upon all States to ensure that “all means of education” be used to provide youth with the opportunity to grow up in a spirit of respect for human dignity and equal rights. It saw the basis of such education as “objective information and free discussion”, and urged the use of “all appropriate measures” to stimulate interest in the problems of the changing world, and to prepare young people for social life.

The United Nations General Assembly resolved the same year to request its members to take steps as appropriate, and according to the scholastic system of each State, to introduce or encourage the principles proclaimed in the Universal Declaration of Human Rights and in other declarations. It called for progressive instruction of this sort in the curricula of both primary and secondary schools, and invited teachers to seize every opportunity to draw the attention of their students to the growing role the United Nations system plays in fostering peaceful international relations and co-operative efforts to promote social justice and economic and social progress in the world. Similar requests have been reiterated since then. In 1978 in particular, UNESCO organized an international congress in Vienna on the teaching of human rights—a landmark event that gathered together for the first time a wide range of both governmental and non-governmental education specialists. A similar congress was held in Malta in 1987. Under the programme of advisory services and technical assistance of the United Nations Centre for Human Rights, a training course on the teaching of human rights for the Asia and Pacific regions was held at the headquarters of ESCAP (Economic and Social Commission for Asia and the Pacific) at Bangkok (Thailand) in October 1987 with the participation of governments and observers from various United Nations specialized agencies. Within the framework of the 40th anniversary of the Universal Declaration of Human Rights, the United Nations Centre for Human Rights held an international seminar on the teaching of human rights in Geneva (late in 1988), with the participation of representatives of more than 40 countries, intergovernmental and non-governmental organizations and the concerned media.

It has been noted many times that despite general agreement in principle of the desirability of education of this sort, there remains a marked paucity of practical materials for the purpose. It is the hope that the follow-

ing booklet can help meet this need by providing a basis upon which further research and study can be made. In addition, the present booklet could be supplemented by national manuals for teachers as well as by audio-visual materials available within or outside the United Nations to focus yet further the attention of children and young people on the human rights issues under consideration.

In the area of human rights education, UNESCO's special role should be emphasized. Therefore, reference could also be made to UNESCO's literature on the subject. (See annex.)

CHAPTER ONE

What this booklet is about

Human rights could be generally defined as those rights which are inherent in our nature and without which we cannot live as human beings.

Human rights and fundamental freedoms allow us to develop fully and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. They are based on mankind's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection.

The denial of human rights and fundamental freedoms not only is an individual and personal tragedy, but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies and nations. As the first sentence of the Universal Declaration of Human Rights states, respect for human rights and human dignity "is the foundation of freedom, justice and peace in the world".

This booklet provides basic information for teachers in primary and secondary schools who want to foster awareness and knowledge of human rights and the sense of reciprocity and universality upon which it is based and some practical activities. It is a starting point which should be supplemented by further research and study on the subject and/or by national manuals and audio-visual materials already available. It will hopefully be used to initiate an ongoing process of adaptation and development at all teaching levels within the world's many and varied cultural regions.

This process will depend upon local educational systems which differ widely, not least in the degree of discretion teachers have to set their own teaching goals and meet them. The teacher will always be the key person however in getting new initiatives to work. Therefore the teacher carries a great responsibility in the communication of the human rights message. The booklet begins with suggestions for nurturing the sense students have of their own worth and that of others. That section is meant mainly for pre-school and lower primary school teachers. The activities will help evoke the humane values that make specific human rights principles meaningful. In chapter 3 the exercises for upper primary and secondary school students are of a more sophisticated nature and deal with current issues. The exercises are intended to give students a more profound awareness and understanding of those issues, upon which later analysis and study could be built.

It has been found that upperprimary and secondary school students sometimes suffer from a lack of confidence, and that they find it hard to socialize with others as a result. It is difficult to care about someone else's rights when you do not expect to have any yourself. Where this is the case, teaching for human rights could require going back to the beginning, and teaching confidence and tolerance first.

The trust exercises can be used with any group and help establish a good class-room climate. This is absolutely crucial. They can be repeated (with suitable variations) to settle students into activities that require group participation. They will also foster the human capacity for sympathy, which is fragile and contingent but none the less real, and confirms the fact that no person is more of a human being than another and no person is less. We are human beings first. We are boys and girls, state citizens or refugees, or members of a specific race or social group only secondly.

Teaching *for* and teaching *about*

Already implicit above is the idea—central to this booklet—that teaching *about* human rights is not enough. The teacher will want to begin, and never to finish, teaching *for* human rights. Students will want not only to learn *of* human rights, but learn *in* them, for what they do to be of the most practical benefit to them.

That is why the main part of the text consists of activities. The purpose of the activities is to create opportunities for students and teachers to work out from the basic elements that make up human rights such as life, justice, freedom, equity, and the destructive character of deprivation, suffering and pain—what they truly think and feel about a wide range of real world issues.

Role-play (explained later) is considered a most effective way of transmitting the meaning of the human rights message.

Close reference is made to the United Nations Declaration of Human Rights, so that what is done can be assessed in the light of the principles and ideas it lists. It is important to note that these have received universal recognition.

Teaching and preaching: actions speak louder than words

The fact that the Universal Declaration of Human Rights is of virtual global validity and applicability is very important for teachers. By

working with precepts that have been so widely endorsed for so many years now, the teacher can honestly say that he or she is not preaching. Education systems differ widely. Where teaching for human rights *is* done, however, teachers have a second defence: i.e., to teach in such a way as to respect human rights in the class-room and the school environment itself.

This means avoiding any hypocrisy. At its simplest, hypocrisy refers to situations where *what* a teacher is teaching is clearly at odds with *how* he or she is teaching it. For example: "Today we are going to talk about freedom of expression—shut up in the back row!". Students will learn mostly about power this way, and considerably less about human rights. As students spend a good deal of time studying teachers, and can develop a good understanding of teachers' beliefs, that behaviour could make it difficult for a teacher to have *any* real positive effect. Because of a desire to please, for example, they may try to mirror a teacher's personal views, without thinking for themselves. This may be a reason, at the beginning at least, for not expressing their own ideas. At its most complex, hypocrisy raises profound questions about how to protect and promote the human dignity of both teachers and students in a class-room, in a school, within society at large. This calls upon teachers to explore ways and means to involve in the process of deciding what to do, how to do it, and why, not only students, school administrators, education authorities, and parents, but, if appropriate, eventually also members of the community in which they live and work.

Teaching for human rights can reach this way through the class-room and into the community to the benefit of both. All concerned will be able to discuss universal values and their relation to reality and hopefully, be able to see that schools *can* be part of the solution to basic human rights problems; and that teachers *can* do this in an open-minded way that generates greater awareness among all concerned.

As far as the students are concerned, negotiating a set of class-room rules and responsibilities is a long-tested and most effective way to begin and examples are given in later chapters. Constant teaching practice that is compatible with basic human rights, will be a model: This would also enable a mathematics teacher, for example, to teach for human rights even though the subject-matter may have little to do with human rights issues.

Aiming at full respect of human rights and fundamental freedoms

The Universal Declaration of Human Rights was a great achievement of civilization.

This booklet views the human rights culture as an ongoing attempt to define human dignity and worth.

How are guidelines to be defined?

The history of human rights tells a detailed story of the attempts made to define basic dignity and worth of the human being and his or her most fundamental entitlements. These efforts continue to this day. The teacher will want to include an account of this history as an essential part of human rights teaching, and it can be made progressively more sophisticated as students become older and more able to understand it. The fight for civil and political rights, the campaign for the abolition of slavery, the fight for economic and social rights led to a Universal Declaration of Human Rights plus two subsequent Covenants, and all the Conventions and Declarations that followed this lead—all provide a basic legislative-normative framework.

A history of human rights legislation (including information on complaints procedures), taught with the greatest skill and care, can be very difficult to bring alive in the class-room. The same applies to teaching human rights as preferred standards *per se*, working through the Universal Declaration for example, while pointing out the rationale for each article (with illustrative examples from the real world perhaps). “Facts” and “fundamentals” are not enough, even the best-selected ones. Students will want a *feel* for these principles for the conceptual language involved and the real-life questions they raise, if they are to have more than intellectual significance. Hence the importance of having them exercise their own sense of justice, freedom and equity.

How can this be done? One example is to ask students: “Imagine that it is your job to draft the basic principles for society as a whole. The society includes you, though you don’t know what kind of person you are going to be in this society. You may be male or female, young or old, rich or poor, disabled in some way, or living as a member of any contemporary nation, race, ethnic group, religion or culture that is not your own. You simply don’t know. Now—what do you decree?”

To perform this classic thought-experiment is to arrive at one’s own declaration of human rights. It has to be done honestly, or students may simply repeat what they say they “know” without reflection. It may demand more empathy and imagination than is available at the time. But the point is clear. It can prompt some hard thinking about what “human” means. (This is not as obvious as it may sound. The whole history of human rights has been, in part, the progressive recognition of human dignity and worth among all peoples. To treat a person as a thing and not a human be-

ing; to use people as means to other ends rather than as ends in themselves; this is to deny the essential spirit of basic human rights.) It can prompt some hard thinking also about the difference between right treatment and wrong treatment, between good behaviour and bad.

Thinking things through

The basic principles of a human rights culture will survive only if people continue to see a point in it doing so. It needs to be constantly defended. “I have a *right* to this. It is not just what I want, or need. It is my right. There is a *responsibility* to be met”. But rights stand only by the reasons given for them and the reasons must be good ones. We have the chance—and where better than at school?—to work out such reasons for ourselves, or we will not claim our rights when they are withheld or taken away, or feel the need to meet rights-claims made upon us. We have to see for ourselves why rights are so important, for this in turn fosters responsibility.

It is, of course, possible to proceed the other way around: to teach for human rights in terms of responsibilities and obligations first. But again, teachers may want to do more than teach a litany to bring these ideas alive. They will want to create opportunities for themselves and their students to see the point. Teachers and students can then *practise* these principles, rather than learning merely to mouth or mimic them; and they can practise the skills they will require to resolve the problems that occur when responsibilities, obligations, or rights conflict, as they sometimes do.

These points of conflict can provide useful insights. They should be welcome because without them the teaching of human rights would not be dynamic. It would become static and stereotyped. They offer the sort of learning opportunities that encourage students to face contrasts creatively, without fear.

Human rights literacy

The opportunities should be active ones. Like everyone else school students learn best by doing things; interesting and varied things. This is why an experience-centred approach was chosen. Those who prefer more cognitive methods may find this approach complementary to their own. It has been found that human rights teaching requires more than simply intellectual effort. Teaching for human rights fosters literacy of a very important sort, since an educated capacity for making responsible and rightful judgements is vital to our very survival. A reasonable school experience can help promote that capacity (and may also make learning to read and write and reason, more efficient too).

In practice . . .

This booklet is a multi-coloured umbrella that covers a number of basic issue areas. It is not meant to be an extra burden on an already overloaded curriculum, but a way of integrating subjects that may already be taught in schools.

Each issue area has been defined in terms of particular questions, and the activities are keyed to these questions. In performing the activities, the relevant questions get raised, answers are discussed, and this leads to the particular issue area involved.

Teachers may want to develop other activities or other issue areas, and they will find other ways of using the ones suggested here.

Ideally a human rights culture should be built into the whole curriculum, yet in practice, particularly at secondary level, it is treated piecemeal, as part of the established disciplines within the social and economic sciences and the humanities. Treating human rights thus however is better than not at all.

The activities can work differently at different school levels, and of course, every class is different, even from one moment to the next. Those who have already used these activities have often experienced that decisions they made in advance about what would not work were usually wrong. This is worth keeping in mind.

There has been much research into how children develop their judgements as they grow. Not every class member may be able to reach the level of awareness human rights principles requires. Pressing students to understand right from the beginning may pre-empt the honest expression of what they think or feel and may even stop further progress.

This booklet assumes that all human beings benefit from the chance to explore rights issues, and that by the age of 10 years or so students, given such a chance have a capacity for lively and profound reflection far beyond that usually expected. The need for extra materials has been kept as simple as possible, and it is true to say that the richest resources a teacher has to work with are his or her students and their experiences in everyday life.

It is also important that students enjoy the activities. It can be better to abandon or interrupt an activity if students resist it too much.

(a) *Role-plays*

Some of the activities are role-plays. For those teachers who are not familiar with this method reference to a manual on role-playing is advisable. Where culturally alien, the teacher's discretion is advised.

Briefly, a role-play is like a little drama played out before the class. It is largely improvised. Having set the scene with the basic ideas, the teacher will want to allow time for those chosen to take part to think about what they will say (individually or in groups), or the teacher can proceed at once to enact it. This can be done as a *story* (with a narrator, and key characters) or as a *situation* (where the key characters interact, making up dialogue on the spot—perhaps with the help of the teacher and the rest of the class).

Whatever approach is taken, it works best to keep the activity short, and allow for discussion afterwards. Teachers may want to discourage students from becoming their role. Participants should be able to step back from what they are doing, to comment perhaps, or to ask questions. Other members of the class should be able to comment and question too; even join in the role-play if it helps.

(b) *Brainstorming*

This technique can also be used. The purpose of this activity is to think about something, and write down everything that is suggested, no matter how improbable. There are three basic rules; explaining the topic; accepting any suggestion at all that comes to mind; and refraining from making any criticism while this is going on. Even when students say they have finished, they should be encouraged to think further and explore to the limit of their imagination.

Evaluation

Information-content and levels of understanding of the students can be tested in standard ways. However, assessing attitudes and attitude-change is much harder because of the subjective nature of the judgements involved. There is no agreed technique that can be offered here. Open-ended questionnaires, given at repeated intervals, are the simplest, but the impressions they provide are fleeting at best.

Checklists can also be drawn up to assess class-room and school community practices in human rights terms, and this can be turned into a useful student activity itself.

CHAPTER TWO

How to begin

Confidence and social respect (primarily for pre-school and lower primary use)

In pre-school and lower primary education, teaching for human rights is aimed to foster feelings of confidence and social tolerance. These are the basis for the whole culture of human rights. This makes the teacher's "teaching personality" highly critical. A supportive approach at all times will make every activity, even ones not specific to human rights teaching, meaningful.

At the pre-school and lower primary levels, students are learning to express themselves, to communicate, and to care.

Stories are invaluable. Young children can learn lessons and morals and remember them vividly if they are associated with a much-loved character in a well-told tale. Such stories can be obtained from published literature on children's tales, parents and grandparents or even by using one's imagination.

A classroom library may be useful, where resources are available. In selecting books, it is important to obtain attractive volumes that feature both females and males as multicultural, active, and non-stereotyped characters. When reading to the class or showing picture books, point out the good things they show or tell.

Where the resources exist, students can participate in cooking, a wood-work bench, potting plants, and needlepoint. These can be done as imagination games also. Ideally they should involve both boys and girls. If there is a disagreement concerning activities there may be a need for rules to equalize the situation and break down discriminatory behaviour. The rules become obsolete with regular use. This can also be achieved by how the classroom is arranged. Seating and lining up are two common ways of organizing students. It is important to avoid grouping children that re-

inforce obvious differences. Try to facilitate friendships between students as well as awareness that differences are acceptable and natural.

The following activity is designed to show differences and similarities between students.

Attributes

Children are placed in a circle. One person stands in the middle of the circle. This person states a single attribute. For example: "People wearing belts". Those people who qualify under the attribute have to change seats with someone else who is wearing a belt at the time. The person in the middle also has to find a seat. The person left without a place to sit becomes the person in the middle, and has to choose the next attribute. Children will quickly see that they can be similar and different in many ways. An interesting ending would be to choose a more intangible attribute, such as: "People who are happy/kind". The game usually breaks down at this point because it becomes more difficult to identify such attributes at a glance. Teachers may wish to discuss how such attributes are usually recognized.

It will also be necessary to develop a consistent strategy with the class in dealing with *adversity*. Adversity often arises. There is, however, a guideline that helps people deal with it. Used consciously with a class over a period of time, it can become second nature, and a prime skill for life.

It is imperative that a teacher remains open to discuss adversity or even conflict at all times. Emphasize the idea that a solution can be found to any problem. It is helpful for children to think about a problem in order to find a solution. The following shows a more systematic approach to problem-solving:

1. Identify a problem and acknowledge it. Stop any physical or verbal activity and ask the children involved to discuss their behaviour together.
2. Get a description of what happened. Ask the children involved and any bystanders about the events that took place. Give everyone a turn to speak without interruption. Positive encouragement, such as a touch or a hug where appropriate, can also ease feelings of anger or guilt. However, it is essential to remain neutral at all times.
3. Explore a range of solutions. Ask those directly involved how this problem can be solved. If the children draw a blank, the teacher can offer some solutions.
4. Reason out the solutions. Point out how more than one fair solution may often exist. Encourage the children to think of the physical and emotional consequences of these solutions and recall past experiences of a similar nature.

5. Choose a course of action. Seek a mutual agreement on one of the solutions presented.
6. Carry out that action.

In cases of discriminatory behaviour, solutions are not so easy to find. For both the child insulted as well as the child doing the offending there is no clear understanding of discrimination. The actions of the teacher are important in this situation. It is advisable that teachers first, strongly criticize the racist behaviour and make clear that it is definitely unacceptable. They may offer clear support to the child who was the object of the offence without criticism for his or her anger, fear or confusion, and be firm yet supportive with the child who engaged in the racist behaviour. Teachers should help victimized children realize that negative responses to their appearance, language or race are due to racist attitudes. Discuss such incidents also with parents, staff and members of the local community.

The above method can be used at all school levels as well as in critical situations outside the school environment. It can be applied to all discriminatory behaviour. Where possible, ethnic diversity in the classroom should be made aware of, understood, and even celebrated at every opportunity. It should be remembered that racism and sexism are usually present in children at a very young age, so this method may be remedial.

Care should also be taken to encourage the class to look after any children with disabilities. The following activities are a few examples of how children can express their identities.

1. Who am I and what am I like?

(a) A "Who am I?" book

Children begin a book about themselves, with a self-portrait on the cover. Personal pictures, prose and poems can be collected in this book. As children learn to write they can put personal details, questions about themselves and answers to questions in it too. If resources are limited a book can be made for the whole class with a page or two for each child.

(b) A circle for talking

Children sit in a circle that includes the teacher and any visitors. The teacher puts the following statements:

What I like best about myself is . . .
I'd like to be . . .
My favourite game is . . .
I think my name means . . .

I would like to learn about . . .
I feel happy when . . .
I feel sad when . . .
I want to become more . . .
Someday I hope . . .

With each statement, each child has a turn to answer. Time is shared equally and listening is very important (so interruptions are restricted). Children can "pass" if they want to, and each person stays in her or his place until the activity is over. Answers can be entered later in the "Who am I" book(s).

(c) The lifeline

Each child stretches out a piece of yarn. This represents his or her own life. They then hang drawings and stories that detail the important things that have happened to them on this line. This can be done in chronological sequence, or in any order that the child may want. It can also be extended into the future.

(d) Me on the wall

Trace the outline of each child on a large piece of paper (best done lying down). Have the student paint in physical details, and then write personal and physical qualities (name; height; weight; what the child would most like to learn or do at school) on a label which is then attached to the paper. Pin these up around the wall, allowing all students to learn about each other as well as themselves.

(e) Me and my senses

Have children discuss in the circle, or use a role-play to explore the following statements:

Hearing helps me to . . .
Seeing helps me to . . .
Smelling helps me to . . .
Touching helps me to . . .
Tasting helps me to . . .

Rephrase the questions, where appropriate, to suit the needs of children with disabilities (e.g., "Not being able to see (very well? at all?) I'm still me, and I can . . ."). Get each child to invent an instrument to help them smell, or touch better. Have them describe, draw or dramatize it.

(f) *Wishing-well*

Arrange the students in a circle. Suggest that it is the edge of a wishing-well. Propose that each child in turn makes the following wishes (this can also be done in small groups or pairs):

- If I could be any animal, I'd be——because . . .
- If I could be a bird, I'd be——because . . .
- If I could be an insect, I'd be——because . . .
- If I could be a flower, I'd be——because . . .
- If I could be a tree, I'd be——because . . .
- If I could be a piece of furniture, I'd be——because . . .
- If I could be a musical instrument, I'd be——because . . .
- If I could be a building, I'd be——because . . .
- If I could be a car, I'd be——because . . .
- If I could be a street, I'd be——because . . .
- If I could be a State, I'd be——because . . .
- If I could be a foreign country, I'd be——because . . .
- If I could be a game, I'd be——because . . .
- If I could be a record, I'd be——because . . .
- If I could be a TV show, I'd be——because . . .
- If I could be a movie, I'd be——because . . .
- If I could be a food, I'd be——because . . .
- If I could be any colour, I'd be——because . . .

2. How do I live with others?

(a) *My puppet family*

Each child makes a family of puppets that includes one of him or herself. These can be very simple. For example, cardboard cut-outs, coloured and fixed to sticks or clay or mud figures. The figures are named and their relationships described and explained. Each child then devises a ceremony (a wedding, for example) or a festival, which is shown to the others in the class. The puppet family can be extended to include other people who live nearby. Children can dramatize something they do regularly with those people in order to bring them together. Extend the activity to include individuals from anywhere in the world.

(b) *Imaginary friend*

Have the children sit or lie down with their eyes closed, and quiet. Tell them to breathe in deeply and then breathe out slowly. Repeat two

more times. Now tell them to imagine a special place, a favourite place, anywhere in the world (or even out in space). Say that they are walking in that place—in their imagination—feeling and hearing and seeing what is going on there. Lead them to a house, a building they can visualize, where they go in to find a special room. The room has a door in one wall that opens by sliding up. The door slides up slowly and as it does so it reveals a special friend they have never met before—first feet, and finally the face. This friend can be old or young—anything. This friend is always there, and whenever they need someone to talk to, to turn to, they can visit him or her again if they wish. Close the door, leave the house, and come home to the class. Let the children share what they have imagined, in a speaking circle, or in pairs or groups.

(c) *Letters and friends*

Set up a letter exchange with another class in another school or even another country. Initiate this exchange by sending poems, or gifts from the class. This may lead to a day visit later if the distance allows, and a chance to meet the children of the other community. Investigate the twin school: how big is it? What games are played there? What do the parents do? What are the differences and similarities?

(d) *Buddy*

Teachers should arrange for their students to have a senior buddy from an upper class. An activity should be arranged to encourage children to seek out the help of their buddy if they have a problem. Ways should be devised to encourage the senior buddy to take an interest in his or her small colleague by showing games and helping with activities.

(e) *The talking circle again*

Pass around the following questions:

What I like best about friends is . . .

Co-operation and helping others is important because . . .

If I could teach everyone in the world one thing, it would be . . .

I am different from everyone else because . . .

I am like everyone else because . . .

(f) *Moon people*

Talk about “moon people”. How “moon people” will wear “moon trousers” (“moonsaris”, etc.), have “moon pets”, and so on. Children will elaborate the similarities at length and usually take great pleasure in doing

so. The process can be made more graphic and more immediate in many ways: by dramatization, craft-work, or whatever is appropriate. Bring the activity down to earth by repeating it for "earth people", "sea people", "sky people", "forest people". Then do it for people who live in other countries.

(g) *The washing machine*

Have the children form two parallel lines close together, and facing each other. Send a child from one end between the lines ("through the wash"). Everyone (where this is culturally appropriate) pats him or her on the back or shakes his or her hand while offering words of praise, affection and encouragement. The result is a sparkling, shining, happy individual at the end of the "wash". He or she joins a line, and the process is then repeated from the first end. (Running one or two people through daily is more fun than washing everybody in one big clean-up).

The importance of class-room climate, and the need for participation and co-operation cannot be emphasized enough. The children's suggestions and opinions are also very helpful in creating the best classroom atmosphere. Be open to their help and provide necessary changes.

Trust

The following activities can be used with any age-group. They will place most students in situations of unfamiliar dependence. Surviving the risks involved calls for trust, and a group prepared to co-operate and work together.

Trust begins with teacher/student relationships. Putting students at ease involves:

- Letting the students know that the teacher is just as human as they are;
- Explaining each and every activity thoroughly;
- Explaining unfamiliar words and ideas (concepts);
- Providing information (not just about specific activities but also relevant issues touching students' lives).

The teacher should spend, where appropriate, a few minutes of the day with his or her home class discussing news items from the press, radio, TV, or local talk. This will provide many opportunities to look at human rights issues in a less fraught or formal way. It can be an education in itself.

Blind trust

Divide the class into pairs. Have one student blindfold the other and have the sighted member of the pair lead the "blind" one about for a few minutes. Make sure the leading child is not abusing the power to lead, since the idea is to nurture trust, not to destroy it. The "leader" of the pair should try to provide as wide a variety of experiences as possible, such as having the "blind" partner feel things with his or her feet or fingers; leading with vocal directions, or even playing a game.

After a few minutes have the participants reverse the roles and repeat the process so that the "leader" is now the led, and the "blind" partner is now the sighted one.

Once the activity is over, allow the students to talk about what happened. Discuss how they felt—not just as "blind" partners, but their feelings of responsibility as "leaders" too.

This can lead not only to a greater awareness of what life is like for people with sight (or hearing) disabilities, but to a discussion of the importance of trust in the whole community. This can lead in turn to a discussion of world society and how it works, and how it can fail to work too.

Working out some class-room rules

Since this next activity has a direct effect on class-room climate, it can be a very significant one. It is a clear demonstration of a teacher's willingness to involve students in how the class-room is run, and her or his own trust in its members. It also makes students think about what rules are desirable and what are possible in class, how they might be observed, and the teacher's own role in having to hold the ring.

In practice, this can be done a number of ways: as a brainstorm (paring down the results in subsequent discussion); in small groups that then present their findings to a plenary session of the whole class; or as individual assignments that the teacher collates for class consideration later.

Whatever technique is used, conduct the activity in terms of rights and responsibilities. Determine what students think is basic, and ask for some account of what has to happen to realize each right in practice (for example: "Everyone should feel safe in this room—therefore no-one should hurt anybody else or hurt their feelings").

A good way to begin is by asking students what they "want" (the list may become quite long). From this list ask them to choose what they think is really needed. They should end up with something shorter and much more trenchant. Finally, ask them to choose from their "needs" selection what they think they have a "right" to expect, as members of society. Ask *why*

they have chosen as they have. Such a discussion will illustrate the students' notion of what is right and what is wrong.

Once a list of basic rules is agreed, have it displayed for class-room reference.

Two things can pose problems: students or the teacher may break the rules—and/or the class-room rules may not be compatible with the rules of other teachers or the school administration. In the first case, more discussion is called for. This requires careful consideration of why things are going wrong. Order achieved by general consensus rather than simple control is always harder to get. The process of reaching this consensus calls for compromise and careful negotiation. Such a process is the educating element. In the second case, students may have to accept the difference between in-class and out. Alternatively, efforts can be made to have the entire school adopt some or all of these rules.

Working out your own human rights and your own responsibilities

Having arrived at some class-room rules, it is a natural next step to consider the same sort of thing on a universal scale.

(a) *Planning for a world community*

Ask the class (as described in the first chapter) to imagine it has the job of planning the rules of the whole world community. As planners, they do not know who they will be when they join that community themselves; whether, that is, they will be male or female, rich or poor, young or old, disabled in some way, or a member of any particular race, ethnic group, culture or religion.

Again, this can be done in practice as a whole class; or in small groups; or as individuals who report back later. And the same sequence from "wants" to "needs" to "rights and responsibilities" will help define the minimum human standards that are being sought.

(b) *The Universal Declaration of Human Rights*

The results of the previous activity can be compared with the text of the Universal Declaration, as proclaimed by the United Nations in 1948. An

example of a possible approach is given below, which shows both the original text and a plain language version,* so students can see what was written by those who tried a generation ago, to make a comprehensive and concrete list of the same sort.

The Universal Declaration of Human Rights (1948)

PLAIN LANGUAGE VERSION

ORIGINAL TEXT

Article 1

When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.

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

Article 2

Everyone can claim the following rights, despite

- a different sex
- a different skin colour
- speaking a different language
- thinking different things
- believing in another religion
- owning more or less
- being born in another social group
- coming from another country.

It also makes no difference whether the country you live in is independent or not.

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

You have the right to live, and to live in freedom and safety.

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

Article 4

Nobody has the right to treat you as his or her slave and you should not make anyone your slave.

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

* This plain language version is only given as a guide. For an exact rendering of each principle, refer students to the original. This version is based in part on the translation of a text, prepared in 1978, for the World Association for the School as an Instrument of Peace, by a Research Group of the University of Geneva, under the responsibility of Prof. L. Massarenti. In preparing the translation, the Group used a basic vocabulary of 2,500 words in use in the French-speaking part of Switzerland. Teachers may adopt this methodology by translating the text of the Universal Declaration in the language in use in their region.

Article 5

Nobody has the right to torture you.

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

Article 6

You should be legally protected in the same way everywhere, and like everyone else.

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

Article 7

The law is the same for everyone; it should be applied in the same way to all.

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

You should be able to ask for legal help when the rights your country grants you are not respected.

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

Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without a good reason.

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

Article 10

If you must go on trial this should be done in public. The people who try you should not let themselves be influenced by others.

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

You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.

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

You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reason.

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

You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one; and you should be able to return to your country if you want.

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country including his own, and to return to his country.

Article 14

If someone hurts you, you have the right to go to another country and ask it to protect you.

1. Everyone has the right to seek and enjoy in other countries asylum from persecution.

You lose this right if you have killed someone and if you, yourself, do not respect what is written here.

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

You have the right to belong to a country and nobody can prevent you, without a good reason, from belonging to another country if you wish.

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

As soon as a person is legally entitled, he or she has the right to marry and have a family. In doing this, neither the colour of your skin, the country you come from nor your religion should be impediments. Men and women have the same rights when they are married and also when

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(Continued on next page.)

they are separated.

Nobody should force a person to marry.

The government of your country should protect your family and its members.

Article 17

You have the right to own things and nobody has the right to take these from you without a good reason.

Article 18

You have the right to profess your religion freely, to change it, and to practise it either on your own or with other people.

Article 19

You have the right to think what you want, to say what you like, and nobody should forbid you from doing so.

You should be able to share your ideas also—with people from any other country.

Article 20

You have the right to organize peaceful meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.

Article 21

You have the right to take part in your country's political affairs either by belonging to the government yourself or by choosing politicians who have the same ideas as you.

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.

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.

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.

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.

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

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.

Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.

Article 22

The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to you and to all the men and women in your country.

Article 23

You have the right to work, to be free to choose your work, to get a salary which allows you to live and support your family. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.

Article 24

Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.

Article 25

You have the right to have whatever you need so that you and your family: do not fall ill; go hungry; have clothes and a house; and are helped if you are out of

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.

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

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.

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

1. 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,

(Continued on next page.)

work, if you are ill, if you are old, if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help.

The mother who is going to have a baby, and her baby should get special help. All children have the same rights, whether or not the mother is married.

Article 26

You have the right to go to school and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as you wish. At school, you should be able to develop all your talents and you should be taught to get on with others, whatever their race, religion or the country they come from. Your parents have the right to choose how and what you will be taught at school.

Article 27

You have the right to share in your community's arts and sciences, and any good they do. Your works as an artist, a writer, or a scientist should be protected, and you should be able to benefit from them.

Article 28

So that your rights will be respected, there must be an 'order' which can protect them. This 'order' should be local and worldwide.

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.

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.

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.

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

Article 29

You have duties towards the community within which your personality can only fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.

Article 30

In all parts of the world, no society, no human being, should take it upon her or himself to act in such a way as to destroy the rights which you have just been reading about.

Students might try a similar exercise using the text of the International Covenants on Economic, Social and Cultural Rights and that on Civil and Political Rights. It could be done, for example, by imagining that they are explaining each article to younger students.

(c) *Children's rights*

Students might like to consider whether there are rights and responsibilities that apply more specifically to them, not just as people but as *young* people—as children. What might it be wrong to do (or not to do) to someone just because he or she happens, at that point in time, to be “a child”? The United Nations *Declaration of the Rights of the Child* (1959) defines some basic standards.

As with the Universal Declaration, a summary version in plain language is provided in parallel.

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.

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.

Declaration of the Rights of the Child (1959)

PLAIN LANGUAGE VERSION

ORIGINAL TEXT

Principle 1

All children have the right to what follows, no matter what their race, colour, sex, language, religion, political or other opinion, or where they were born or who they were born to.

The child shall enjoy the rights set forth in this Declaration. Every child, without any exception whatsoever, shall be entitled to these rights without distinction or discrimination on account of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family.

Principle 2

You have the special right to grow up and to develop physically and spiritually in a healthy and normal way, free and with dignity.

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

Principle 3

You have a right to a name and to be a member of a country.

The child shall be entitled from his birth to a name and a nationality.

Principle 4

You have the right to special care and protection and to good food, housing and medical services.

The child shall enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end, special care and protection shall be provided both to him and to his mother, including adequate pre-natal and post-natal care. The child shall have the right to adequate nutrition, housing, recreation and medical services.

Principle 5

You have the right to special care if handicapped in any way.

The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care required by his particular condition.

PLAIN LANGUAGE VERSION

ORIGINAL TEXT

Principle 6

You have the right to love and understanding, preferably from parents and family, but from the government where these cannot help.

The child, for the full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and, in any case, in an atmosphere of affection and of moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother. Society and the public authorities shall have the duty to extend particular care to children without a family and to those without adequate means of support. Payment of State and other assistance towards the maintenance of children of large families is desirable.

Principle 7

You have the right to go to school for free, to play, and to have an equal chance to develop yourself and to learn to be responsible and useful.

The child is entitled to receive education, which shall be free and compulsory, at least in the elementary stages. He shall be given an education which will promote his general culture and enable him, on a basis of equal opportunity, to develop his abilities, his individual judgement, and his sense of moral and social responsibility, and to become a useful member of society.

Your parents have special responsibilities for your education and guidance.

The best interests of the child shall be the guiding principle of those responsible for his education and guidance; that responsibility lies in the first place with his parents.

The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education; society and the public authorities shall endeavour to promote the enjoyment of this right.

Principle 8

You have the right always to be among the first to get help.

The child shall in all circumstances be among the first to receive protection and relief.

Principle 9

You have the right to be protected against cruel acts or exploitation, e.g. you shall not be obliged to do work which hinders your development both physically and mentally.

You should not work before a minimum age and never when that would hinder your health, and your moral and physical development.

The child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic, in any form.

The child shall not be admitted to employment before an appropriate minimum age; he shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his health or education, or interfere with his physical, mental or moral development.

Principle 10

You should be taught peace, understanding, tolerance and friendship among all people.

The child shall be protected from practices which may foster racial, religious and any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

In some countries there are even television advertisements about children's rights. Students might like to make up some such ads for themselves. Small groups could dramatize these for the class as a whole.

Regional divisions of UNICEF may have posters and other materials that could be of use, and their central address is: Development Education Unit, United Nations Children's Fund (UNICEF), Palais des Nations, CH-1211 Geneva 10, Switzerland; or 866 United Nations Plaza, 6th Floor, New York, New York 10017, United States of America.

(d) Connections

In any of the discussions above, try arranging the class (or the small groups into which you may have divided them) in circles. Provide each group with a ball of yarn. Students speak one at a time, and when they do, they should pass the ball along, letting it unwind in the process. Each person keeps a hold of the string at the point at which it passes through his or her hands, every time this happens.

Eventually the group is linked by a web of string, which will clearly show the pattern of communications that have gone on within it. More assertive members will be holding more of the thread points than others.

CHAPTER THREE

Some basic human rights issues (upper primary, lower and senior secondary)

A human rights culture attempts to define principles for the positive conduct of all human behaviour. What follows are the main issues involved in realizing these principles. Within each issue only a handful of activities are described, but these should provide a start. It is important to keep in mind that some of these issues may prove to be controversial and the teacher's discretion is therefore advised.

If a teacher wants to concentrate on one or two issues—i.e., peace and disarmament, world development, prisoners of conscience, minority peoples, anti-racism, or anti-sexism—then it would be helpful to discuss them in the context of human rights as a whole. Students will then be able to see that what they discussed was only a part of a general approach that covers many other rights. The general understanding will provide breadth while the specific issue will provide depth. Teachers who specialize in different aspects of human rights are really working side-by-side to provide understanding in depth.

Protecting life—the individual in society

To establish a clear sense of humanity as a composite of individuals, the teacher can explore with students the concept of what being "human" means. This is a more sophisticated form of the work done earlier on confidence and respect. Individuals are social beings; we have a personality but everything else we learn by living with others. Hence work about the individual is work about society too.

(a) *Being a human being*

Place a convenient object (e.g. an inverted waste-paper bin) before the class. Suggest that it is a visitor from another part of the universe. This visitor is curious to learn about the beings who call themselves "human". Ask for suggestions that might help the visitor identify us as "human beings"

(b) *Message in a bottle*

Ask students to plan what they should put about humanity in a capsule to be sent into space. Suggest, perhaps, that students live in a time (10 years in the future?), when signals have been received from a place "out there". The United Nations is going to send information in a special ship. It is the students' job to choose what to send: music, models of people, clothing, literature, etc. Brainstorm possibilities as a class, or set the activity as a small group project or an individual one.

The questions at issue here: "What am I?", "Who are we?" are profound. The activities above should provide an opportunity for students to begin to establish a sense of themselves as human beings. This is crucial if they are ever to see themselves as human agents, with a responsibility to humanity in all its many and varied forms. Defining what is human in general helps us to see what might be inhuman.

Since defining what is right in general allows us to see what might be wrong the next few exercises are focused on "rights".

(c) *Beginnings and endings*

Human beings within societies are of the highest complexity. At the teacher's discretion, the class can look at the right to be alive as argued for at each end of an individual's life.

Where does "life" begin?

Could it ever be taken away?

(d) *"Maria has disappeared!"*

For the following role-play the teacher's discretion is advised.

Provide the class with the following details:

Your name is Maria. You are a journalist. You wrote a story in your newspaper that made someone in a high position angry. The next day unidentified people broke into your home and took you away. You were beaten and put in a

room alone. No one knows where you are. No one has offered to do anything. You have been there for months.

Maria has been deprived of a number of her basic rights. Using the Universal Declaration, ask the class to work out specifically which ones there are (Articles 3, 5, possibly 8, depending upon local law, 9, 11 (1) and 12).

Ask each student to draft a letter to the Minister of Justice concerned, or an open letter to Maria herself.

Higher levels can find out what can be done under local law in cases like this, or through local branches of international human rights organizations, or the United Nations Human Rights Commission itself. In the latter case, communications may be sent (or telexed) to the Secretary, Working Group on Enforced or Involuntary Disappearances, Centre for Human Rights, Palais des Nations, CH-1211 Geneva 10, Switzerland (Telex 28 96 96; telephone 34 60 11). They list the full name of the abducted person, the date of the disappearance, the place, and a description of the circumstances (such as who is thought to be responsible and what has been done locally to seek a remedy).

Peace and the right to life

The Universal Declaration of Human Rights was written in response to the devastating events of the Second World War. In this connection, Article 3 clearly spells out that: "Everyone has the right to life . . .". Universal literacy of the values this booklet tries to promote should make the outbreak of war more difficult and prevent the recurrence of the type of genocide that took place during the Second World War. Genocide is not new. However, the technology of our nuclear age has made this possible on a much greater scale than ever before. We are all endangered by Nemesis—the daily threat of nuclear war, as we now have on earth the power equivalent to three tons of conventional explosives per man, woman and child. The "right to life" has therefore taken on a meaning it has never had before.

Peace, disarmament, development, and human rights are inter-related issues. A comprehensive approach to teaching for human rights is teaching for peace and disarmament, as well as for development and environmental awareness.

Information on the arms race and on the attempts to control it could be provided here. Depending upon the level of the class, a study of international political and economic issues would also deepen students' understanding of why peace is so hard to preserve. There have been more than

150 wars since the end of the Second World War, which shows that armed violence continues to be used. Developmental imbalances and ecological problems are also endemic. The latter are not only violent in themselves, but may contribute to sowing the seeds of war. A large nuclear exchange could also result in an environmental catastrophe.

Peace, development, and environmental studies exist in quantity. They meet a demand that is not only justified but extremely urgent, though availability is still a severe problem for many teachers. Where such studies are not at hand, the following activity can provide the opportunity to discuss some of the problems that threaten peace in the present world:

(a) *Crisis*

Write a scenario for an international crisis. If the students have not been involved in the writing, give them the details, and then divide them into teams, representing the countries involved and their main political figures. Allow the students to do some research on "their" country's pattern of foreign responses. Begin the activity with the crisis at a critical point. Students must engage in diplomatic bargaining to try to deal with what is going on so as to avert conflict. They can learn very quickly about the difficulty of coming to an agreement in a such a situation, in a climate fraught with tension and apprehension.

The teacher keeps a close eye on the clock, feeding in further news bulletins as is necessary. Compare the results to any one of the major crises that have occurred over the past two or three decades, and the efforts of the international community to solve them

(b) *Peace*

Teachers may wish to rely also on United Nations sources to address peace issues and adapt their universal content and message to the class requirements. In this connection, United Nations Offices or Information Centres around the world may be contacted in order to supply suitable information and/or audio-visual materials.

Pick a fine day if possible. Pose the question: "In a world with local conflicts and the threat of war—both big and small—why do you think peace is important?"

Take the class outside, perhaps, to somewhere pleasant. Everybody has to shut their eyes for approximately three minutes and lie on their backs without talking.

Resume the class, discuss the fundamental value of peace

(c) *Summit*

Role-play a summit discussion between the leaders of two or three great powers about how to achieve, for example, better arms control and a reduction in the level of nuclear armaments. Stage a class-room debate on the topic, with groups working together as the countries involved, trying to make strategic arms limitation more effective. Compare, when feasible, the discussions that led to the Partial Test Ban Treaty (1963) or the Treaty on the Non-Proliferation of Nuclear Weapons (1970). Emphasize that different countries and people *can* work together in ways that allow all of us to live together in peace.

Development and the environment

Where do you live? For students in underdeveloped or developing parts of the world, the issue of development and its environmental dimensions is the same in principle, but different in practice from that faced by those in other parts of the world that are already developed.

Teachers working with students who live daily under conditions of material deprivation, may want to base their activities on the realities at hand, and relate them as closely as possible to those of the world system. They may want to consider the prospects for progressive development, and the steps necessary to achieve it.

Teachers working with materially privileged students, may want to foster their responsiveness to claims for development and self-determination, and to provide practical examples of how to facilitate them. International co-operation and action to foster development and the environment could be explained on the basis of relevant material from, i.e. UNDP, UNEP, etc.

(a) *Food*

Students could be asked to keep a record of everything they eat and drink in a day. Analyse what they learn in terms of what their bodies need to survive and to grow (i.e. carbohydrates, fats, proteins, minerals, vitamins and water).

Choose one meal and trace its ingredients back to where they came from.

Choose something from the daily diet—preferably something unfamiliar—that grows readily nearby. Have the class, in pairs, grow an example of it in a can or pot or school garden. Work out why some students

have more success with their plants than others. Invite someone with a good knowledge of gardens or crops to talk to the class about plant care. Start a class garden that all students can work in, and share the produce. Hold brainstorming sessions to discuss possible improvements. For example, is the method of cultivation the most suitable? Are there other ways of controlling pests? How could the system of sharing the work be made more efficient and co-operative?

Parallels could be drawn between the class work and the situation in other parts of the world. A school in an urban area might try to arrange with a school from a rural area to exchange visits and share particular experiences (in this case, their respective relationships to food production and distribution).

(b) *Water*

Fresh water is very scarce in the world, and is becoming more scarce. Students who live in an arid area will be fully aware of this condition. Have the students calculate how much water they use in a day by making a chart that indicates drinking, washing, etc.

Water carries wastes and organisms that cause diseases. Sanitary water management (both supply and disposal) is essential to communal well-being. Have the students—singly or in small groups—research the water supply and disposal system of their school, and suggest how it might be improved. This can be done for the whole community as well.

Adequate food and water are basic development priorities. The Universal Declaration includes specific reference to food as part of the right to a standard of living adequate for health and well-being. The International Covenant on Economic, Social and Cultural Rights further decrees freedom from hunger as fundamental, and warrants improved food production, conservation and distribution as the way to meet the human need at issue. This in turn, is a concern of such bodies as the UN Food and Agriculture Organization and has a bearing also on national security, and on world peace as well.

(c) *Housing*

Houses directly reflect such things as local climate and geography; family structure and status; cultural and religious preferences; and the availability of building materials. Brainstorm with the class a list of all the things that a house should have and then have them design one that has these things. Have them describe and explain the features of what they have designed. Or have them suggest ways in which local house designs might be modified and improved to conserve resources like water and power, and minimize pollution.

(d) *Population*

In many parts of the world, the effects of population growth are very clear. In other areas it is less obvious. The impact of this phenomenon is universal however. Statistics show how crowded our world is going to get in the next 30 years, and how this will affect environment and competition for resources. It is important for students to think about population growth, and the issues behind it.

Students who live under crowded conditions will be more than aware of the problems caused by overpopulation. Their suggestions and solutions may be helpful to the discussion.

(e) *Work*

As the world economy changes, so does the nature of the world's work. In developed countries, for example, with industrialization came urbanization and fewer people now live in the country producing agricultural products. A greater number work in service industries in large cities. Where there is not enough work to employ all the young people looking for jobs, people tend to move around the world, as they have often done, to increase their opportunities. Migration patterns both within and between countries are indeed often related to work. So are patterns of economic development, and countries should endeavour to integrate their agricultural, industrial, financial and trade policies so as to maximize the productive capacity of their people.

Investigating different types of work is something many students will be doing as part of becoming adult. Bringing a wide range of working people into the class-room to talk to the students is a good way to broaden their perceptions. However, it is still better to take students into different work environments so that they can actually see what is involved. Ask the students whom they would want to meet or where they would like to go and organize field trips.

Projects on subjects such as patterns of employment locally, nationally and internationally, how "work" is changing at one or all of these levels, what effect it might be having on education, and how "workers" organize to protect their rights, are helpful and informative for students. With regard to the latter, reference to the conventions and recommendations of the International Labour Office would provide the relevant information.

(f) *Energy*

Doing anything takes energy. The more you do, the more you need. Brainstorm with the class all the possible sources of energy. (For example,

sunlight, food, coal, gas, electricity, etc.). Trace where it comes from and how it gets to those who use it. Is it a "renewable" source? Discuss the environmental effects, as well.

The same procedure could also be applied for the home, the village, the region, and the whole world.

Set group projects to design—even build—devices which can provide energy for the community. What is available locally that can be used for this purpose: wind? water? fossil fuels? wastes?

(g) *Health*

Health is a fundamental human right, and is a basic goal of global development. Numerous resolutions of the World Health Organization (WHO) have reaffirmed this goal, and the need to reduce the gross inequalities in the health status of the world's people. The planning and the implementation of primary health care requires both individual and collective action to ensure that the preferential allocation of the requisite resources are made to those in most need, while providing health for all. Exploring local, national and global health care systems should suggest project work of a most diverse and interesting kind. Most countries include health education in their school curricula. This should provide students with basic information about nutrition, how the body works, disease vectors and strategies for their prevention. A local doctor or visiting health worker can be a good resource as a guest speaker or for relevant facts and ideas. There may be opportunities for community health work, too. Every communal activity will help realize the WHO goal of health for all by the year 2000.

Government and the law

Human rights are rights inherent in every human being. We can make moral claims regardless of whether or not they are laid down by law. For example: All human beings have a right to life, whether or not a law has been passed to endorse that right.

Laws, however, give moral claims legal force. In countries where rights have been made into laws, we still need to know if these laws are being fully put into practice. Yet, making moral claims into legal rights is an important first step.

Laws can also have an important educational effect. They define what a society officially thinks it is proper to do, and they provide a specific expression of the standards it thinks should be endorsed. They are there for all to see, and they equally stand—in principle at least—above the leaders as well as the led.

(a) *Councils and courts*

Laws are made by national law-making bodies. For students to understand in a clear and concrete way: *What is "the law"?*, *Who makes it?*, and *Why?*, they need to see the process of law-making for themselves.

Arrange for a class visit to a regional or central chamber of the country's parliament in session so that students can watch its members at work. Discuss the three questions above.

Likewise, arrange a visit to a law-court to see not only laws being administered, but also decisions being made that set *legal precedents* that, depending on the legal system, may affect directly or indirectly future decisions. Discuss the same questions above.

If neither is possible, organize the class into a model of a parliament and arrange a debate on current issues. Also arrange the class into a formal court and have them adjudicate a local or national case at law. Encourage the students to find suitable examples themselves.

To introduce an international dimension, teachers could have the class do research work on the decision-making processes of the United Nations, and the issues currently discussed. They could also review some cases brought before international commissions and courts, that may establish precedents of their own.

You may also wish to invite a local political figure to talk to the class about the three questions raised at the beginning of this activity, plus three more: *Why are laws obeyed?*, *How is "justice" done?*, and *How is "fairness" achieved?* in government and the law.

(b) *Sorts of courts*

Legislative processes can also be learned by arranging the class into an informal court. The "disputants" can be in the middle, their "friends" and "family" close at hand, and the rest of the class in a circle around them as a "village". Appoint a "magistrate" outside the circle as someone to be turned to only when the locals want an outsider's opinion. Have the disputants put their cases, in turn, allowing everybody to elaborate their points. The discussion should continue until an agreed verdict is reached.

The issue can be chosen by the teacher with the students' help. Discuss afterwards how the "law" has worked here; in both the formal and the informal cases. Note how it may be impossible to find someone to blame, particularly when each party has reasonable points to make.

(c) *Equality before the law*

Article 7 of the Universal Declaration begins: "All are equal before the law . . .". This is a statement of human principle. It does not, however, always reflect human practice. The famous story of the farm where all the animals were equal, but some were more equal than others, is a graphic parody of this fact. Teachers may wish to discuss this issue by making reference to suitable examples so as to reinforce the notion that all are entitled to equal protection of the law without any discrimination.

The freedoms of thought, conscience, religion, opinion and expression

Freedom of thought, conscience, religion, opinion and expression are central to a human rights culture. They are defined by articles 18 and 19 of the Universal Declaration and in greater detail by the International Covenant on Civil and Political Rights. They stress, *inter alia*, the freedom to change religion or belief, to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Everyone has opinions. They are often taken for granted. How they came about is rarely reflected upon.

(a) *Frames of reference*

Opinions may vary depending on whether we like what we see or not. This is reflected in our choice of words. For example, a person can be described as either worried about what others think of him or her, or humble and not confident; very ambitious or very keen to improve himself or herself; submissive or prepared to co-operate; dishonest or indirect or sensitive towards other people's feelings; less prepared to change things or more tolerant; less aware of individual rights or more selfish.

Get students to think of other dichotomies of this sort (e.g., more sentimental *v.* more affectionate; more naive *v.* more cheerful; more slavish *v.* less afraid of hard work).

Have them list in the most positive way possible five qualities about themselves they really admire. Put these into a negative frame of reference, so that the same things become hurtful instead of praiseworthy. Then do the reverse, first listing possible negative qualities they do not particularly like about themselves, and then using mirror words that make the list less offensive.

(b) *Words that wound*

What limits should be placed on what we can say about our thoughts and beliefs? Should we always be able to say whatever we like?

For the following role-play the teacher's discretion is advised.

Have the class brainstorm a list of hurtful comments; ones that they know can cause distress. Then choose a few of the worst ones.

Since changing frames of reference may not be enough, it can be necessary to confront the statement as it stands.

Break the class into groups of five or six if possible. Someone in each group should read the first statement. The group must simply accept that this is a comment that has hurt somebody. They are not to question whether *they* think the statement is hurtful or not. Have them discuss why the person hurt might feel the way he or she does; whether people should be allowed to say such things regardless of their effects; and what to do about it when it happens. Repeat for each statement.

The freedom to meet and take part in public affairs

How does a community maintain itself and flourish? In part, by having its members meet together and organize their affairs. These freedoms make communal involvement very important. The basic principles are defined by articles 20 and 21 of the Universal Declaration and in greater detail by the International Covenant on Civil and Political Rights. Their denial would stop a society from mining much of its richest resource—the skills and talents of its own people.

Habits of communal participation can be fostered throughout a student's schooling. Opportunities for community service outside the school can also become the basis for a life-long contribution to social and political affairs.

Many schools have student councils that allow participation in their affairs, though the adult hierarchy usually limits what can be done in practice. A more direct sense of how it feels to work together for something worthwhile may be achieved from the class forming:

A human rights society

In suggesting that the class form a Human Rights Society (HRS) the teacher can initiate a number of relevant tasks that would make it possible for students, for instance, to:

Define the purpose of the HRS in more detail;
 Hold a competition for a Society symbol;
 Make individual membership cards that carry this logo;
 Organize office-bearers;
 Put up a special notice-board for HRS activities;
 Find out about other human rights societies—nationally and overseas—with whom the class can liaise; send for their publications;
 Display these where the class can use them;
 Begin holding meetings—the first could discuss the right of freedom of association itself: “Why organize? Why seek a say in how one is governed?” A guest-speaker may be invited;
 Invite other guest speakers—local politicians, issue-specialists, area-specialists—to give short talks and hold discussions;
 Hold a Human Rights Society Inaugural Dance or Festival;
 Set up sub-committees to meet and to research particular tasks, for example:
 A group could approach other classes with offers to speak to them about particular human rights issue-areas, explaining why the Society was formed, what it does, and offering associate membership; where resources permit, the Society could also publish a regular newsletter.

Economic development and well-being

The Universal Declaration contains a number of articles that affirm the rights of human beings to a decent standard of living. So does the International Covenant on Economic, Social and Cultural Rights. Whether these are realized or not is a complex issue which depends also on national resources, economic priorities and political will. The achievement of economic development—which has both national and international implications—clearly has a bearing on the implementation of those rights.

The world's resources, such as its physical and industrial assets and its disposable wealth are unevenly distributed. Why is this so? Any adequate answer would have to describe and explain the geography and the history of world society and of its political economy as a whole.

Industrial development is probably one of the most significant events in human affairs, and it continues to happen around us.

The mass production of goods by machines began about two hundred years ago. It brought about new patterns of social, economic and

political behaviour which have affected (directly or indirectly) peoples and countries everywhere.

(a) *Rich and poor*

Role-play the following situation: “Three people are sitting next to each other in an aircraft. One works for a development agency of a poorer country, and is going to a conference on world food supplies. Another works for a company of a relatively rich country who is going to a meeting of international financiers to get a loan. Another is a teacher who is interested in the whole problem of world development. He or she has just taken a short course on ‘Aid, Trade, Arms production and World Justice’, given by an international non-governmental organization. They begin to argue about what countries, as well as individuals, should do to promote human well-being.”

(b) *Working life*

Describe a working environment—e.g. a factory, a plantation or a farm—where the workers have decided to make a number of requests to the owners or managers. They want more of a say in how the place is run. They also want better wages, better provisions for when they are ill or get injured, more attention to the issue of safety, the chance to set up an education programme to improve their skills, and longer rest periods.

Form the class into two groups: workers and officials. Have them negotiate, each side either sending delegates who report back, or talking face-to-face. Refer students to the conventions of the ILO for the relevant information on workers' rights.

Repeat the activity but reverse the roles.

(c) *Speakers*

Invite someone involved in development issues to speak to the class, perhaps under the auspices of its Human Rights Society. Follow this up by assigning class groups to study aspects of what was discussed—geographic areas, specific sections of the community, special issues that affect all (such as modernization, bureaucratization, urbanization, and changes in cultural values).

(d) *Serving the world*

Encourage the class to contact local or international branches of United Nations bodies such as the United Nations Children's Fund

(UNICEF), the Food and Agriculture Organization of the United Nations (FAO), or the United Nations Development Programme (UNDP) for posters and materials you might use. There are also non-governmental organizations which could help in providing materials. They often enjoy receiving letters from students and schools. Also the International Labour Organisation (ILO), and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Divide the class into six groups. Each group writes one proposal for an aid project (a new well perhaps, or someone to go and train as a medical helper, or someone to come and advise on improving production methods). Projects are presented to the whole class. Divide the class into new groups, each of which must decide—as if it were an aid committee—to which project it is going to give its (very limited) funds. Explain the distinction between *relief aid* and *development aid*. Compare the decisions taken. Discuss.

Social and cultural well-being

Human beings do not live by bread alone, and wherever possible provision should be made—as the Universal Declaration and the more detailed International Covenant on Economic, Social and Cultural Rights decree—for people to rest, learn, worship as they choose, share freely in the cultural life of the community, and develop their personalities to the fullest. School should give students access to the arts and sciences of their region and the world. They should also teach human rights issues using multi-cultural examples from different periods of time.

Much of a sense of personal and social well-being is derived from the family. Families take the form most relevant to the society in which its members live, and the various socio-economic and cultural forces that are at work. In turn they give those forces practical definition and pass them on. They range from single-adult units in separate enclaves, to highly extended kinship systems that embrace whole communities. All forms are “natural” and “fundamental” (in the language of the Declaration), since they are all involved in nurturing human beings. Those who have no family will seek nurture from institutions or each other.

This area is a very general one, and all activities in the school curriculum are relevant. Discussions could begin perhaps on the process of education itself. Education (as opposed to schooling) is a life-long affair and a truly comprehensive one, since every generation’s culture must be learned again if it is not to disappear.

(a) *Once upon a time . . .*

Teachers may invite a few grandparents as guests of the class to come and talk to the students about what they were taught at school, and whether it served them well in later life.

Ask them how they would foster the full development of the human personality, what they have learned about strengthening respect for human rights and freedoms, how they would further the understanding and mutual respect between different human groups and nations, and what makes for justice and peace.

(b) *A family map*

Have students map their family as it stands at the moment. Compare and discuss eventual differences.

Discrimination

No person is more of a human being than another and no person is less. Essentially we are all equal, and equally entitled to our human rights.

Equal, yes, but not identical. A fact which leads people to draw lines across the human map and to draw attention to differences they believe to be important. When lines are established that not only separate groups, but suggest that one group is better/worse than another simply because of race, colour, sex, language, religion, political opinion or national or social origin, this is discrimination.

Often, the most common line highlights gender. Since it coincides with a biological dichotomy built into our species itself, it can be very hard for people to see past such a difference to our deeper identity. Being different in *some* ways does not make us different in *all* ways. Having different bodies, that do different things, does not mean that life as such should be different too.

On top of this gender line lie many others. The most pernicious is that of colour or race. A particular difference is repeatedly over-emphasized to hide our common humanity.

As a teacher, these issues cannot be avoided. Human equality, and the life-chances and life-choices it promotes, does not just happen. It has to be taught, not least by exploring stereotyped attitudes and prejudices, helping students to understand that they can be competent and caring, and providing appropriate and accurate information.

It is a process of questioning that never ends. It is important to be informed about socio-economic and political issues and how they work. It is best to monitor expectations, since students are easily affected by a teacher's expectations.

Discrimination has both individual and social dimensions. Teachers may wish to discuss those questions with the class in some detail.

Good examples could eventually be role-played.

Role-play an incident where, for example, a sad fat person meets a thin, jolly one.

In confronting stereotypes, point out the danger of encouraging their opposite. Insist that any grain of truth there may be in a stereotype is just that—a grain.

Alternatively, ask the class about occasions they may have heard such expressions as "They're all alike, aren't they", or "That lot are all the same".

Give each student a small stone, or some other ordinary object, such as a potato, and ask them to make friends with it—really get to know it. Ask a few to introduce their friend to the class; to tell a story about how old it is, whether it is sad or happy, and how it got the shape it is. They can write essays on the subject, or songs, or poems of praise.

Then put all the items back in a box or bag and mix them up together. Tip them out and have the students find their "friend" from among the common lot.

Point out the obvious parallel: any group of people seem to be alike, at first, but once you get to know them, they are all different, they all have life-histories, and they are all potentially friends. This means, however, suspending any stereotypes (like "rocks are cold and hard and indifferent") long enough to get to know them. It means not prejudging them.

Spot the difference

Present the following statements:

1. I like teachers because they are always kind.
2. I like the fact that some teachers are kind to me.
3. Teachers are a kind lot.

Discuss which is the stereotype (No. 3), which is the prejudice (No. 1), and which is merely the statement of opinion (No. 2), and how all of them (as mental frames of reference) will make it harder to appreciate teachers not only as kind and caring people, but as cross ones too! They will all predetermine the facts.

Discrimination—colour or race

Racism is the belief that there are mixed-sex human groups with particular (usually physical) characteristics which make them superior or inferior to others. Racist behaviour can not only be overt, such as treating some people according to their race or color, but it can be covert as well, when society systematically treats groups according to some form of discriminating judgement.

Racist behaviour often results in racial discrimination, with its obvious negative consequences, ranging from simple neglect, or the avoidance of those believed to be different and inferior, to more explicit forms of harassment or exploitation or exclusion.

A good reference at this point is the International Convention on the Elimination of All Forms of Racial Discrimination. It may also be useful to refer to the reports of the Committee on the Elimination of Racial Discrimination to the General Assembly.

Skin colour is one of the most arbitrary (least reasonable) ways of discriminating between people that humankind has ever devised. Where students lack colour acceptance of any kind, ask them to plan a multiracial society where they are destined to live, without knowing in advance what their own skin colour will be. Point out that they already live in a society of this kind—the world over, if not locally.

The non-racist class-room

There are many ways of making the class-room a place of acceptance and of multiracial celebration. Cultural factors influence a student's responses, such as how much eye contact he or she finds comfortable, how receptive he or she is to group learning strategies, or his or her style of dramatic play or story-telling. If and when there is a racial conflict in the class, deal with it, do not dismiss it. Teach your students how to recognize behaviour that may reinforce racism. Study the stories of famous people who have fought against discrimination. Study the contributions made by people from all parts of the world to the common stock of human knowledge and experience. Introduce as much cultural diversity as possible into the curriculum. Ask parents or other relatives or friends to help in this regard. Invite people of other races or colours who are active in community work to speak to the class about what they do.

Discrimination—gender

Article 2 of the Universal Declaration proclaims the validity of human rights “without distinction of any kind”. It goes on to make specific mention of a number of labels that are used to draw arbitrary lines between peoples. One of those is sex, and there is good reason to be specific, since sex discrimination (“sexism”) in some cases remains a most pervasive source of social injustice.

Sexism, like racism, may involve every aspect of culture and society. It may also be reflected in people’s attitudes, which then further it. The assumption that human gender alone can be used as a basis for selections or preferences at work or otherwise is clearly not in keeping with human rights principles.

(a) *A class reunion*

Arrange with the students for the class to hold a reunion, as if 30 years have passed. They must chat about what they have done since they left school. Attend yourself.

Are there differences (in mixed-sex classes) between what the boys have done and the girls? In single sex classes, have the boys had only careers, and mostly talked about political and technological changes? Have the girls mostly talked about families and domestic concerns?

Invite some grandparents to talk about the male/female roles they were expected to play in their day.

(b) *What’s a “boy”? What’s a “girl”?*

Ask the class to think of as long a list of human character traits as possible (e.g., humility, arrogance, sense of fun, gentleness, need for affection, sense of adventure).

Take each one in turn, asking the class to decide whether it is more of a “boy” trait, more of a “girl” trait, or whether it applies to both equally (a whole culture one).

If stereotypes emerge, discuss them with the class and ascertain how such stereotypes affect what students think girls and boys are able to do in real life.

(c) *Expectations*

Read the class the following:

“Two judges are sitting together after dinner, talking about their work. ‘What about this chap in court today?’, one says to the other. ‘If you were me, how would you decide?’.

“ ‘You know I can’t answer that’, comes the reply. ‘Not only did his father die five years ago—but he’s also my only son!’ ”.

Ask the students if this makes sense. How could the second judge say “my son”? After all, the father of the man mentioned is already dead.

There is a sensible answer: the second judge happens to be the man’s mother.

Does this solution come as a surprise? Do any of the students expect judges to be only men? If so, why?

(d) *Who’s who?*

In the books the students encounter at school (or any media they monitor at home) have them check:

1. Whether there are the same number of references to males and females.
2. Whether the female characters are shown as brave decision-takers, physically capable and adventurous, creative, more concerned with what they can do and interested in a wide range of careers.
3. Whether the male characters are shown as humane, caring people, who can be helpful, who express their emotions, who are willing to learn home-making and child-rearing skills, who are free of the fear that others might not think them “manly”, and free of the feeling that girls are inferior.
4. Whether the men and women respect each other as equals.
5. Whether the men take an active role in the home.
6. Whether the women take an active role outside the home, and if so, as other than teachers, nurses or secretaries, or unpaid or poorly paid labourers.

(e) *The non-racist class-room*

Most of the suggestions made for the non-racist class-room can be adopted to promote a non-sexist one. Seek help from wherever possible in breaking down stereotypes. Never allow exclusion based on sex and respect traditional views by presenting them clearly and with conviction. Always ask: what is fair? Acquaint students with the Convention on the Elimination of All Forms of Discrimination against Women.

Media studies (advertisements in particular) provide good material, and a close scrutiny of the school curriculum and of current texts is also advised. Does “history” give serious attention to the role of women as well as men? Does “economics” discuss women in the labour market (home *or* outside the home)? Does “law” look at women and property? Does “government” look at female under-representation? Does “science” give due weight to what women have done? Are girls encouraged to excel at mathematics? How sexist is the teaching of “literature”, “language”, and “the arts”?

Discrimination—minority group status

The concept of a “minority group” is confused with the concepts of “ethnicity” and often “race”, and when it is, earlier activities are relevant here as well. The term is a loose one, and has also been used to describe indigenous peoples, displaced peoples, migrant workers, refugees, and even oppressed majorities (as in South Africa). Often common to these groups is poverty. A minority group may cease to be a “minority group” once it becomes strong enough.

The members of minority groups are entitled to their human rights, but they usually claim certain rights as members of a group as well. Depending on the particular group, these might include claims for self-determination (cultural and political), land, compensation (for dispossession), control of natural resources, or access to religious sites.

(a) *Identifying some “minority groups”*

Brainstorm with the class a list of contemporary “minority groups”. (Reports from the Sub-Commission on Prevention of Discrimination and Protection of Minorities or material from international non-governmental organizations working in this area can provide concrete examples and information.)

Seniors students could eventually do case studies to find out about the size, locale, history, culture, contemporary living conditions and key claims of specific “groups”.

(b) *Speakers*

Invite members of a particular “minority group” to speak in class. Ask how students can best participate in promoting justice, freedom, and equality in the case discussed.

Discrimination—disability

Practical work in the community outside school with people who are physically or intellectually disadvantaged is the best activity if students want to understand the issues involved.

(a) *Speakers*

Invite people with particular disabilities to speak to the class. They can explain the difficulties they encounter, the lessons they have learned as a result, and what their specific rights might be. Stress the fact that people with intellectual disabilities are human first and disadvantaged second.

(b) *One school for all*

Have the class examine the school and its environment and work out how accessible it is to people with particular disabilities. What changes would they recommend? What could your school do to promote the Declaration on the Rights of Disabled Persons, and the Declaration on the Rights of Mentally Retarded Persons?

CHAPTER FOUR

What to do next

This booklet is a beginning, not an end. It contains proposals, not prescriptions. Its purpose is to stimulate discussion and ideas and thus hopefully help children to develop an objective, basic understanding of rights and obligations, so as to apply human rights principles to the fullest extent of our human existence.

Keep an account of the results so that you can see how your experiments went. Reflect on the consequences, and about what may be changed.

Provide a description of yourself, your class and school, and if possible, include information about your students and their backgrounds.

Personal stories about any of these activities—about what was worthwhile and what was not, written in the light of what was expected to happen and what then did—make case studies that can be understood very easily, and can be shared with others doing this work.

The significance of teaching *for* human rights cannot be stressed enough. It is paramount. Means and ends make a continuum.

Last, but not least, remind students that human rights are not something relevant only to other people somewhere else. They concern us all as we—in all our diversity—are in the same world, no matter who “we” are. Encourage students to consider how they might best use what they have learned to promote and protect human rights in their respective societies. This would build upon many of the activities above that provide for practical application of human rights principles in the community at large. It would consolidate that lesson, and guide students towards the contribution they might make outside the class and school and in adult life.

ANNEX

General reference material on human rights

A. Basic United Nations human rights material/booklets

1. Human Rights: A Compilation of International Instruments (ST/SR/1/Rev.3; Sales No. 1988.XIV.1)
2. United Nations Action in the Field of Human Rights (Sales No. E.83.XIV.2)
3. Human Rights, Status of International Instruments (Sales No. E.87.XIV.2)
4. Human Rights Instruments (ST/HR/4/Rev.5)
5. United Nations Charter (DPI/511)
6. Universal Declaration of Human Rights (DPI/15)
7. International Bill of Human Rights (DPI/925)
8. Human Rights: Questions and Answers (DPI/919)
9. Fact Sheet No. 1. Human Rights Machinery
10. Fact Sheet No. 2. The International Bill of Human Rights
11. Fact Sheet No. 3. Advisory Services in the Field of Human Rights
12. Newsletter on Human Rights
13. Bulletin on Human Rights
14. Human Rights Yearbooks

B. A selective bibliography of basic sources

- Abrahams, H. *World Problems in the Classroom*. Educational Studies and Documents No. 41, UNESCO, 1981.
- Acción Educativo-Cultural, El Campesino. *Derechos Humanos, Reflexión y Acción, Una Guía para el Educador*. Bogotá. 31 p.
- Aga Khan, Sadruddin. Les bases éthiques pour le droit et la société: perspectives de la Commission indépendante sur les questions humanitaires internationales. *Recueil des cours*, Hague Academy of International Law, 193 (4) 1985, pp. 389-403.

Agranovskaya, E. V. *The legal culture and implementation of the rights of the individual*. Moscow, Nauka, 1988. 8 p.

Amnesty International. *Teaching and Learning About Human Rights*. London.

Association de consultants internationaux en droits de l'homme. *Bulletin francophone de liaison et de documentation sur les droits de l'homme*, No. 1. Paris, Geneva, 1988. 113 p.

Association mondiale pour l'école instrument de paix. *Dessine-moi un droit de l'homme*. Geneva, 1984. 151 p.

Association mondiale pour l'école instrument de paix. *Ecole de paix*, bulletin trimestriel. Geneva.

Ba, Abdoul; Koffi, Bruno; Sahli, Fethi (eds.). *L'Organisation de l'unité africaine: de la charte d'Addis-Abéba à la Convention des droits de l'homme et des peuples*. Paris, Sirex éditions, 1984.

Bandrés Sánchez-Cruzat, José Manuel. *El Tribunal Europeo de los Derechos del Hombre*. Barcelona, Bosch, 1983.

Bojji, Ali. *Le Comité des droits de l'homme, institué par le Pacte international relatif aux droits civils et politiques*. Genève, A. Bojji, 1985.

Cassin, René. *La pensée et l'action*. Boulogne-sur-Seine, F. Lalou, 1972.

Centre international de formation à l'enseignement des droits de l'homme et de la paix. *Recueil des documents de la quatrième session internationale de formation à l'enseignement des droits de l'homme et de la paix pour les professeurs des écoles primaires, secondaires et professionnelles*. Geneva, 1988. 203 p.

Centre national de documentation pédagogique. *Pour une éducation aux droits de l'homme*, "Références documentaires", No. 30. Paris, 1985. 88 p.

Chechot, D. M. *How to protect your rights: legal advice to citizens*, Moscow, Yuridicheskaya literatura, 1988. 11 p.

Comité permanent des ONG, UNESCO. *Education pour la promotion et la défense des droits de l'homme, contre le racisme et l'apartheid*. Paris, 1987. 59 p.

Commission des droits de la personne du Québec. *Les droits ça s'apprend*. 508 p.

Défense des enfants, Section suisse. *Nos droits d'enfants*. Ed. Syros, Paris. 72 p.

Department of Education. *A Primer on Human Rights*. Manila, the Philippines.

EDUPAZ. *El Derecho a Ser un Joven*. Buenos Aires. 48 p.

Ermacora, Felix. *The Protection of Minorities before the United Nations*. Hague Academy of International Law, vol. 182 (1983-IV), pp. 247-370.

Escuela de Derechos Humanos. *Cursos Basicos en Derechos Humanos*. Lima.

Faculté de pédagogie et de sciences de l'éducation, Université de Genève. "Elle est où votre maîtresse?". *Réflexion à partir d'une expérience d'enseignement des droits de l'homme à l'école primaire*. Martine Poulin, Mémoire de Licence, 1986. 142 p.

Faculté de pédagogie et de sciences de l'éducation, Université de Genève. *Une approche des droits de l'homme à l'école primaire à travers un matériel pédagogique*. Fabienne Theytaz, Mémoire de Licence. 198 p.

Graves, N., et al. *Teaching for international understanding, peace and human rights*. UNESCO, 1984.

Guyana Human Rights Association. *Guyana Handbook on the Universal Declaration of Human Rights*. Georgetown. 31 p.

Human Rights Internet Reporter. Harvard Law School. Boston, Massachusetts.

Human Rights Teaching (occasional bulletin). UNESCO, Paris.

Humphrey, John P. Human Rights and the Peace of Nations. *Review* (International Commission of Jurists) No. 31, December 1983, pp. 71-71.

Humphrey, John P. *Human Rights and the United Nations: A Great Adventure*. Dobbs Ferry, N.Y., Transnational Publishers, Inc., 1983.

Humphrey, John P. Les conditions nécessaires à la paix. *Etudes internationales*. Le Centre québécois de relations internationales, 18 (3), September 1987, pp. 601-608.

Kidd S. *Some suggestions on teaching about human rights*. UNESCO, 1968.

Lister I. *Teaching and Learning about Human Rights*. Strasbourg, Council of Europe, 1984.

Los Derechos Humanos. Ilkusager Ediciones, Vitoria. 68 p.

Malik, Charles. *Man in the Struggle for Peace*. New York, N.Y., Harper and Row, 1963.

Malik, Charles. *The Challenge of Human Rights*. Toronto, Canadian Association for Adult Education, 1949.

Médiathèque de la Communauté française de Belgique. *Droits de l'homme, droits des peuples*. Brussels, 1986. 187 p.

Pettman, Ralph. *Teaching for Human Rights*. Human Rights Commission, Victoria, Elementary School Teachers, 176 p.; Pre-School and Grades 1-4. 121 p.

4^e, *Education civique*. Editions Hachette, Nathan, Hatier, Magnard, Bordas, Delagrave et Belin, Paris, 1988.

Ramcharan, B. G. (ed.). *Human Rights: Thirty years after the Universal Declaration*. The Hague, Nijhoff, 1979.

Roosevelt, Eleanor. *On My Own*. New York, Harper's, 1958.

Servicio de Publicaciones de la EXCMA, Diputación Provincial de Almería. *Derechos Humanos, Guión Didactico*. 1987.

Servicio Paz y Justicia. *Derechos Humanos*. Montevideo.

Skvirsky, Yu. R. *Human rights—real and imaginary*. Moscow, Znanye, 1988.

UNESCO. *Apartheid, A Teacher's Guide*. Paris, 1981. 105 p.

UNESCO. *Human Rights: Comments and interpretations. A symposium edited by UNESCO*. Westport, Connecticut, Greenwood, 1973.

UNESCO. *Human Rights, Questions and Answers*. Leah Levin, Paris, 1981. 86 p.

Wolsk D. *An Experience-Centred Curriculum: Exercises in Perception, Communication and Action*. Educational Studies and Documents No. 17, UNESCO, 1975.

World Association for the School as an Instrument of Peace. *A New Methodology for Human Rights Teaching, The Universal Declaration of Human Rights in plain English Vocabulary*. Geneva, 1978.

C. Basic human rights education instruments

United Nations

Universal Declaration of Human Rights, article 26, para. 2.

International Covenant on Economic, Social and Cultural Rights, article 13, para. 1.

Commission on Human Rights, resolution 11 C (XXVII) of 22 March 1971, and resolution 17 (XXIX) of 3 April 1973.

Sub-Commission on Prevention of Discrimination and Protection of Minorities, resolution 1988/35 of 1 September 1988.

UNESCO

Recommandation sur l'éducation pour la compréhension, la coopération et la paix internationales et l'éducation relative aux droits de l'homme et aux libertés fondamentales. Conférence générale, 19 November 1974, Paris.

Council of Europe

Recommandation n° (85) 7 du Comité des ministres aux Etats Membres sur l'enseignement et l'apprentissage des droits de l'homme dans les écoles, 14 mai 1985, Strasbourg.

D. United Nations Human Rights films

The Impossible Dream (8 minutes)—A wry look at a problem faced by women everywhere: the double workload of a fulltime job and housewifely duties. An animated film, without narration. Co-produced with Dagmar Doubkova of Kratky Films, Czechoslovakia. Titles in Arabic, English, French and Spanish. 1983.

What Right Has a Child (15 minutes)—Children draw and paint what the Universal Declaration of Human Rights means to them. Available in English, French and Spanish. 1968.

Child's Eye View (29 minutes)—In celebration of the International Year of the Child, the United Nations gave film cameras to children around the world and asked them to make motion pictures about something important to them. Available in Arabic, English, French and Spanish. 1979.