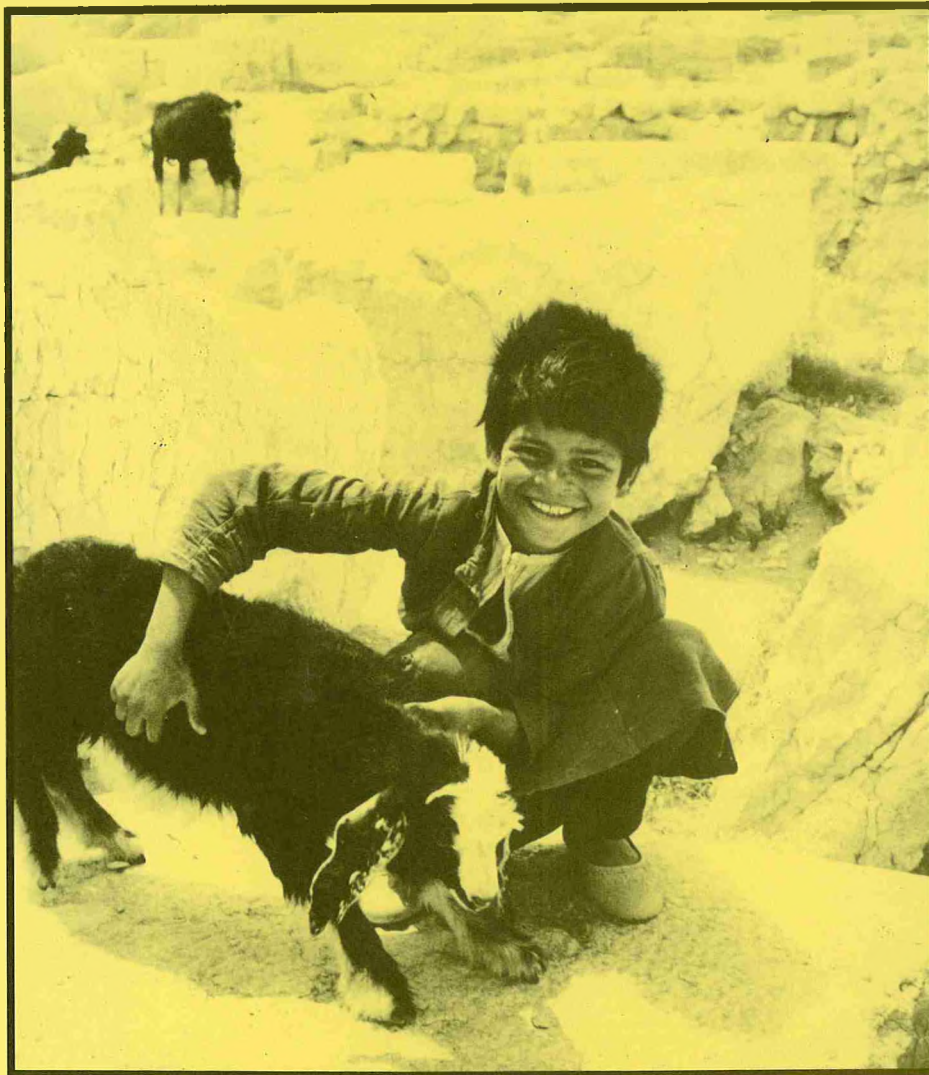


The Whole Child

A project to introduce the
UN Convention on The
Rights of the Child to 8-13
year-olds



Gerin / UNICEF



UNICEF-UK

Save the Children 

The
Participation
Articles

This book is one of three designed to introduce the UN Convention on the Rights of the Child to 8-13 year olds, and deals with those Articles which cover the child's PARTICIPATION in his/her own development.

"The way a society treats children reflects not only its qualities of compassion and protective caring but also its sense of justice, its commitment to the future and its urge to enhance the human condition for coming generations. This is as indisputably true of the community of nations as it is of nations individually."

Mr. Javier Perez de Cuellar, Secretary-General of the United Nations, in a message to an International Meeting on the Convention on the Rights of the Child, Lignano, Italy, September 1987.

The series has been produced, in collaboration, by:

UNICEF-UK
Save the Children
and Oxford Development Education Unit



ISBN 1 871440 02 5 (UNICEF-UK)

ISBN 1 870322 17 1 (SCF)

Copyright: SCF/UNICEF-UK 1990

This material may be photocopied for use in schools.

Front cover photo of Syrian boy by Gerin/UNICEF

CONTENTS

	Page
A topic web: 'The Whole Child'	ii
Introduction	1
The Articles of the Convention	2
Unit A: Information	4
Unit B: Identity	11
Unit C: Childhood	18
Unit D: Education	27
Unit E: Culture, religion & language	38
Unit F: Play & leisure	43
Unit G: Freedom of speech & opinion	49
Resource list	53
World map	55

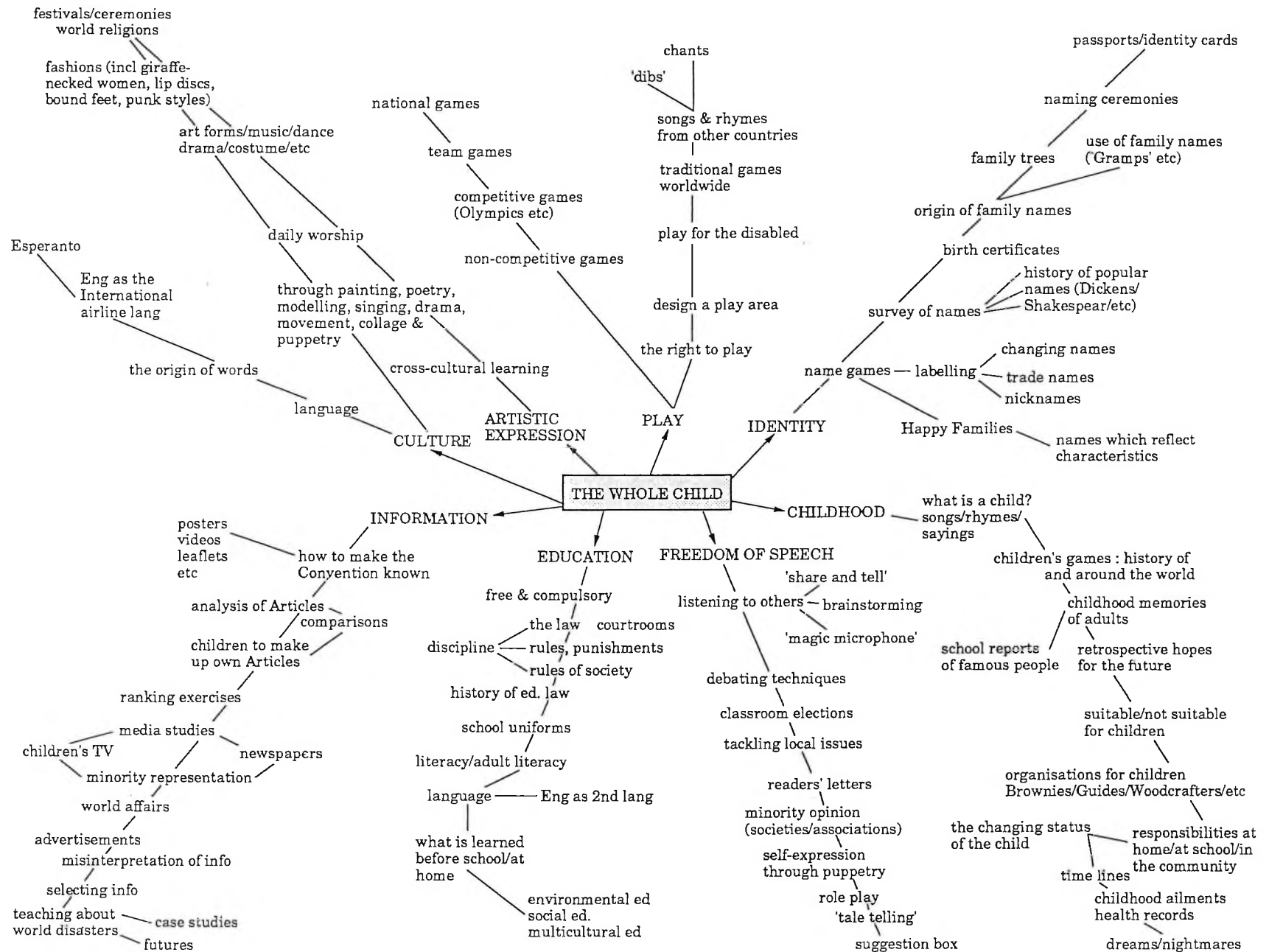


Acknowledgements

We would like to thank the following schools for helping us by trialling these materials:

- Sparsholt Primary School, Sparsholt, Hants
- St Peter's RC Primary School, Winchester, Hants
- Westgate Secondary School, Winchester, Hants
- Owlesbury Primary School, Owlesbury, Hants
- All Saints Primary School, Winchester, Hants

and Dee Edmunds for the illustrations.



INTRODUCTION

November 20th 1989 is a day which children of the world should celebrate; for on that day the United Nations General Assembly formally adopted **The Convention on the Rights of the Child**.

The Convention is made up of 54 Articles, and they are reprinted in full in the **Teachers' Handbook** which accompanies this series of project books.

We have grouped the Articles of the Convention into three categories:

PARTICIPATION

PROVISION

PROTECTION

'The Whole Child' looks at the **Participation** Articles. These are the rights which concern a child's basic cultural identity; his/her childhood and involvement in the wider society. Although some of these Articles may be viewed as provisions for the child by the adult world, there is now a consensus that the child should be an active and contributing participant and not merely a passive recipient in all that concerns his/her development.

The approach is through child-centred activities which lead children to consider themselves and their own experience in relation to the Articles and the experiences of other children elsewhere.

The topic web on the previous page gives an idea of the wider range of possible areas of study. You may be able to add to it and almost certainly will not want to attempt all of it.

We have attempted in these materials to comply with the requirements of the National Curriculum and have indicated specific relevant Attainment Targets wherever possible in the Teachers' Handbook.

The other titles in this series are:

'Its Our Right' which looks at the PROVISION ARTICLES.

'Keep Us Safe' which looks at the PROTECTION ARTICLES.

Heather Jarvis, Education Officer, UNICEF-UK
Jackie Chapman, Educational Consultant, Oxford DE Unit
Chris Gibb, Education Officer, SCF
Don Harrison, Educational Consultant, SCF

The complete text on the Convention on the Rights of the Child, together with an unofficial summary, is given in the accompanying Teacher's Handbook.

The Articles to which this book specifically refers are the following:

Article 1

For the purpose of the present Convention a child means every human being below the age of 18 years unless, under the law applicable to the child, majority is attained earlier.

Article 7

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality, and, as far as possible, the right to know and be cared for by his or her parents.
2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

Article 8

States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognised by law without unlawful interference.

Article 12

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

Article 13

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds,

regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
 - a) for respect of the rights or reputations of others; or
 - b) for the protection of national security or of public order, or of public health or morals.

Article 14

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child."
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

Article 15

1. States Parties recognise the rights of the child to freedom of association and to freedom of peaceful assembly.
2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order, the protection of public health or morals or the protection of the rights and freedoms of others.

Article 17

States Parties recognise the important function performed by the mass media and shall ensure that the child has access to information and material from a

diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. To this end, States Parties shall:

- a) Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of Article 29;
- b) Encourage international cooperation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;
- c) Encourage the production and dissemination of children's books;
- d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;
- e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being bearing in mind the provisions of articles 13 and 18.

Article 28

1. State Parties recognise the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
 - a) make primary education compulsory and available free to all;
 - b) encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
 - c) make higher education accessible to all on the basis of capacity by every appropriate means;
 - d) make educational and vocational information and guidance available and accessible to all children;
 - e) take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent

with the child's human dignity and in conformity with the present Convention.

Article 29

1. States Parties agree that the education of the child shall be directed to:
 - a) the development of the child's personality, talents and mental and physical abilities to their fullest potential;
 - b) the development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
 - c) the development of respect for the child's parents, his or her own cultural identity, cultural language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
 - d) the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
 - e) the development of respect for the natural environment.

Article 30

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

Article 31

States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.

Article 42

State Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

UNIT A

INFORMATION

"State Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike." (Article 42)

"The role of the media in disseminating information to children that is consistent with moral well-being and knowledge and understanding among peoples." (Article 17)

- * A1 is an activity to get children thinking about the whole issue of children's rights. Ask your children to make a list of all the things they feel that children need in order to live happy and healthy lives. (Some teachers trialling these materials have found it appropriate to introduce the concept of children's rights by first discussing 'duties' and 'responsibilities', for example for younger siblings or pets.) After this discussion the children can use the blank scroll on page 8 to write their own list of Children's Rights. They may, of course, prefer to design their own scrolls. Remind the children of these activities throughout the period of time spent on this topic so that their own list of Rights may be revised, refined, or added to at various stages.
- * A2 lists 10 Rights as identified in the 1959 UN Declaration of the Rights of the Child. Your children could compare it with their own list, and then do the ranking exercise which follows. (The Rights Balloon Game in 'Global Teacher, Global Learner' could also be done at this time.)
- * Ask the children to think about a day when all the rights they take for granted were taken away - their freedom to speak, to privacy, to a safe healthy environment, to freedom from degrading treatment and punishment. Role play some of the possible outcomes.
- * Create posters to publicise the Convention and, if you have the facilities, make a short video about one of the aspects of the Convention.

The dissemination of information, of course, takes place at all levels. The Convention is particularly concerned with the role of the media.

- * Survey and review children's news programmes on TV. In particular, look out for items on children in other countries. Also look at how programmes cater for ethnic minorities in the UK.
- * Some interesting work can be carried out here to elicit the images and perceptions your children hold of people from other countries. A simple word association test will help you discover the range of views held by children in your classroom; i.e. ask the children to write down all they immediately think of when given the word 'India', 'Africa' or 'France' for example. You may be surprised to discover the range of responses; hopefully not all will be negative stereotypes.
- * A3 turns the exercise around and looks at the sort of stereotypes held by some children from a variety of overseas countries about people in this country. We have presented them along with statements made by (mainly white) UK children, some of which you may have already heard from your class. Use them to discuss the ways we form our views of people and countries. You may then be able to produce a similar sheet to A3 which carries a truer picture of the UK or another country.

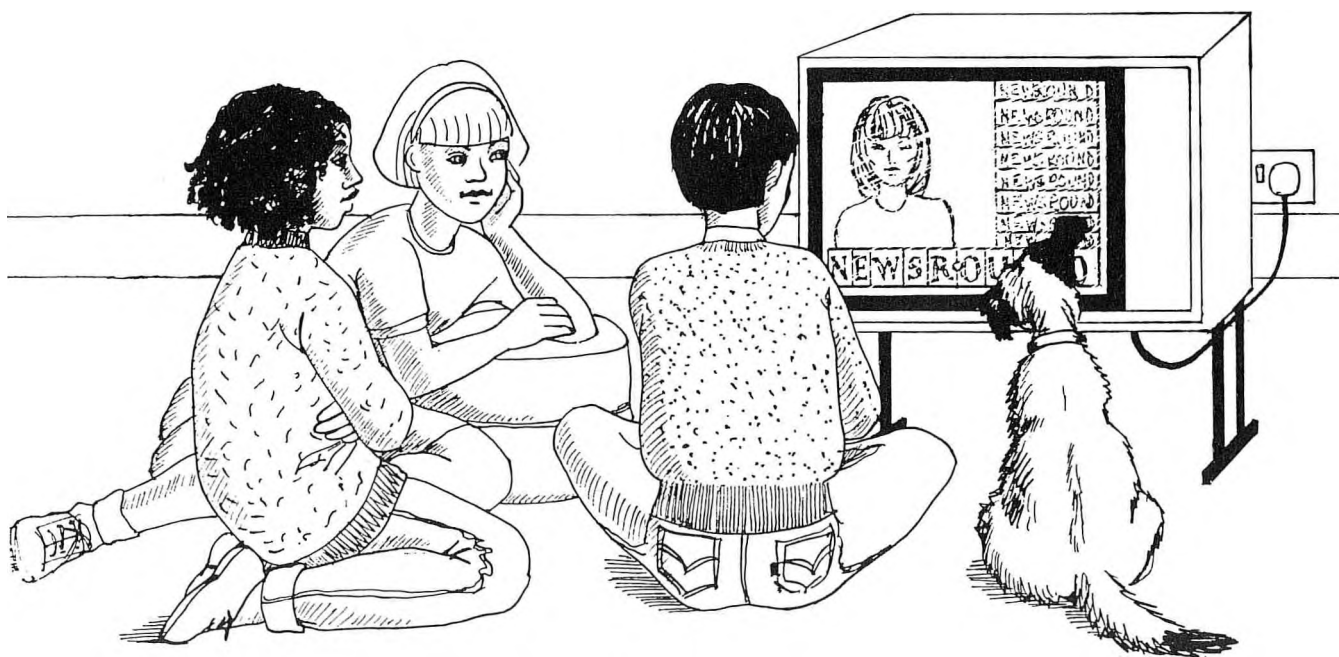
Some of the statements from overseas may require a little explanation before discussion with your class:

- "The English are dirty - they only bathe once a week," was a view held by a Nicaraguan who based her opinion on the old saying "Friday night is bath night".

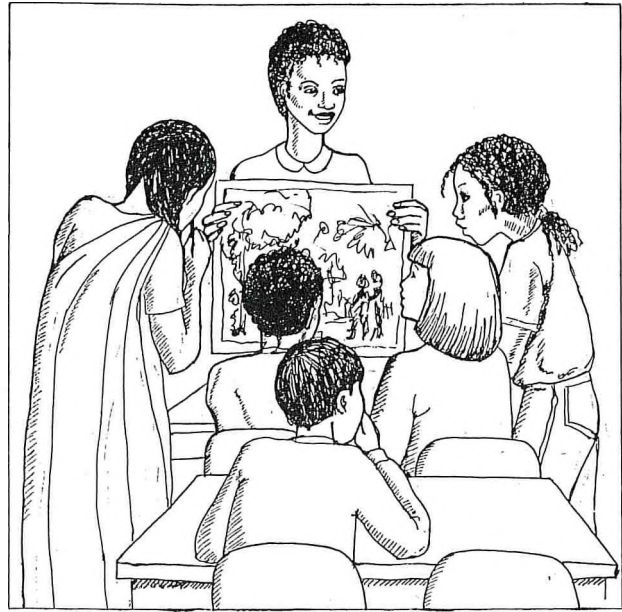
- "The people in England must be very poor - their houses have grass roofs," was a comment made by a visiting Indian about Blewbury, in Oxfordshire where many of the houses are thatched. (In his village, a tin roof is a sign of wealth.)

- "White men eat pills and never go to the toilet," was a West African schoolchild's impression of Europeans in Africa who take a lot of Malaria pills and do not go outside their houses to visit the toilet. (Latrines are sited well away from the dwelling in many countries and to have one in the same building as that in which you eat and sleep is thought to be very strange.)

- * Collect all the newspapers for one day and analyse media coverage of one piece of world news. Older children could compare the news information supplied for children (e.g. John Craven's Newsround, 'Scoop', 'Early Times' etc) with that for adults and discuss any differences in presentation or context .
- * Hold daily/weekly class assemblies on current affairs.
- * Have different children report on the same school activity, for example sports day, or a school trip - compare the reports and look out for the way in which they differ.
- * Play Chinese Whispers or Rumour Clinic, the purpose of which is to let children experience problems to do with communication and memory.



To play rumour clinic a large picture or wallchart with plenty of detail is needed. A volunteer leaves the room and a large and fairly intricate picture is shown to the rest of the class. They examine it carefully so that they can describe it. The picture is put away and the volunteer returns. The class then describes as accurately and fully as they can what they saw in the picture. The volunteer then gives his or her own description or even makes a drawing before the picture is brought out again.



The discussion which follows this activity is the most important part of the exercise. Questions which can usefully be discussed include: What was remembered and what was left out? Were there disagreements about some aspects of the picture? Do these differences in memory and understanding cast light on everyday life? How can we know what is really going on here or elsewhere? How do we know the true picture? Are some conflicts caused by different understandings of the same basic evidence?

This variation on this activity is also very useful for reinforcing understanding about inaccuracy and bias in communication. Three or more people can go out of the room. The first one comes back and is told about the picture by the group. They then, in front of the class, describe what they have been told to the second person, who repeats it again to the third, and so on.

* A4 is the poem 'Lies' by Yevgeny Yevtushenko. We suggest that you photocopy the page and display the poem where all the children can read it. Yevgeny Yevtushenko has campaigned for more open information in his own country, the Soviet Union. This poem has been translated from Russian into English. After reading the poem, the children may like to discuss the following:

- Ask the children to think about the times they have not been told the truth. Brainstorm the feelings they remember.
- What should children not be told. When does a child's right to information conflict with protection from 'material injurious to his or her well-being'? (from Article 17)
- Discuss the role of fantasy in children's stories. At what age should fantasy become reality? e.g. Father Christmas, the tooth fairy, 'cuddly' polar bears.

My list of Children's Rights



Look at this list of Children's Rights which was written in 1959.

1. **The right to equality, regardless of race, colour, sex, religion, national, or social origin.**
2. **The right to develop physically and mentally in a healthy manner.**
3. **The right to a name and nationality.**
4. **The right to adequate nutrition, housing and medical services.**
5. **The right to special care, if handicapped.**
6. **The right to love, understanding and protection.**
7. **The right to free education, to play and recreation.**
8. **The right to be among the first to receive relief in times of disaster.**
9. **The right to protection against all forms of neglect, cruelty and exploitation.**
10. **The right to be brought up in a spirit of tolerance, peace and universal brotherhood.**

How does this list compare with your list?

Imagine you could only have 3 out of these 10 rights.
Which 3 would you choose?

1.
2.
3.

Now, if you could only have one out of the three you have just chosen,
which one would you choose to be the most important?

I would choose.....

The new **UN Convention on the Rights of the Child** has a much fuller description of children's rights and when 20 countries have signed to show they intend to fulfil the rights for children in their country, it will become international law.

HOW OTHERS SEE US...

The British are dirty - they only bathe once a week.

Latin American people are lazy.

London is a country surrounded by a golden wall.

Pakistanis eat nothing but curry.

Negroes are lazy but are good dancers.

Africans live in mud huts.

All Scottish people are mean.

All Chinese people look alike.

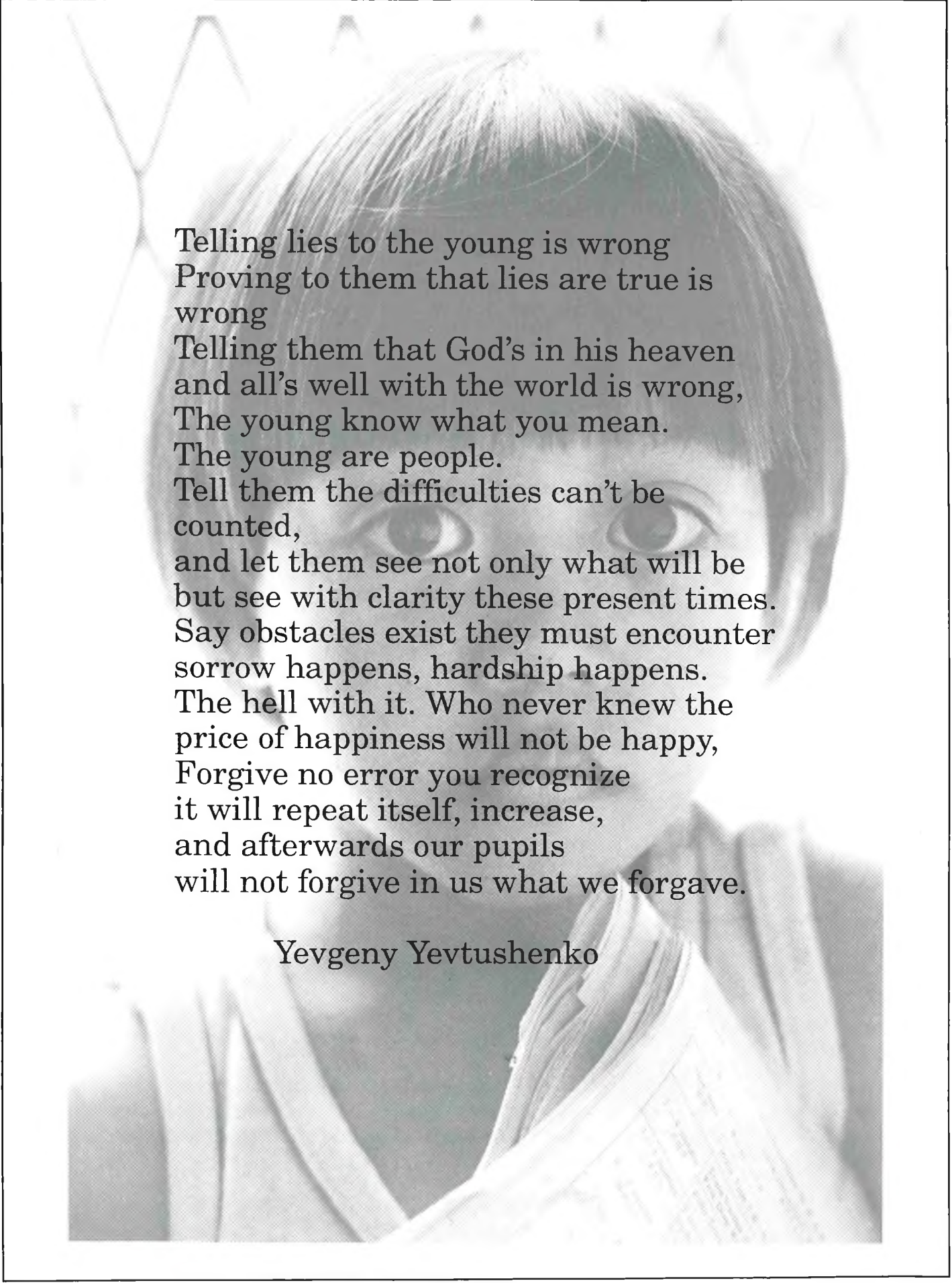
Everyone in England is rich and is related to the Queen.

These people in England must be very poor - their houses have grass roofs.

White men eat pills and never go to the toilet.

Everyone in Africa is starving.





Telling lies to the young is wrong
Proving to them that lies are true is
wrong
Telling them that God's in his heaven
and all's well with the world is wrong,
The young know what you mean.
The young are people.
Tell them the difficulties can't be
counted,
and let them see not only what will be
but see with clarity these present times.
Say obstacles exist they must encounter
sorrow happens, hardship happens.
The hell with it. Who never knew the
price of happiness will not be happy,
Forgive no error you recognize
it will repeat itself, increase,
and afterwards our pupils
will not forgive in us what we forgave.

Yevgeny Yevtushenko

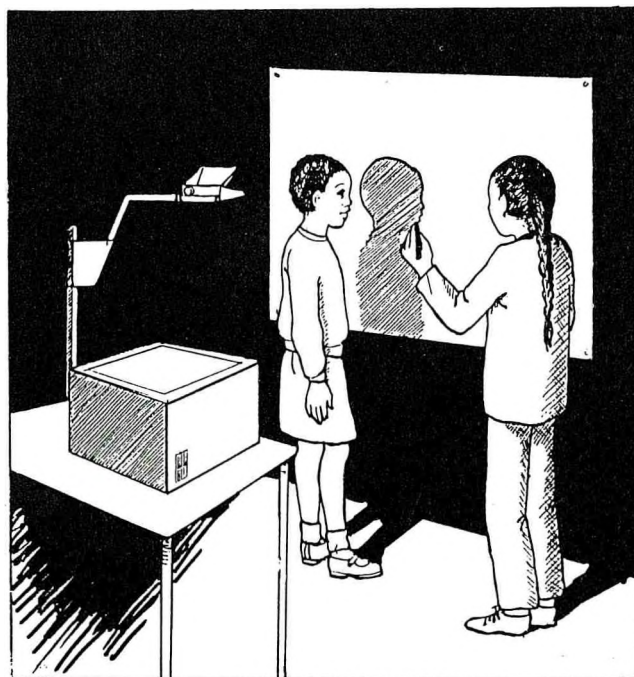
UNIT B

IDENTITY

"The right to have a name from birth and to acquire a nationality" (Article 7)

"The State's obligation to protect and, if necessary, re-establish the basic aspects of a child's identity (name, nationality and family ties)." (Article 8)

- * Carry out a survey of the most popular chosen names in your class/school. (Remember that not all children have 'Christian' names.)
- * B1 is an example of how one baby was named. The children could ask at home and then tell the class how their parents chose their name.
- * Look up the meaning of names - you may find the books listed in the resources section helpful here.
- * B2 describes how names are chosen for children in different societies. After reading this children could describe their own naming ceremonies.
- * B3 is about how children are named in Ghana.
- * B4 is an account of how a Quiché Indian baby becomes a part of a Quiché community. It is told by Rigoberta, a Quiché Indian from Guatemala.
- * Often, a lot of importance is attached to physical appearance. Discuss the ways in which people may change their appearance and why they do.
- * Working in pairs, children list all the things that identify or help them to know and recognise their partners. These 'identifiers' can be physical - clothing or hair colour, a smile or a laugh - or non-physical - names, nicknames, personality traits or favourite music or food. Have them exchange lists and discuss their 'identities' as defined by their peers.
- * Another activity is for the children to draw silhouette 'portraits' of each other using the OHP as a light source. Display the portraits and see if the children can still recognise each other without the help of some of the physical characteristics and colour to help them.



- * B5 is a sheet on which children can write about their own names.
 - * Often, family or school 'nicknames' evolve because of physical appearance or characteristics. Discussion of this would probably include unkind nicknames which are racist or sexist or which pick unkindly on personal appearance. Your school may already have a strategy for dealing with unkind name calling or working through this unit may give you an opportunity to confront and defuse any verbal 'bullying' that is taking place.
 - * Many people chose to change their names. For example, pop or film stars.
e.g.
Harry Webb - Cliff Richard
Mary Ann Evans - George Eliot
Can you think of any more?
- People in almost all cultures have a family name by which blood ties and family roots are indicated. This is, of course, the real importance of a child's right to an identity. However this could well be a sensitive issue which you may not wish to pursue with your class, although most children could try to find out about the origin of their family name. e.g. Williamson - son of William.
- * Discuss other methods of changing your name e.g. Deed poll, marriage, etc
 - * Give each child in your class a large tag with a number on it. Refer to your children only by that number for the first part of a day. It is important that the feedback session, when the children can relate what it felt like to be only known by a number, follows on directly. They could discuss how it would feel if this is how they were known for ever. Younger children may find it difficult to make the transition from the 'game' to empathising with reality and may accept their number quite readily; in which case, don't use numbers but simply refer to them as "you" and "you" and so on.
 - * Discuss how much your name is part of your identity. Children could make themselves identity cards or passports and decide for themselves which and how much information is given on them.
 - * Nationality is also part of one's identity and you may need to highlight different cultural groups within the UK e.g. Scots, Welsh, etc to help illustrate this idea.

NAMING THE NEW BABY

Sally looked excitedly out of the living room window. She had put on her favourite dress and brushed her hair, even the back which she found so hard to reach. Sally strained, hoping to see the family's shiny red car turn the corner onto her street. Today Mummy and the new baby would be coming home. Grandma, Grandpa and Auntie Rose had come over to help welcome the new baby home. Even Ruffles, the family dog, seemed to sense the joy in the household. Sally called out happily when she finally sighted the car. Grandma, Grandpa, Auntie Rose and Ruffles came running.



Soon Mummy who was proudly carrying the new baby and Daddy who looked so happy came into the house.

Everyone rushed to welcome the newest member of the family. Once everyone was settled the time had come that Sally had particularly looked forward to.....it was time to name the new baby. Sally had a list of pretty names for her baby sister. She had asked her friends for suggestions. Sally had picked names from her favourite story books. She wondered if Mummy would approve of "Cinderella" as a name. Sally thought "Cinderella" was a pretty name.

Before Sally had a chance to suggest "Cinderella", Grandma asked Mummy if the new baby could be named Ruth. Great Grandma, who had died just last year, was named Ruth. Everyone had loved Ruth. She was a kind, warm Great Grandma. Daddy liked "Ruth" for a name.

Sally plucked up her courage and asked if the baby could be called "Ruth Cinderella". Everyone laughed. Even the baby seemed to smile and her eyes sparkled. Mummy said the baby should be called Ruth Ella. Sally was very proud. She had helped to name her new baby sister.

Daddy brought out his camera and took a picture of Sally holding Ruth Ella. Everyone agreed that Ruth Ella suited her. Grandma commented that Great Grandma Ruth would have loved pretty Ruth Ella. The day ended happily and Sally fell asleep dreaming of playing with Ruth Ella.

THE NAMING OF CHILDREN IN DIFFERENT SOCIETIES

Nearly all names have a meaning, and the naming of children is often marked by an important ceremony.

Many people of widely different cultures or religions name their children after a relative, either living or dead, whom the parents wish to honour.

In West Africa names indicate the occasion of the child's birth. If the child was born during the rains, the child would be given a name which means "Rain" or "Water". If the mother was on a journey at the time, the child might be called "Traveller", "Road" or "Wanderer"; if there was a locust invasion when the child was born, it might be called "Locust" or "Famine" or "Pain". Some names describe the character of the person, some a major event in his/her life.

In Bangladesh, when a new baby is to be named, a number of names are written on pieces of paper and each one is placed in front of a candle. The candles are then lit and the name in front of the one which burns longest is the name given to the child.

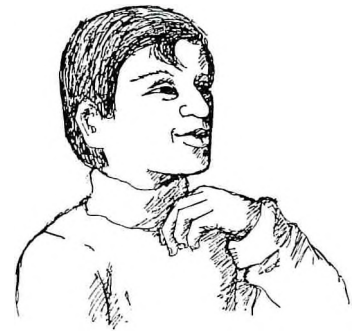
Chinese people of the Taoist religion often give a baby girl a traditional name of a beautiful flower or tree but a baby boy is often given the name of an animal or a girl's name to protect him from the devils who try to injure boy children. This name is called a 'milk name' and a boy will receive other names as he gets older.

Families who follow the Roman Catholic religion often take names from the Bible for their children e.g. Mary or Maria, Jesus - pronounced Hesus in Spanish-speaking countries - James, John, Sarah etc.

Jewish families also often give their children names from the Old Testament part of the Bible.

Muslim parents often choose a boy's name from one of the 99 names of the prophet Allah. Boys or girls may be named after great Muslim men or women of the past.

Sikh girls and boys may have the same names but boys have the name Singh added, which means 'lion', and the girls have the name Kaur added which means 'princess'. A new baby's name is chosen at a special ceremony. The Sikh holy book, the Guru Granth Sahib, is opened at random. The family chooses a name which begins with the first letter of the first word at the top of the left-hand page.



NAMES IN GHANA

In Ghana children are named after the day of the week on which the child is born. All the names of the weekdays are derived from the names of gods and have a male and female form. The language is called 'Twi'. You could ask your mother or father to list all the members of your family with the day of the week on which each person was born. Then you could give a Ghanaian name to each member of your family.

Days of the week	Name of the God	Male	Female
Monday/Dwówda	Adwo	Kwadwo	Adua
Tuesday/Benada	Akena	Kobna	Abena
Wednesday/Wudúda	Aku	Kwaku	Akua
Thursday/Yáw'da	Ayou	Yau	Yaa
Friday/Fída	Afi	Kofi	Efua
Saturday/Mémenda	Amen	Kwame	Ama
Sunday/Kwasida	Assi	Kwasi	Essi



Source: UNICEF / DANOIS

The oldest Ghanaian traditional midwife (93 years old) with her great great grand-child.

NAMING THE NEW BABY - QUICHE INDIAN, GUATEMALA

“In my community girls are valued because they are part of the earth, which gives us maize, beans, plants and everything we live on. Nevertheless, the community is always happier when a male child is born and the men feel much prouder.

Our customs say that the new-born baby should be alone with its mother in a special place for eight days, without any of her other children. Her only visitors are the people who bring her food. The community takes over all the household expenses for these eight days and the family spends nothing.

After eight days, the baby's purity is washed away and it's ready to learn the ways of humanity. The mother's bed is moved to a part of the house which has first been washed with water and lime. The mother has a bath and puts on clean clothes. The child is also washed and dressed and put into the new bed. There's a big lunch in the new baby's house for all the community. This is to celebrate its integration “in the universe”, as our parents used to say.

When the child is forty days old, it becomes a full member of the community. This is its baptism. All the important people of the village are invited and they speak. The parents make a commitment. They promise to teach the child to keep the secrets of our people, so that our culture and customs will be preserved.”



Source: UNICEF Photos by Nagata

ME AND MY NAME

My name is

How my first name was chosen.....

.....

.....

My name means

How I feel about my name.....

.....

.....

If I could call myself anything I like, I would choose to

call myself.....because.....

.....

My family name is.....

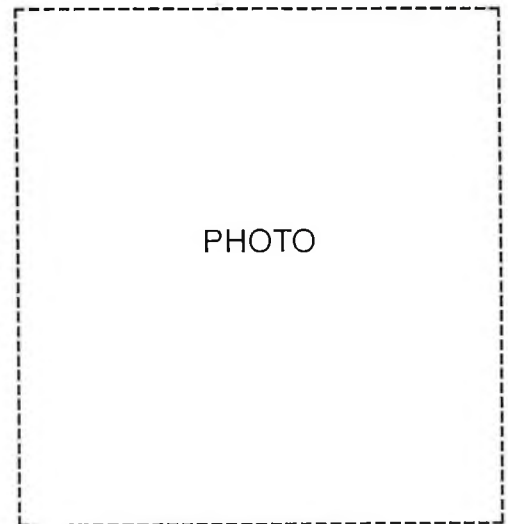
This is what my family name means

.....

.....

.....

.....



UNIT C

CHILDHOOD

Article 1 of the Convention defines a child as: *"All persons under 18, unless national law grants majority at an earlier age"*

- * You might like to collect songs, rhymes and stories about children and childhood as part of your work on this Unit e.g. "Monday's child is full of grace.....etc"
- * C1 suggests that children begin to define their own differences between being a child and being an adult.
- * Discuss the changing status of the child - in the classroom - in the family. Talk about taking responsibilities (e.g. at home - for a pet or a younger sibling and at school - for welcoming visitors, answering the 'phone).
- * Look at organisations for children such as brownies, guides, scouts, Woodcrafters and so on. Why do they exist? What do they teach?
- * The children could interview adults to find out how different people remember their childhood. Ask about their earliest memories, their worst memories and their happiest memories.
- * Using these memories, which may include memories of going to work at a very young age, look at how the concept of childhood has changed in recent years.
- * C2 is an extra resource which can be used here.
- * Look at examples of children's lives worldwide. Here are a few facts:
 - In many countries it is not compulsory for children to go to school at all.
 - In some countries children can be married at the age of 10.
 - In some countries, boys of 12 or even younger are recruited into the army.
 - In some countries children start work in factories at the age of 8 or under.
- * C3 is the story of 'Meena's Day' to illustrate the very different life of a child overseas; and the following article which appeared in the Times Educational Supplement of 04/08/89 shows that there is a parallel in the UK today.

'Exhausting Round' by Brian Bell

By 9.30a.m. Wayne was already flagging. Tired and listless, he blinked a lot and often rubbed his hand over his face. He struggled on without either interest or enthusiasm. By early afternoon the sun was shining brightly through the classroom windows. Wayne sat hunched forward over his desk supporting his head in his arms as he struggled to keep himself awake. By 3p.m., head cradled in his arms, he was asleep. At 14, Wayne is one of thousands of youngsters up and down the country who spend their days in school teetering on the edge of exhaustion. Late nights, 24-hour television, satellite TV, the video revolution may all play a part but the most tired pupils in schools are, surprisingly, not those whose leisure pursuits keep them awake but rather those with part-time jobs which leave them tired and unable to concentrate. There are strict controls on the kind of work young people can do and on the number of

hours they are allowed to work. These controls are aimed mainly at the under 16s, and are designed to safeguard their health and welfare, prevent interference in their education and protect them from exploitation. Though general laws lay down basic restrictions, local education authorities can impose bye-laws and so the restrictions can vary from area to area.

A typical set of bye-laws may indicate that children are only allowed to work from 7 to 8a.m. or 5 to 7p.m., and a maximum of two hours a day during school days. Saturday or holiday working permits a maximum of four hours a day if under 15, eight hours if aged 15 or 16. No work is permitted before 7a.m. or after 7p.m..

At 14 Wayne, with parental knowledge, begins work at 4a.m.. During the winter, if there are difficulties with snow he may start work even earlier. He is late for school most mornings after delivering milk for four or five hours and earning £3.50.

While there are nowhere near as many children "on the milk" as there are "on the papers" there are enough to give cause for concern. It is illegal for children to deliver milk at the time it is delivered but a "blind eye" is frequently turned on such breaches. The milk float in question is not the familiar slow battery-powered vehicle. This one is a flatbed, diesel truck and the round is big, around 300 gallons or 100 crates. The boys hang on, rain, hail or shine, to the bar at the rear of the vehicle and hop off nimbly with a full bottle carrier when the truck slows.

Under these conditions the boys' health and welfare is suffering. He is permanently uninterested because he's too tired to be otherwise.

Health and welfare is also implicitly concerned with safety and despite protestations from Wayne himself, hanging on to the back of a truck, jumping off that truck with full bottles, jumping back on with empty bottles, is neither safe nor healthy.

Wayne does not think beyond the age of 16 when the milkman has promised him a job but he does not realize that at 16 he'll be too old because he'll be too costly. Wayne's exploitation will cease when he realizes that £3.50 a day is peanuts. Someone else's exploitation will begin when, at 13, 14 or 15, £3.50 a day sounds a hell of a lot. There'll be no shortage of volunteers once Wayne and friends have gone.

What there will be is a continued shortage of concerned, questioning parents; of prosecutions under child employment laws; and of part-time employers getting away with the same sort of thing and getting rich at it.

(You will find more information about child labour and exploitation in the book about the PROTECTION Articles.) Use these as a basis for discussion about child labour.

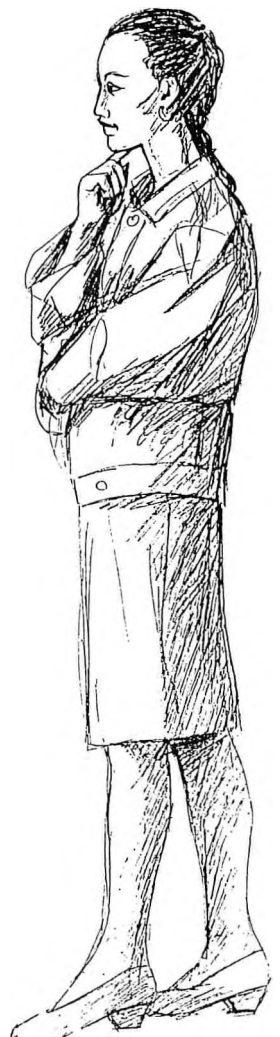
- * C4 is a sheet to help the children interview adults about the hopes and fears for the future they had when they were children. Children could discuss the different influences and pressures which helped shape these adult's lives and what may affect their own hopes and fears for the future.
- * Children could write down or in some other way illustrate what their idea of an ideal world for children would be. (World Studies 8-13 has a chapter about the World Tomorrow.)

WHAT'S THE DIFFERENCE?

A Child



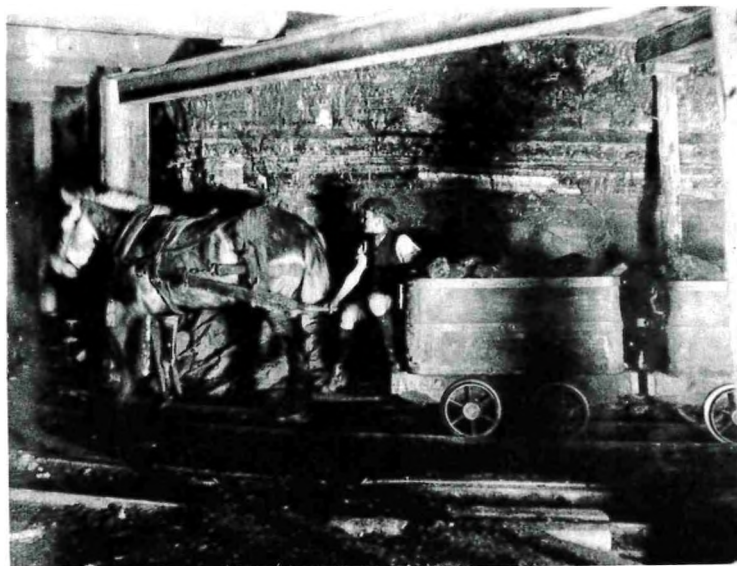
An Adult



These are some of the memories of people who remember being a child in England in the 1930s (that's 50 years ago).

Working the coal

“I went down the pit the week after I left school. I was put straight on to pony driving. It was very hot. You had to put your lunch in a metal box or the mice would eat it.”



Source: Beamish

“We had to collect the coal from the station. We weighed a hundredweight of coal for each bag. A big horse called Jumbo pulled the cart.”



Source: Beamish

“I worked in a grocery shop. We served each customer in turn. They had to wait while we weighed up the butter, cheese, tea and sugar”.

....and from someone who worked in Low's Chemist in South Shields in 1934.....

“We used to have a little machine to make our own pills. There were no magic drugs like penicillin. It was always cold in our shop. We kept the door open all day in case of infection.”



Source: The Hulton Picture Company

“I was top of the class, and I really wanted to go to the grammar school. But Mum wanted me to start work and earn some money, so I got a job at Woolworth’s. I liked my work.”



Source: The Hulton Picture Company

“I wanted the job of page boy in a hotel because I got new shoes and a smart uniform. We had to keep the brass buttons clean. We wore our caps all the time. When I got too tall I went to be a boy waiter.

.....and in the country.....

“I used to work along with the men, doing the same work, but I only got half as much pay. We used to go along in a crowd looking for work. Fruit picking was hard on your back.”

THE STORY OF A 13-YEAR-OLD CHILD WORKER FROM MALAYSIA NAMED,

MEENA

STORY RESEARCH: JOMO K.S + JOSIE ZAINI - ARTWORK: MITHRADUR
+ DEE EDMONDS

DAWN RISES OVER THE OIL PALM PLANTATION

MEENA LIGHTS THE MORNING FIRE

SHE FILLS THE POT

AND COOKS THE RICE

BREAKFAST IS READY

THE FAMILY EAT. THEN...

... HURRY TO THE MUSTER GROUND FOR ROLL-CALL

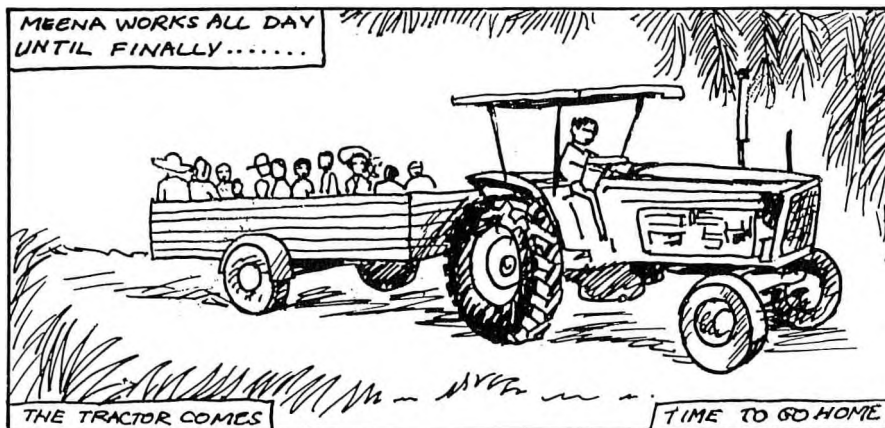
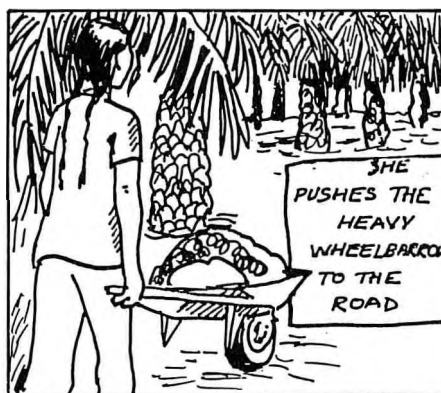
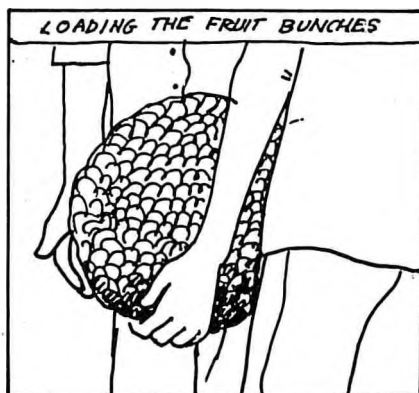
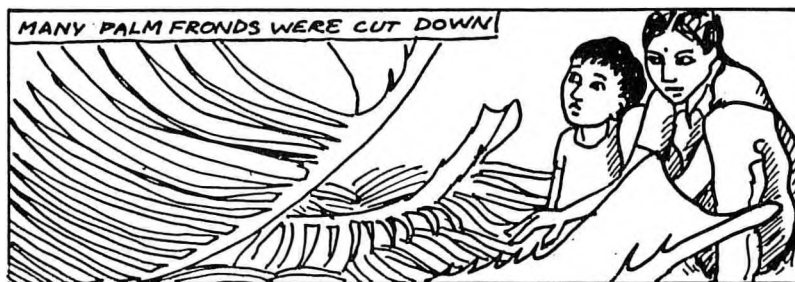
MEENA TAKES THE LITTLE KIDS TO THE CRECHE

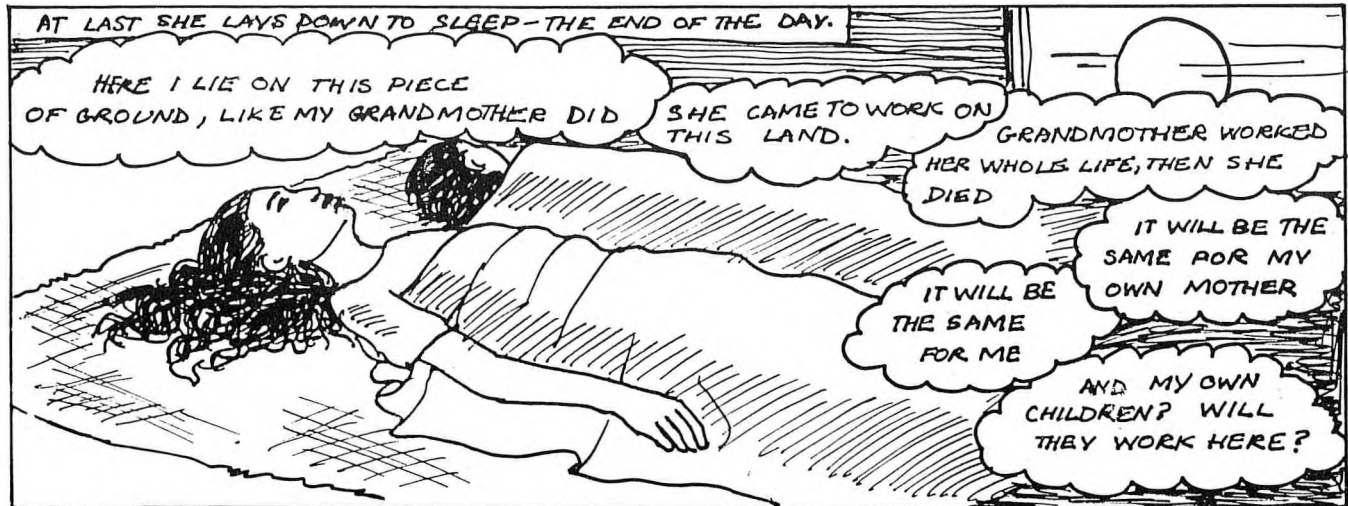
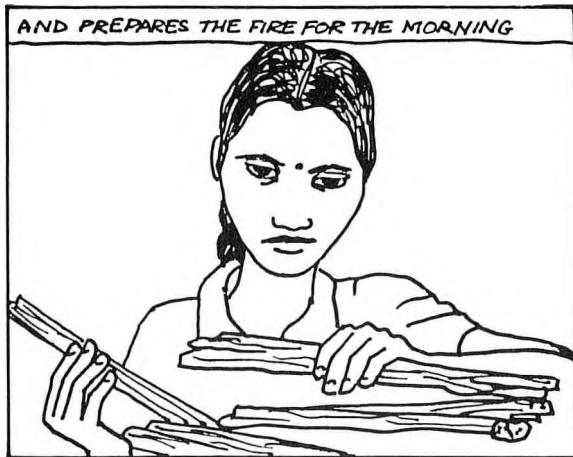
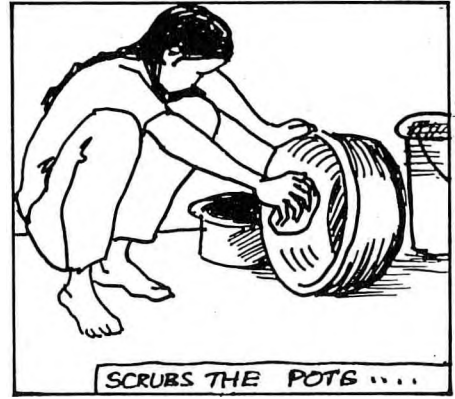
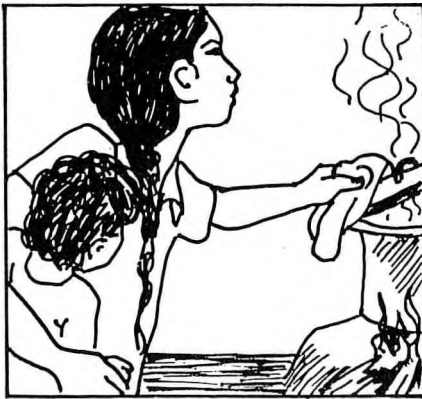
THEN RUNS TO JOIN HER FAMILY

OKAY, THIS TEAM. GO TO FIELD 6

THEY CLIMB ON TO THE TRAILER

AND GO INTO THE PLANTATION





SOME QUESTIONS TO HELP YOU INTERVIEW A GROWN-UP.

On.....day I interviewed.....(their name)

When you were a child, what did you want to do when you grew up?

Did you change your mind? What made you change your mind?

What did you do when you left school?

If this is different from what you wanted to do, why?

If you had another chance, would you do the same thing again?

What would you change?



UNIT D

EDUCATION

The Convention states that it is:

"The child's right to education and the States' duty to ensure that primary education at least is made free and compulsory as soon as possible. Administration of school discipline to reflect the child's human dignity." (Article 28)

Primary education has been available and free in the UK since the Education Act of 1876 which made it compulsory for all children to attend school until they were 12 years old. Today the law requires that all children between the ages of 5 and 16 shall have full time education. 14% of public expenditure in this country is spent on education each year, but before 1833 the state spent nothing, leaving it to individuals and to private charity. Today it is an essential social service. Unhappily this is still not the case in much of the so-called 'Third World' where economic restrictions frequently inhibit countrywide provision of buildings, teachers and equipment.

The 1990 State of the World's Children Report says:

"In the 37 poorest countries spending per head on schools has declined by approximately 25% in the last decade. Capital spending, including expenditure on books and writing materials, has come to a halt in many nations and thousands of teachers have left their posts after months without being paid. After decades of educational expansion in the developing world, the goal of universal education has receded in the decade of the 1980's."

- * D1 is two stories of children in very different parts of the world and the access they have to primary education. Both stories should raise several discussion points with your pupils - in particular, how much effort would *they* make to come to school?
- * D2 is two first-hand accounts of early experiences of school - one from Malaysia and the other from Cameroon. Children could then go on to discuss the following:
 - In what ways were these two girls' experiences of starting school similar and in what ways different from their own?
 - The right to go to school means the right to have a future place in society. Do you think these girls could see the importance of school when they first started?
 - We know these girls' experiences because they have been to school. Both of them have learned to speak and write in English (which is not the first language of either of them). How else could we find out what young people who have not been to school think about school learning?
 - Your class could go on to conduct interviews with a tape recorder amongst their friends, parents, grandparents, etc about their first memories of school. They could also describe their own memories and build up a story and present it in cartoon form.
- * If your school is particularly old, it will be of special interest to look at the early log books.

- * In Victorian times there were many different kinds of schools - your children could try to find out all their names.

Victorian children who attended the Church Schools were better taught than many who attended the Dame Schools. These were run by old ladies, who taught in their front parlour, where often they had no proper seats, desks, or books. At a particularly bad Dame School a government Inspector found:

“....31 children, from 2 to 7 years of age. The room was a cellar about 10 feet square and about 7 feet high. The only window was less than 18 inches square and not made to open. Here they sat, totally destitute of books. The only remaining instruments of instruction possessed by the dame, were a glass-full of sugar plums and a cane by its side.”

- * You could follow this up by arranging a simulation of a Victorian classroom this could take a whole day and involve the rest of the school as well as older members of the local community who may well remember school to be not unlike your simulation!



Source: Jackie Chapman

Part of the aim of this Unit is to encourage children to think about the importance of education in their lives and to consider how important is the right to free and compulsory primary education for every child?

- * Pupils could spend a(n imaginary) day in town and then list all the ways in which skills such as reading and simple arithmetic are so important in everyday life. e.g. reading signs, advertisements, bus time-tables; checking your bill and your change; and so on.
- * D3 is a sheet on which children could itemize their activities on a typical day at school, and one out of school and consider if they didn't ever come to school at all, how different would their life be? What would they do all day? (One way of emphasising this point would be to photocopy the lower half of Activity D3 many times and re-presenting it to the children over and over again!) This activity can be used to stimulate discussion about the purpose of education.

They could also think about what their life would be like if they and their parents had never been to school?

- * You may wish to read the following account about an illiterate adult to your class, to stimulate discussion about the importance of literacy. (You could also look at the case of Manuel's mother in D1).

Linda is a 40 year old housewife. She lives in a suburb not far from the city, has a part-time job, and her favourite hobby is reading.

But, five years ago, Linda was not able to read and write at all. Neither her husband nor her two children were aware of her problem. "I was illiterate," she smiles, "although at that time I didn't even know the word."

Linda grew up in a little village. Her parents owned a small farm. She went to primary school and did not do well at all, but her teachers and parents could not be bothered to give her extra help. When she finally left school at 14, nobody realised that Linda was unable to read or write.

She helped on the farm and in the household. When on her wedding day she had to sign the marriage certificate, she just scribbled something on the paper. Signatures almost always are illegible, aren't they?

Her husband never suspected anything. Linda always pretended not to be interested in books, newspapers and magazines. If she had to read something outside her own house she always said she had left her reading glasses at home and asked someone to read it to her.

But slowly she began to be troubled: she could not read bedtime stories to her children; she could not help them with their homework; she could not even write a shopping list. And above all she grew tired of always looking for an excuse. Linda laughs: "I felt so embarrassed, but I would not let somebody in on my secret at any price."

That would have been even more painful. Five years ago an attentive teacher of one of her children noticed Linda's problem and discussed it with her. As a result, Linda took evening classes where she was taught to read and write. After her initial relief that all the pretending was over, and more important, that she was not the only illiterate adult, came the joy of learning.

To be able to make words out of what always was just a mass of inaccessible signs, seemed like a miracle to her. She took more courses and even found herself a job as a part-time secretary. "I feel so good, so independent," says Linda, "I can talk with my family and other people about so many things now - I am learning more every day."

N.B. 1990 is the International Year of Literacy!

But of course education is not just literacy. The content and nature of education must guarantee not only the all-round development of each child but also enhance each child's natural talents. Many countries emphasise the links between life, learning, and work, as in the temple schools in Buddhist countries and the Koranic schools of the Muslim world. In traditional societies education is not based on 'schooling' - children learn everything necessary for everyday life by taking part in it.

"The State's recognition that education should be directed at developing the child's personality and talents, preparing the child for active life as an adult, fostering respect for the basic human rights and developing respect for the child's own culture and national values and those of others. The development of respect for the natural environment." (Article 29)

Schools in Denmark are obliged by law to "prepare pupils for co-determination of our democratic society so that they can assume co-responsibility for seeking solution to common problems. Freedom of expression, intellectual liberty and democracy must therefore be the foundations."

Our own National Curriculum guideline 'From Policy to Practice' published by the DES says that:

"The foundation subjects are not a complete curriculum.....the whole curriculum for all pupils will certainly need to include.....careers education guidance, health education, personal and social education, and gender and multicultural issues.....The same is true for a range of themes which might be taught in a cross-curricular way, such as economic awareness, political and international understanding, and environmental education."

Different countries place different emphasis on what is taught in their schools.

E.g. agriculture and farming	animal husbandry
horticulture and gardening	fish farming
civics or citizenship	philosophy
government and constitution	forestry
income-generating crafts	building skills

* Children could discuss what they think they **should** learn at school. What part should school play in preparing them for life as an adult?

- * Many children today attend school where the teachers speak in a different language. You can set up a situation to simulate this experience.

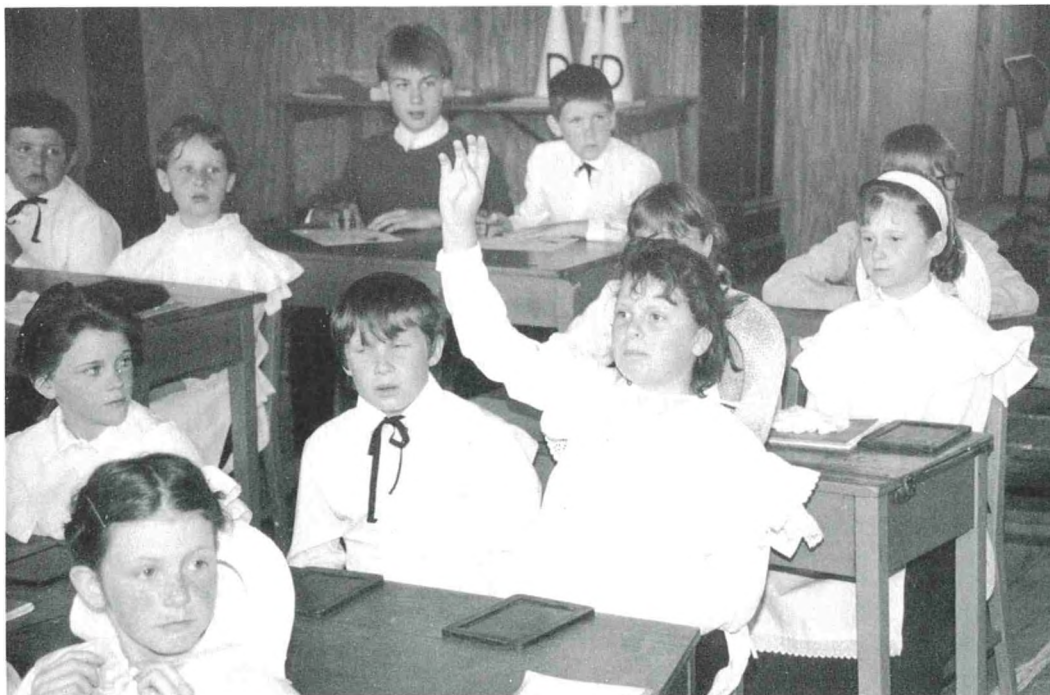
Find someone who can speak a foreign language fluently and introduce them to the class as their teacher for the day/morning. Spend the first 10 - 20 minutes (depending on the age of the children) entirely speaking in the foreign language. Make sure you spend time on a feed-back session straight away.

Here's an account of this sort of activity which becomes part of a simulation of a schoolroom in another country. You may find it helpful should you decide to organise a similar event yourself. (More details can always be obtained by contacting the Oxford DE Unit at Westminster College, Oxford).

In Oxfordshire, every year, as part of the Oxford-Nicaragua Link Association's activities, schoolchildren take part in a simulation of a Nicaraguan schoolroom.

It takes place in an old stone barn, which is ideal from the point of view of setting the 'right' atmosphere. The LEA kindly lends the organisers enough old classroom furniture for about 36 children and it is arranged in rows facing the blackboard. Around the walls are a few political posters and one or two learning stimulants such as alphabet cards (all in Latin-American Spanish of course). The children are greeted by their 'teacher' for the day who speaks nothing but Spanish. She calls the role and each child learns to answer in Spanish to the name given to him/her on a card on each desk.

After role call there is a short lesson either in mathematics, the alphabet, or the geography of Nicaragua (all in Spanish) and, according to the age of the children, about 20 - 30 mins later, the 'teacher' comes out of role and speaks English. This is where the class's own teacher joins in - he/she helps with the feed-back session about how the children felt not understanding the 'teacher' and how authentic the simulation is.



Source: Jackie Chapman

At break time the children enjoy a drink of 'fresco' (Orange juice, sugar and water) out of a plastic bag (the way it is enjoyed by people in the streets of Nicaragua) and afterwards they carry on with work prepared by their own teachers on aspects of life in Oxford's twin town of Leon. Slides and photographs are available at this stage along with examples of Nicaraguan food and artefacts.

The session finishes off with songs or games in Spanish and if anyone in the class has or has recently had a birthday, everyone enjoys a piñata, which is a traditional birthday activity, and sings 'Happy Birthday' in Spanish.

"Administration of school discipline to reflect the child's human dignity." (Article 28)

- * You may be able to discuss the concept of the 'child's human dignity' with your class. What do they understand it to mean? Check on your own school's policy on discipline - refer to old punishment books if your school is very old. You may like to point out to your class that corporal punishment has been banned in most European schools, but is still practised in the USA and some other countries.

- * D4 is for the children to make up their own school rules and decide what they would do to punish anyone who breaks their rules. You could extend this activity to include a discussion about 'enforcing' a bill of human rights like the Convention on the Rights of the Child. How can the United Nations encourage countries to fulfill all the Articles? e.g. What do you do about countries which accept the Convention whilst registering reservations about certain articles? Do they think some rights get ignored more often than others? Why? What reasons might transgressors give?

MANUEL - NICARAGUA

Manuel wouldn't miss school for anything - even though he spends four hours a day travelling!

Manuel leaves his house at 5a.m. every morning to catch the first of two buses which will take him within walking distance of his school. He arrives home again at 5p.m.

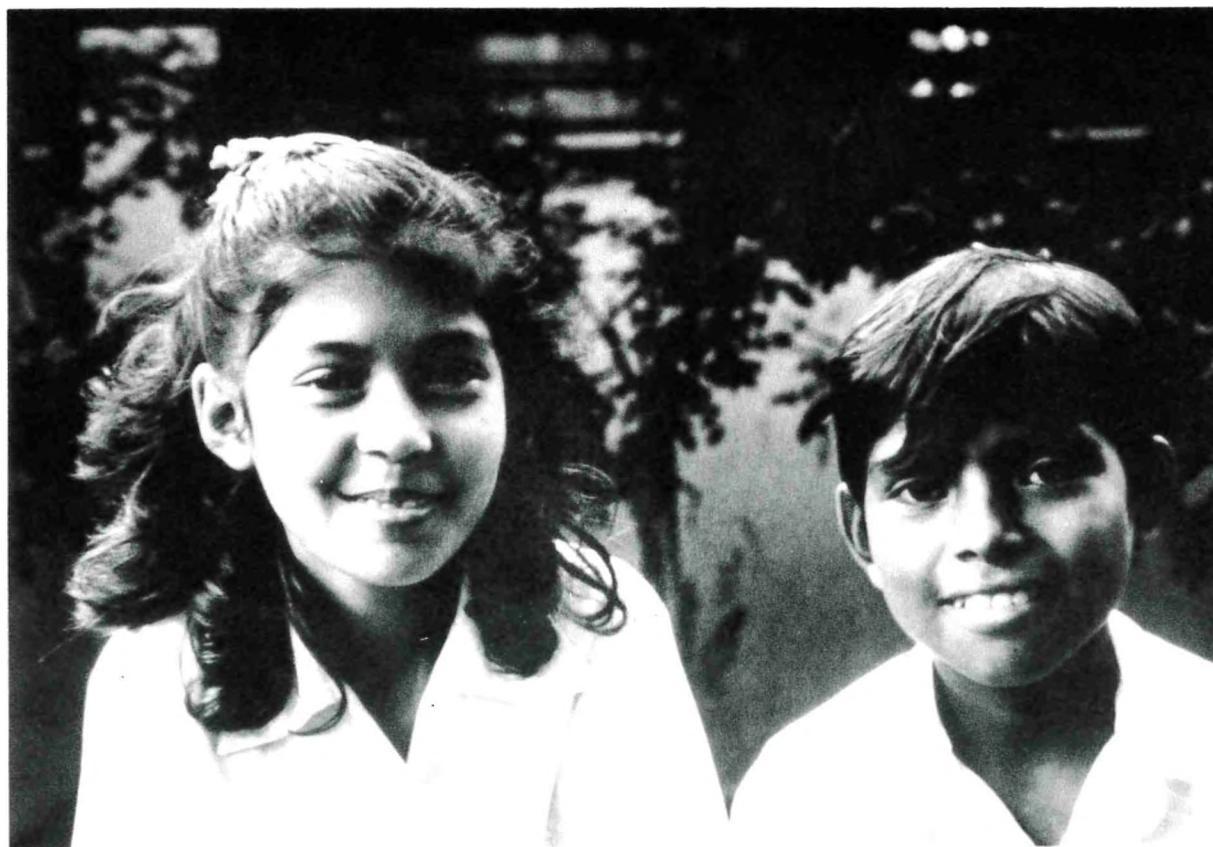
"When I get home," Manuel says, "I help my mother, eat some dinner - and go straight to bed." There is no time for him to chat or play with friends.

Manuel's mother, Elsa, is also studying, trying to make up for lost time. She grew up when the Somoza dictatorship, which lasted 45 years, allowed the majority of the population to remain illiterate. As soon as the Sandinista government gained power in 1979 it started a second revolution - a massive education programme. This had the slogan: 'Alfabetizacion es liberacion' - 'Literacy is liberation.'

Over the next five years they built 4,000 classrooms and 96,000 volunteers travelled the country teaching people of all ages to read. In just six months in 1980 the illiteracy rate shrank from 50% to 12%.

The years of war against the Contras diverted money away from education. Now that peace has been regained the drive for universal literacy and education is again a priority for the government.

Would you make as much effort to get to school as Manuel does?



Source: RTVE

FATIMA AND AISHA - THE DEMOCRATIC YEMEN

Fatima and Aisha live in a village in the mountains of the Democratic Yemen. They live in the same village but lead very different lives.

Fatima is 10 years old and the oldest of five brothers and sisters. At 4 a.m. she gets out of bed with her mother and her day begins - first sweeping out the house and helping to prepare food for the day. When her eight month old brother begins to cry she hoists him up onto her hip to comfort him. At daybreak she straps a water barrel to her back to go to the nearest well, which is down the mountainside. All water has to be carried up the rocky track and Fatima will make several trips a day. Fatima will spend the whole day on household chores.

Fatima's father is far away working in Kuwait. He visits his family once a year. He writes to his family but none of them can read and they have to take the letter round to their neighbours to have the letter read out loud.

Aisha lives in the same village and starts her day in a similar way to Fatima. She also helps her mother with the housework and cooking and cares for her younger sister. But when her chores are done she runs to join her girl friends for the two kilometre walk to Unity Primary School.

Aisha is one of the lucky girls in the Democratic Yemen. Her family have recognised that it is as important for her to go to school as it is for their sons. Girls make up only 28% of the children enrolled in the first eight years of school although the government is working hard to change this.

A national literacy campaign in 1984 enrolled 187,000 adults, 77% of them women, but the best way to improve women's literacy in the long run is to ensure that more girls attend school.

But at present the future for Fatima and Aisha looks very different. Could you describe the future for Fatima and Aisha?



Source: UNICEF/Dabbakeh

FIRST EXPERIENCES OF SCHOOL

How well I remember the day I proudly donned a dark blue pinafore on top of a spotless white blouse. It was an eager seven year old who marched to school then. The school where I was registered as a first grader was made out of four blocks of buildings, each divided into small classrooms. Rows of neatly arranged desks and chairs filled up every room, while colourful charts and pictures decorated the walls. I was placed in a room together with many other girls of my age.

Suddenly..... ‘Silence, little buffaloes!!’.....The happy chatterings ceased immediately. Forty seven small bodies huddled close together and peered timidly at the towering figure who stood before them. Our principal she was and respect her we had to.

School turned out to be just as fun as I had imagined. There was always something new to learn. In the lower primary, we were taught to read, write, solve simple arithmetical problems and the basic principles of science. It’s hard to forget the exasperated voice of my English teacher, trying desperately to drum some tenses into her young, dreamy pupils. “Children, PLEASE.....she goes , he goes, but I go!”

Bee Leng from Malaysia, South East Asia



Source: Liba Taylor

Being a child from the interior villages of Africa, I thought that school was designed for those who hated hardship and had great love for pleasure. I saw that many of my age-mates were not carrying babies but going to school.

The Miss asked me to sit with a boy and of course this was very strange for I had never sat with a boy before. I refused and stood there till long break. After a month school started to bore me because our teacher was a very wild and hatesome somebody. I thought I was going to paradise, but I was beaten terribly!

Florence from Cameroon, West Africa.

MY DAY AT SCHOOL

Name.....

Morning

Afternoon

MY DAY AT HOME

Name.....

Morning

Afternoon

If you were in charge of your own school, what rules would you make and what would you do if people broke those rules?

Name of school.....

Rules

Punishment for breaking rules

1.....

.....

2.....

.....

3.....

.....

4.....

.....

5.....

.....

6.....

.....

UNIT E

CULTURE, RELIGION AND LANGUAGE

"The right of children of minority communities and indigenous populations to enjoy their own culture and to practice their own religion and language." (Article 30)

We can interpret this article in two ways:

- a) by ensuring that any children from minority communities in your class can enjoy the opportunity to practice and take a pride in their own culture, religion and language;
- b) by creating an awareness of other cultures amongst your children in the hope that it will lead to tolerance and understanding of others.

Perhaps the most obvious methodology is to ensure that other cultures or religions are represented in class or school assemblies, activities such as cooking, creative arts, language. Some ideas are given below.

Before assuming knowledge of other cultures, do we really know a) what we mean by 'culture' and b) what constitutes our own culture?

- * Ask the children to fill a box (either literally or metaphorically) with objects which, to them, represent their own culture.
- * Imagine that this country were invaded and taken over by another country and its people: one that forbids the use of any other language or culture than its own - one which forbids the practice of religion, festivals, or anything cultural. Brainstorm with the children all the things they would have to give up or do in secret. Children could be asked to express how they would feel. Some children may have real-life experiences to contribute.
- * E1: 'Our Word House' is an activity which shows the wide range of origins of the 'English' language.

To participate in this activity, each pair of children will need

A photocopy of 'Our Word House'

A dictionary

A different family word card each session

The corresponding coloured pencil or crayon each session

Pencil and paper

This activity may be spread over several days. Pupils should work in pairs or small groups and complete one word family card per day. Their task is to find each of the words from their family card on the word house and colour it in with the corresponding crayon (each family word card has a colour code). Also, if the word is not familiar to them, they must look it up in their dictionary and then write a sentence for each word which explains its meaning.

N.B. While the selection of words from each cultural group has been made in good

faith, they may not all stand up to detailed etymological study. This is not important in the context of an activity such as this which is primarily to do with appreciating the rich international flavour of the English language. Children will probably be surprised at the 'foreign' origin of words that they take for granted. This exercise is also useful for extending vocabulary and practising using a dictionary. This activity is taken from 'World Studies 8-13' which also gives alternative ways of using the game.

- * The game 'Bafa Bafa' is published by Christian Aid and, in its entirety, may be too complicated for this age range. However, it can be adapted and simplified.

The basic requirement of the game is to simulate two different cultures and then arrange for 'visitors' from each culture to be exchanged. These exchanges result in impressions and observations being taken back to the home culture. Each culture has its own set of rules (which can be as simple as touching your nose each time before you speak) and it is up to the visitors to learn these rules in order to pass them on to their own people.

There are many different uses which the game can serve if careful thought is given to the questions and topics which will be discussed in the debriefing. However, in almost all cases the following questions should be asked before going on to the task of relating the experience to more specific objectives.

1. Ask the members of a) group to explain the b) group culture.
2. Ask the members of b) group to explain the a) group culture.
3. Ask the members of a) group how the b) group visitors appeared to them.
4. Ask the members of b) group how the a) group visitors appeared to them.
5. Ask the members of a) group to describe their feeling and thoughts when they visited the b) group culture.
6. As above, but vice versa
7. Ask a member of b) group to explain the b) culture.
8. And a member of a) group to explain theirs.
9. Ask members of each culture in which culture they would prefer to live and why.

- * Linking with people from different parts of the world is a very good way of learning about them. Find a way to correspond with a school or class initially in another part of this country (which is fairly easy to arrange) and then, if possible, set up a link with a school or community in another part of the world. Learn from each other the differences and similarities between you. You may find 'School links International' a useful resource.

- * Eventually it may be possible to exchange visits and visitors with your link partners.

- * Use the local community to tap the wealth of cultural diversity in your own neighbourhood.

OUR WORD HOUSE

thug solo

blonde hobble leg nature coracle

buffoon macintosh balloon veranda shamrock ugly bungalow

take chutney medium crooked garage January studio cafe

periscope atom crayon wing gymnasium pedestal lavatory

procession genius boss cairn gallop

bairn bible prison ragged leprechaun

landscape fungus waggon crisis boom

dirk piano wrong balcony forest

chapatti groove luck loch root

glen hiccup gymkhana victory

cycle shampoo concert skipper animal curry opera dock

recipe carnival acrobat cheetah macaroni bangle sister

giant ballet alphabet volcano character pizza druid snare

dungarees restaurant orchestra exit

hit vase skill outlaw crown splint

confetti spaghetti angel

scone down justice rich hope yoga

sponge catamaran educate

their circus umbrella church whisky

avalanche clan school museum chorus

deck street telephone jungle dinghy fell

pyjamas tweed husband fellow traffic

artist knapsack theatre crag place

based on *The People GRID*. Oxlam and Cockpit Arts Workshop

The Trigg Family

(Colour code: Red)

SCANDINAVIAN

The Scandinavians (Norwegian and Danish) came to Britain in the 8th, 9th, and 10th centuries. They settled in the north and east. Many Scandinavian place names survive today: e.g. those ending in -by, -fell and -beck.

snare	wrong
crooked	outlaw
hit	fell
husband	leg
take	their
ugly	sister
luck	rich
skill	root
wing	ragged

The Dammers Family

(Colour code: Yellow)

DUTCH

The Dutch (from the Netherlands) have long traded with Britain. Many people from The Netherlands came to live and work in England. Among them were weavers, artists and people who drained the fenlands.

hobble	scone
dock	landscape
hope	deck
wagon	knapsack
splint	skipper
luck	rich
groove	hiccup
boss	boom

The Ifans Family

(Colour code: Black)

CELTIC

The Celts were amongst the earliest inhabitants of Britain but later settlers drove them into the western and northern margins of the country. The Celtic languages are Gaelic, Welsh, Erse, Manx and Cornish.

crag	cairn
shamrock	coracle
clan	loch
macintosh	whiskey
down	tweed
jockey	druid
dirk	leprechaun
glen	bairn

The Jaques Family

(Colour code: Brown)

FRENCH

The French, or Normans, came to Britain in 1066 and Norman French as well as Latin became the language of the court, the law and the church for the next 300 years. English was the language of the common people.

forest	vase
retaurant	nature
garage	artist
ballet	avalanche
cafe	blonde
crayon	prison
justice	procession
balloon	gallop

The Theodore Family

(Colour code: Orange)

GREEK

Greek civilisation was at its height in the 5th Century BC and made major contributions to European art, science and philosophy. The Greeks were conquered by the Romans and many Greek words came to Britain via Latin.

crisis	museum
gymnasium	telephone
angel	acrobat
character	orchestra
atom	theatre
chorus	periscope
cycle	place
bible	church

The Benedictus Family

(Colour code: Blue)

LATIN

The Romans came to Italy via Gaul, conquering and occupying Britain from AD 43 to AD 418. Roman missionaries brought Christianity to Britain in the 6th Century. Latin became the language of education for over 1,000 years.

victory	crown
recipe	January
medium	exit
fungus	educate
genius	giant
sponge	animal
street	lavatory
circus	school

The Giovanni Family

(Colour code: Purple)

ITALIAN

The Italian influence on Britain was strongest during the Renaissance in the 16th Century. Many rich Britons visited Italy to enjoy the music, painting and architecture.

opera	concert
spaghetti	piano
confetti	umbrella
studio	carnival
solo	volcano
pedestal	traffic
macaroni	pizza
balcony	buffoon

The Kallie Family

(Colour code: Green)

INDIAN

The Indian contributions (e.g. Hindi, Gujurati, Bengali, Punjabi, Tamil) to the English language were mainly made in the 19th Century when Britain controlled the Indian sub-continent as part of its colonial empire.

curry	chutney
dungarees	bangle
bungalow	thug
dinghy	veranda
yoga	cheetah
pyjamas	jungle
shampoo	chapati
gymkhana	catamaran

UNIT F

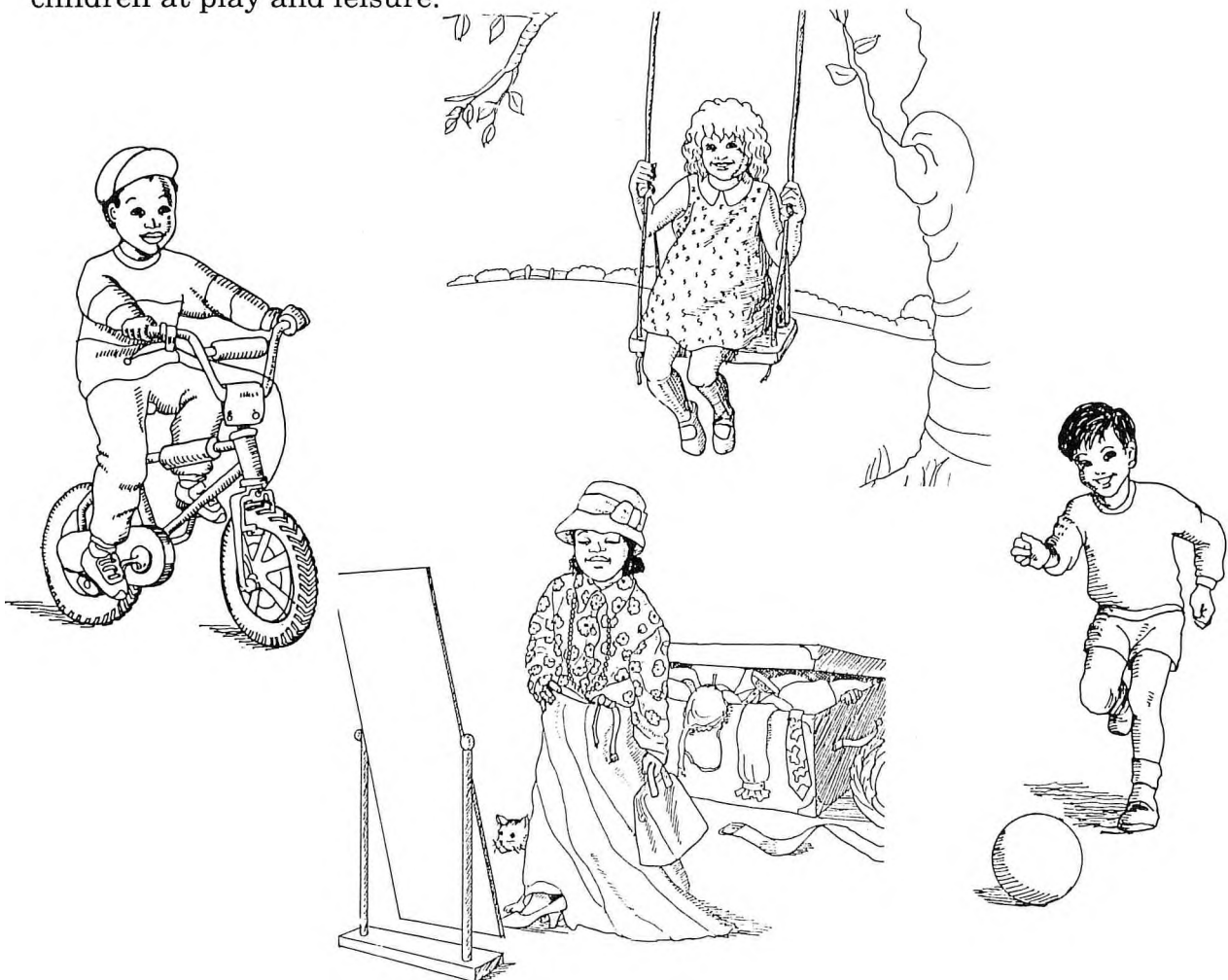
PLAY AND LEISURE

*"The right of children to leisure, play and participation in cultural and artistic activities."
(Article 31)*

How many children in your class included the right to play and leisure in their lists of Rights? Perhaps this is not something they see as a priority, but there is such a wealth of material on the subject of 'play' that it could form a topic in itself. You may need to discuss why this Article is included in the Convention. Meena's story in Unit C is an example of life for a child where play and leisure are not considered.

- * F1 is a starting point which asks the children to think about the games they play.
- * You may go on to look at those children who, for one reason or another, are unable to play - working children, for example, or children who require special provisions for play such as the disabled, the blind or the deaf. Do your children understand how 'play' is important for them - both physically and mentally?
- * Children could draw a picture or a map of the school playground or play area. They mark on it where they play different kinds of games. Using the picture or map, they could design a brand new play area for the school, remembering that not all children are as active as others. So, for example, how would they make sure that someone in a wheelchair would be able to enjoy the new playground?
- * Extend this activity by making a model of a playground.
- * F2 will help the children to think about the following:
 - Do the children in your school/class/neighbourhood all play in the same area or in lots of different places?
 - Do you think that there are enough play areas, such as parks, playgrounds, etc. provided in your neighbourhood?
 - If not, what else would you provide for children if you were, say, Mayor of your town/city/village?
- * Extend F2 to include leisure facilities such as cinemas, swimming pools, skating rinks, etc. Use the discussion/debating techniques described in Unit G 'Freedom of Speech' to explore this area of study.
- * F3 is a photo sheet showing children with toys they have made themselves. Your children could suggest which materials they think the children in the photos have used and how they play with their home-made toys.
- * F4 is a sheet on which they can describe their own home-made toys.
- * Collect playground or street rhymes (e.g. dipping/choosing, skipping games) and put them on tape.

- * Use the toy pages of a gift catalogue to cut out pictures and classify them by function e.g. cuddly, construction, etc. Go on to match the pictures to cut-out pictures of children of different ages and sex. Discuss why toys are often designed or promoted for one sex. Older children could do an analysis of adverts for toys they have seen on television. 'Global Teacher, Global Learner' has a section on this. Display and discuss the results.
- * Try out some of the non-competitive games in 'Winners All' or 'The Gamesters' Handbook' (see list of references at the end of this book) and discuss the merits of competitive and non-competitive games.
- * Survey games and rhymes from the past, starting with interviewing parents and grandparents.
- * Take photographs of the children playing both inside and outside school and display them. Ask the children to make up their own captions for the photos.
- * Collect photographs of children playing. Try to include as many as you can from other countries and display them. You may find the world map at the back of this book helpful in identifying the locality of these countries.
- * If possible, invite someone from overseas (perhaps a member of your local community) to come in to talk about games in their country of origin. Use the books listed in the reference section at the back of this book to help you build a world-wide picture of children at play and leisure.



THE GAMES I LIKE TO PLAY

Here is an example to help you get started:

I like to play a game called..... *Piggy in the middle*

To play this game you will need *a ball*

The best place to play this game is *outside in the playground*

This is how many people you need to play this game *3*

And this is how you play it..... *two people throw the ball to each other and the 3rd person, who is in the middle, tries to catch it.*

If they do, they change places with the one who threw the ball.

Now you do one:

I like to play a game called.....

To play this game you will need

The best place to play this game is

This is how many people you need to play this game

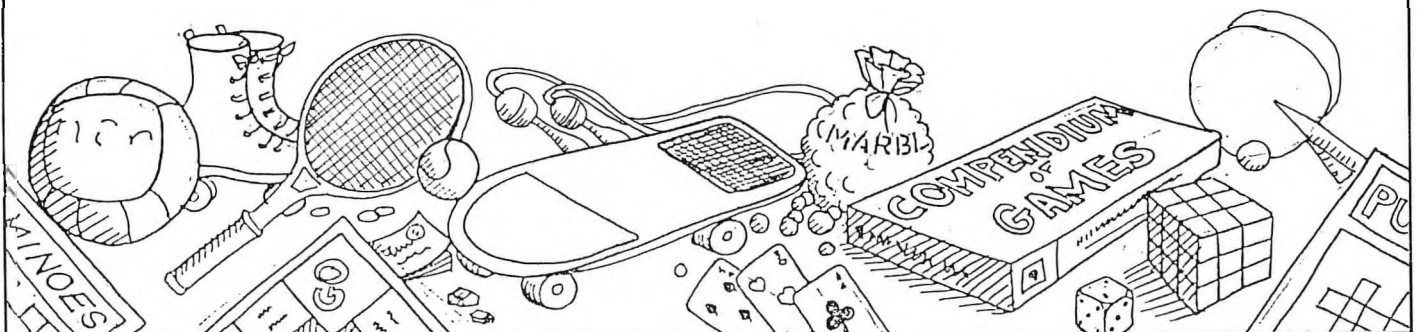
And this is how you play it.....

.....

.....

(go on to the back of this page if you need more space to describe your game.)

Describe some more games in the same way if you have time.



Carry out a survey of the play facilities in your neighbourhood.

You might start by making a list of all the places children can play in:

parks
playgrounds
the street
and so on.....

Don't forget that children of different ages play in different ways.

You will need to ask other children in your school or your neighbourhood where they play so that you can get a full picture.

Find a way of presenting the information you collect from your survey.

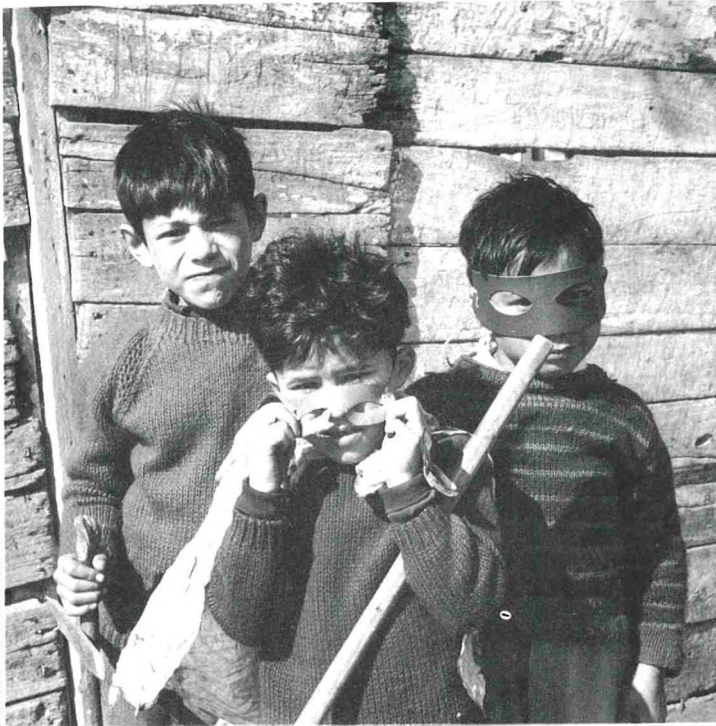
You could: write a list,
draw pictures,
put the information on a computer.

Display your findings for everyone to see.



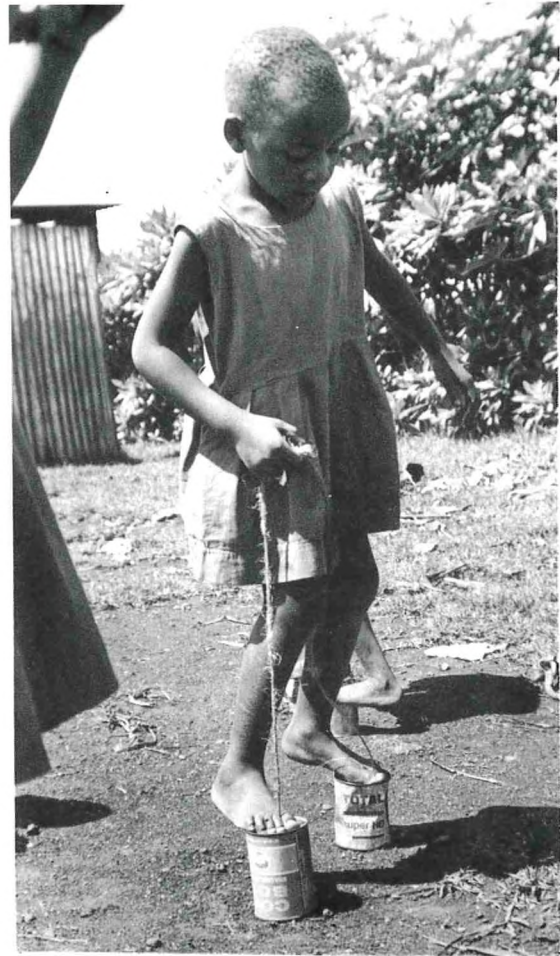
Source: *Melanie Friend*

Look at these pictures of children who have made their own toys.



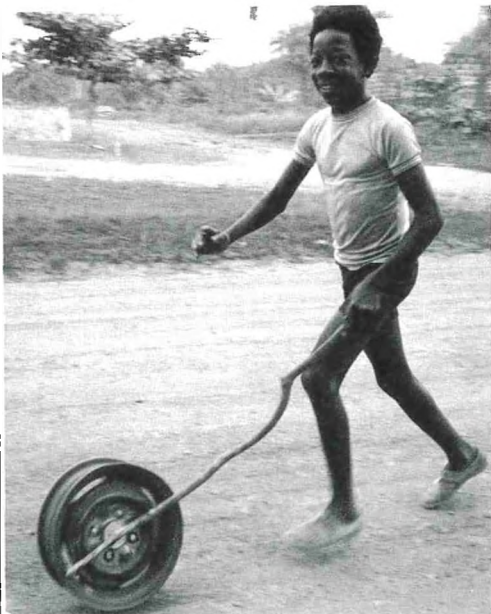
Source: UNICEF Photos by Freiberg

Chile



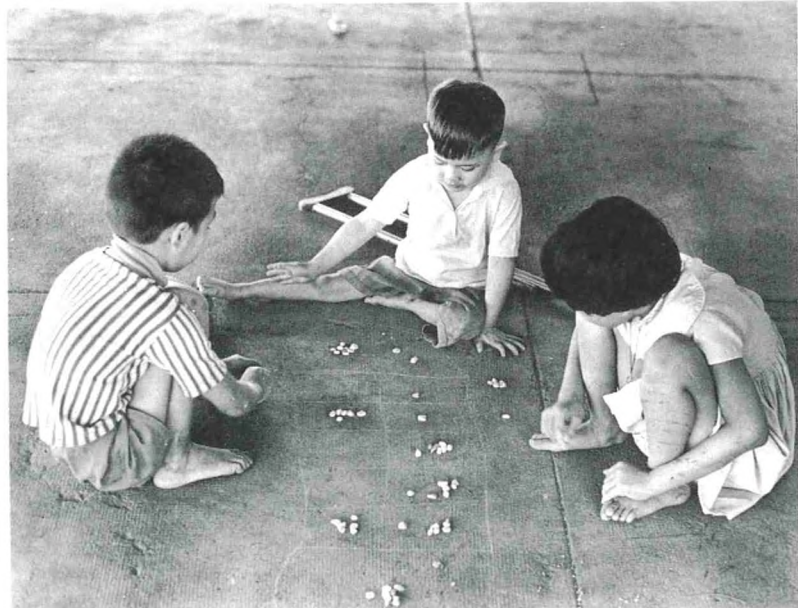
Source: UNICEF

Kenya



Source: UNICEF Photo by B. Woolff

Liberia



Source: UNICEF Photo by J. Danois

Vietnam

**Have you ever made your own toy?
Describe how you made it and draw it here:**

MY TOY

UNIT G

FREEDOM OF SPEECH AND OPINION

*"It is the child's right to express an opinion and to have that opinion taken into account."
(Article 12)*

"It is the child's right to make known, by any means and anywhere, his / her feelings and views, unless this would violate the rights of others. The child's right to seek, receive and impart information." (Article 13)

- * Hold 'Share and Tell' sessions frequently. Make sure that the children know when it's their turn to speak (see 'Magic Microphone') and that their point will be listened to (see 'Brainstorming')
- * Magic Microphone - this is a group cooperation technique that facilitates large group discussions. The discussion group sits in a circle. The teacher provides a 'microphone' which can be anything large enough to see and light enough to pass around. (a ruler, a board rubber, a gym shoe, etc). The 'microphone' has to be shared around as much as possible. Anyone who wants to use the 'microphone' has to put their hand up and wait till it is passed to them by the person who has it at the time. No-one is allowed to speak unless they are using the 'microphone'. It is important to treat the 'microphone' with respect.



- * Brainstorming - this is one way of discussing a topic, particularly at the start, when you may want to have a variety of ideas to consider. It can be a whole class activity and you need a board or something similar.

The rules are:

- a) everyone is encouraged to contribute;
- b) contributions should be short and simple;
- c) everything gets written down (i.e. all contributions are equally valid at this stage);
- d) anyone can add or improve on an existing idea;
- e) no long explanations - just say the idea.

The next stage is to go through the ideas one by one, grouping ideas etc. which are similar and crossing out those which all consider to be irrelevant. The variety of ideas are then considered in greater detail for appropriateness or practicality, and a final list of ideas (or questions, or answers) is prepared.

- * Practise debating techniques. Hold a class debate on an issue relating to the school or immediate environment e.g. the building of a new by-pass; whether or not an area of the school playground should be set aside for football; whether school lunches should include so-called 'junk' food. Take the debate a step further by writing to your local newspaper or MP.
- * Drama: Make up a play or a puppet play about what happens when parents refuse to listen to any of their children's ideas or take their opinion into account. (Be aware that often children will say things 'through a puppet' which they would not say otherwise. Respect their feelings in this case.)
- * Have a suggestion box in the classroom and encourage the children to make contributions to the way in which the classroom/school in run. Be ready for some plain speaking! Also be prepared to discuss with the class ways to implement at least some of their suggestions.
- * G1 is a true account of events which took place in Soweto, South Africa, and will re-emphasise that the child should have "the right to express an opinion and have it taken into consideration.....and the right to freedom of association." It also deals with the issue of how pupils see their education.

Recent events in Eastern Europe are a positive example of the power of peaceful freedom of speech and freedom of association bringing about positive changes , as desired by the majority of the people.

HECTOR, AGED 13, WAS KILLED FOR EXPRESSING HIS OPINION

Hector Peterson, aged 13, was shot dead by police for demonstrating against a new ruling by the Minister of Education, in June 1976.

Hector lived in Soweto, a black township outside the city of Johannesburg in South Africa.

In 1976 secondary schools in Soweto were full to bursting point with students going to school in shifts, a shortage of textbooks and underqualified teachers. The Minister of Education announced that half of all subjects taught at school, including maths, history and geography were, in future, to be taught in Afrikaans instead of English.

Many of the white people in South Africa are of Dutch origin and Afrikaans is their language. It is still the official language of the ruling Afrikaaner government. However, it is a language that is not spoken or understood anywhere else in the world.

School children saw no point in learning a language which would only be of use to communicate with their white employers. English is the common language amongst the black inhabitants of South Africa, who often also speak an African language.



Source: IDAF

On June 16th 1976, a mass demonstration by school children was held in Soweto. As they marched through the streets the police responded with tear gas and bullets. Hector Peterson, aged 13, was the first child to be killed. Hundreds of children were shot and arrested. A full list of those killed, between 25 and 100, was never issued.

This was only the start of many demonstrations and boycotts (refusal to go to school) by black children in South Africa. An unknown number of children have been killed, imprisoned and tortured by the police since.

Could you imagine schoolchildren in the UK having a mass demonstration?

What issues might they demonstrate about?

What do you think would be the result?

Postscript

From time to time, when a section of work on the Rights of the Child has been completed, ask the children to revise their original list of Rights - have they changed at all?

Make sure that your children's own list of Rights are being carried out in your class. The activity on page 32, Unit D about how an accepted list of Rights can be 'enforced' could also be used or revived here.

All I ever really needed to know I learned in kindergarten

Most of what I really need to know about how to live, and what to do, and how to be, I learned in kindergarten. Wisdom was not at the top of the graduate school mountain, but there in the sandbox at nursery school.

These are the things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and think some and draw and paint and sing and dance and play and work every day some. Take a nap every afternoon. When you go out into the world, watch for traffic. Hold hands and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody really knows how or why, but we are all like that.

Goldfish and hamsters and white mice and even the little seed in the plastic cup - they all die. So do we.

And then remember that book about Dick and Jane and the first word you learned, the biggest word of all: LOOK. Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics and sane living.

Think of what a better world it would be if we all - the whole world - had cookies and milk about three o'clock every afternoon and then lay down with our blankets for a nap. Or if we had a basic policy in our nation and other nations to always put things back where we found them and cleaned up our own messes. And it is still true, no matter how old you are, when you go out into the world, it is best to hold hands and stick together.

RESOURCE LIST

Fiction

'But Martin!' by June Counsel (identity) pub. Corgi 1986

'Cider with Rosie' by Laurie Lee (childhood)

'Chain of Fire' by Beverley Naidoo (freedom of speech) pub. Collins 1989

'Don't forget the bacon' by Pat Hutchins (misinterpretation of information) pub. by Penguin 1978

'My family and other animals' by Gerald Durrel

'My obnoxious brother, Bobby' a poem by Colin West in 'Rhyme Time 2' pub. Beaver Books

'Rising Five' poem by Norman Nicholson (childhood and children's games) in 'Touchstone IV'

Snow White and the seven Dwarfs' (names)

'The long blue blazer' by Jeanne Willis, illustrations by Susan Varley (identity) pub. Beaver Books 1987

'When I was one' poem by A. A. Milne (childhood and children's games) in 'Now We Are Six'

Teachers' Resources

Bafa bafa - a cross cultural simulation - published originally in USA, but now available from Christian Aid

'Disasters in the classroom' pub. Oxfam

Gamesters Handbook - 140 games for teachers and group leaders by Donna Brandes and Howard Phillips, pub. Hutchinson (non competitive games)

Winners all - cooperative games for all ages pub. Pax Christi

'Let's co-operate' by Mildred Masheder pub. Peace Education Project 1986

'Lets Play Together' by Mildred Masheder pub. Greenprint 1989

'Society and Industry in the nineteenth century, No 4 - Education' by Keith Dawson and Peter Wall, pub. OUP

'Victorian Children' by Gleanor Allen, pub. A & C Black

'People in Landmarks Series' by Jack Bainbridge, pub. Blackwell

'Games children play around the world' collected by Susan Adams, pub. John Adams Toys Ltd

'Children need recreation' by Wendy Davies, pub. SCF/Wayland

'Board games from around the world' pub. Oxfam

'Let's Play Asian Childrens' Games' pub. UNESCO/Macmillan

'Inky, Pinky, Ponky' - collected playground rhymes collected by Rosen/Steele - pub. Granada

'Puppets Please - puppetry as a Development Education medium' by Jackie Chapman et al pub. Oxford Development Education Unit, Oxford

Songs, Games and Stories from around the World pub. UNICEF-UK

'African Names Book' pub. Black Star Line Inc.

'Names from Africa' pub. Ogonna Chuks - Orgi Johnson Publishing Co, Chicago 1972 (ISBN no 0-87485-046-0)

'The Book of Muslim Names' pub. MELS 1985 (ISBN no 0948196-03-3)

'What's in a Muslim name?' by M.A. Qazi 1982 pub. Kazi Publications, Lahore, Pakistan

'Birth Customs' by John Mayled, in the Religious Topics series pub. Wayland

'School Links International' pub. World Wide Fund for Nature

General

The State of the World's Children - an annual report published by UNICEF. It contains tables of statistics from every country in the world, including infant mortality rates, access to clean water, health services and education, the status of women, demographic and economic indicators etc. Available from UNICEF-UK.

World Studies 8-13 by Simon Fisher and David Hicks pub. Oliver & Boyd

Human Rights Activity File by Graham Pike and David Selby pub. Mary Glasgow Publications.

Global Teacher, Global Learner by Graham Pike and David Selby pub. Hodder & Stoughton

Learning Together: Global Education for 4-7. by Susan Fountain, Centre for Global Education pub. Stanley Thornes 1990

Do it Justice! pub. Birmingham Development Education Centre.

Teaching and Learning about Human Rights by Ian Lister for Amnesty International

Sources

Page 10: 'Lies' from - 'Yevtushenko - Selected Poems' pub. Penguin

Page 16: from 'I Rigoberta Menchú, An Indian Woman in Guatemala' pub. Verso Editions 1984

Pages 21 & 22: from 'Taken from home, the town and work in the 1930's' by Sallie Purkis, Geoffrey Middleton & Elizabeth Merson pub. Longman

Page 23: from 'Meena - a Plantation Child Worker' prepared by the Child Workers in Asia Support Group, Thailand 1985.

Page 27: Figure for public expenditure in UK quoted by the DES Library, September 1989

Page 28: 'Victorian Children' by Eleanor Allen pub. A. & C. Black

Page 33: 'Manuel's Story' was first shown in Channel 4 series 'Stolen Childhood' broadcast in October & November 1989. A book produced to accompany this series is available from UNICEF-UK.

Page 35: These first experiences of school came from classroom writing collected by Don Harrison.

Page 52: from 'All I Need to Know I Learned in Kindergarten' (Uncommon Thoughts on Common Things) by Robert Fulghum pub. Grafton Books 1986

Useful Addresses

UNICEF-UK
55 Lincoln's Inn Fields
London WC2A 3NB
01 405 5592

Oxford D.E. Unit
Westminster College
Oxford
OX2 9AT
0865 791610

The Save the Children Fund
Mary Datchelor House
17 Grove Lane
London SE5 8RD
01 703 5400

N.A.D.E.C.
6 Endsleigh Street
London WC1H 0DX
01 388 2670

Amnesty International
99-119 Rosebery Ave.,
London EC1R 4RE
01 278 6000

Centre for Global Education
University of York
Heslington
York YO1 5DD
0904 433444

Christian Aid
P.O. Box 100
London SE1 7RT
01 620 4444



OHCHR LIBRARY



8916

This book is one of three and a Teachers Handbook designed to introduce the UN Convention on the Rights of the Child to 8-13 year-olds

- **The
Whole
Child**
(The Participation Articles)

- **It's
Our
Right**
(The Provision Articles)

- **Keep
Us
Safe**
(The Protection Articles)

- **Teachers
Handbook**



UNICEF-UK

Save the Children 

This book is an SCF/UNICEF-UK
co-production