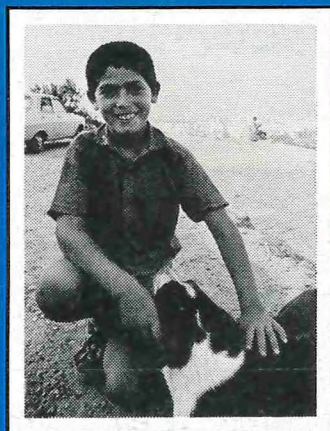


approaches to
**HUMAN RIGHTS
TEACHING**

material for schools



Publications of the Finnish National Commission for Unesco No. 47

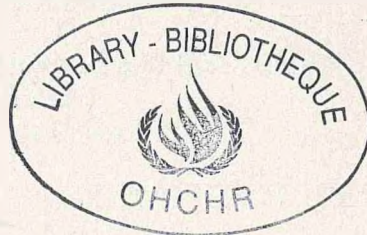
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HUMAN RIGHTS TEACHING

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Contents

TO THE READER	1
MARJATTA OKSANEN	
FOREWORD	3
ERKKI AHO	
I SOME STARTING POINTS	
VALUES AND HUMAN RIGHTS	5
PEKKA ELO	
THE VALUE OF HUMANITY AND THE FUTURE	10
HILKKA PIETILÄ	
INTERNATIONAL SAFEGUARDING OF HUMAN RIGHTS	16
ALLAN ROSAS	
II IMPLEMENTATION MODELS FOR SCHOOLS	21
LIISA JÄÄSKELÄINEN	
III HUMAN RIGHTS EDUCATION: METHODS	33
HELENA ALLAHWERDI	
IMAGE LEARNING	33
IMAGINING A FUTURE	37
ACTIVITY GAMES	43
COMMUNICATION GAMES	46
GAMES AND ACTIVITIES WHICH MAKE IT EASIER TO FACE CONFLICTS	47
EXPERIENCING INEQUALITY	51

DISCUSSIONS	58
LITERATURE	61
MASS COMMUNICATIONS	63
MOTION PICTURES	70
HUMAN RIGHTS NATURE PATH	71
INTERVIEW	73
NON-VIOLENCE AS A MEANS TO REALIZE HUMAN RIGHTS	74
IV SPECIAL THEME: APARTHEID	80
HUMAN RIGHTS AND RACIAL DISCRIMINATION	80
HELENA KEKKONEN	
ACTIVITIES ON HUMAN RIGHTS AND RACIAL DISCRIMINATION	85

TO THE READER

"People only live full lives in the light of Human Rights." This was the theme for the 40th Anniversary Year of the Universal Declaration of Human Rights. Unesco called for intensified human rights teaching in schools to celebrate the Anniversary.

This book for human rights education has been written to help those involved in practical human rights education work - especially teachers. The authors have been inspired and encouraged by the material issued by the Geneva Human Rights Office entitled "Teaching for Human Rights - Practical Activities for Primary and Secondary Schools" (1986), and especially the didactic approach described therein.

This book was originally made to be used in Finnish schools in the 40th Anniversary Year of the Universal Declaration of Human Rights. This English version has been edited, omitting those details which are irrelevant for a foreign reader.

The book is the result of cooperation between a large group of experts. The idea came from the Finnish UN Association which has mainly been responsible for the work. The project has been financed by the Finnish National Commission for Unesco. The National Board of General Education has participated in the compilation of the material. An important role has been played by

the schools which participated in the development of human rights education. Three of these schools were Unesco Associated schools. The project group has also included representatives of the Finnish UNICEF Association, the Teacher Training Institution of Jyväskylä University, the Peace Education Institute, the Institute for Human Rights and several individual experts.

The Finnish National Commission for Unesco has for nearly twenty years been involved in international education and therefore also in the teaching of and research on human rights. Its activities have been in line with the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms adopted by the General Conference of Unesco in 1974.

The Finnish National Commission for Unesco has therefore translated and published the English edition in its Publication Series in order to facilitate a wider circulation and distribution of the material. The National Commission also produced it as background material for the European Seminar for ASP-Teachers, "Education for Human Rights", organized by the National Commission in Kuopio, Finland, September 11-15, 1989. The Finnish National Commission for Unesco hopes that this Finnish experience will encourage others, and serve as a model for further work in human rights teaching.

Helsinki, June 20, 1989

MARJATTA OKSANEN
Secretary-General

FOREWORD

ERKKI AHO

Director General of the National Board of General Education
Chairman of the Finnish National Commission for Unesco

The Universal Declaration of Human Rights of the United Nations celebrated its fortieth anniversary on the 10th of December 1988. It represents a fundamental document for humankind because the declaration enables us to formulate a universally acceptable concept of humanity. It is a rare joint recommendation by the governments of the world in the sense that the basis for it is the individual and the rights of a human being. When we talk about human rights we first of all think of basic rights (such as freedom of speech, freedom of press, freedom of association and assembly) and political rights. Since these rights are well-established in Finland, we follow the discussion about human rights and any violations of them as if we were spectators. Yet in connection with all human endeavours and behavior we are actually dealing with question of human rights and the realization of that which is human. When we enlarge the sphere of human rights so as to include basic economic, social and cultural rights, we can relate this to Finnish reality.

An anniversary year in itself is reason enough to bring up human rights in discussions dealing with Finnish schools, but the issue is always very topical. We are witnessing a frightening impoverishment of the values we base our education on. All decisions concerning schools and education are more and more influenced by attempts to improve our competitiveness in the international marketplace and to maintain and increase our economic growth and consumption of goods. A narrow basis of values like this is not enough to serve the educator. The education of children and young people has to be built on values which preserve life and maintain human dignity.

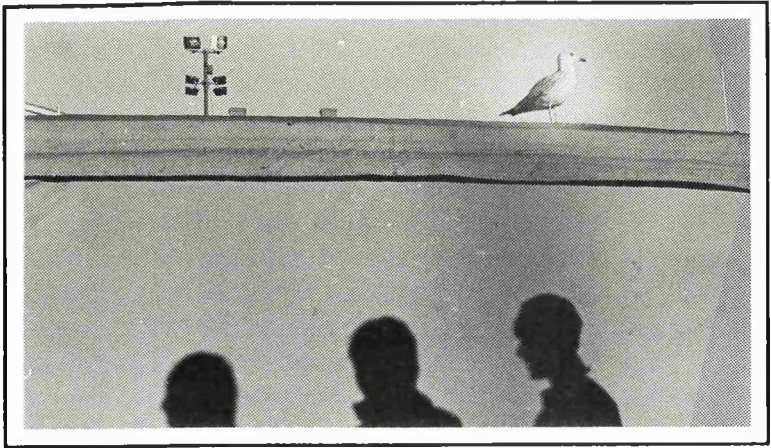
Human rights education is value education in the truest sense

of the term. It gives the young person an opportunity to evaluate the realization or non-realization of human rights in his or her own life, in Finland or in the world. But the forming and maintaining of this sensitivity is not enough. A young person must grow up to react to injustice. Education must contain a strong element of personal experience. If this is the case, the young person will develop a desire and an ability to work for the establishment of human rights. Good human rights education in its own right couples the often empty and meaningless slogan "inalienable value of man" with genuine meaning. It is important for individuals as well as for nations to know their roots. The efforts of the school to transfer our cultural heritage, ties pupils to adults prejudices, fears and pessimistic visions of the future - more often than one would hope for. The task of an educator is to give a young person ingredients for good visions of the future. We have to give young people the faith that the world can be changed and that this task belongs to women and men. People say that young people don't have dreams. Aren't human rights and the fight for a life worth living such a dream, which young people need? Human rights education is not an educational topic void of problems. Despite the Declaration of Universal Human Rights, humanity's worth is looked upon in terms of a given culture. What we feel is a violation of human rights may in some remote culture be regarded as an acceptable measure. For human rights education not to bring about new prejudices and fears, it has to be tied to the cultural education schools give. Together these educational areas form a very central part of the international education of our schools. Experience shows that human rights education gives us an excellent chance to give unity to our curriculum. In this manner it paves the way for the pedagogic and educational work of our schools to facilitate the adoption of information and learning concepts of a new kind.

This material is didactic by nature. The basic idea is not to blame the growing children for the mistakes of the adults, but to support them so as to help people grow into strong people with a healthy feeling of self-esteem who work for human rights.

1

SOME STARTING POINTS



Values and Human Rights

PEKKA ELO

Senior Inspector in Ethics and Philosophy

Let's think of chess and what sets a master apart from an amateur. One characteristic of a good player is the ability to spot the most essential information on the chess board. That is evident not only in the course of the game but also indirectly: let a master and an amateur take a look at a complicated situation for five seconds and ask them then to arrange the chess pieces on another board in the same way. You won't be surprised at the outcome but

will you be surprised by the notion that a well-defined outlook on life will help human beings in the same manner to understand the world and to find their bearings in it?

It is a long way from adept observation to knowing what to do, and from this another big step to responsible activity. The grounds for our actions are our observations as well as our preconceptions about the results, and our system of values determines the direction we will take. All these are needed for us to reach our objectives and goals. Even in a game of chess it is not enough to consider a victory more important than a defeat, and therefore the objective-oriented moves are based upon careful observations as well as on preconceptions.

We said that our values guided our choices. By means of values we can justify both our actions and the demands made upon other people's behavior. The value of humanity for example gives rise to a norm which exhorts us to respect life. A generally accepted norm can then be regarded as a right. It would be well to take such basic values as the value of humanity for granted in an educational process which aims at all-around realization of human rights. That is, we would quote the General Assembly of the United Nations or our national legislation as the authoritative guardian of values. But if this were the case, the human rights norms would be reduced to a mere set of rules in a game which could be changed by way of agreement. We started our approach to this issue by talking about a game of chess, but now we realize that the set of human value norms is a more profound matter than a mere set of rules in a game. The value of humanity should be an independent and self-evident concept.

Authorities offer a fragile basis for the adoption of values which are then to develop into convictions. By quoting authorities we can merely reach a conventional phase in the maturing process of an individual. Convictions give dimension in one's philosophy of life; they can be taken to presage an individuals' desire and ability to pursue their own ideas even under difficult circumstances. Convictions mean responsible, moral actions over and above that which is conventional. That's why we need to justify our values in order to reach our educational objectives.

And our justification should be universal so as to transcend individual notions.

Is a Sharp Knife a Good One?

The value of human beings is an ethical value. To distinguish between the ethical goodness of a person's act and the goodness of a knife, we need to distinguish between the inherent value and the instrumental value. The inherent value is a value all by itself, but the instrumental value comes about when something is used. If my knife is lying forgotten and sharp behind a cupboard, its value is not realized. Only when I use it to cut bread in a neat manner - and to satisfy some social needs, is the sharpness of the knife coupled with a desirable characteristic, a good value. It is easy to see from this example that the genuine value of a person must be an inherent value - a value which cannot or need not be justified by other values. If the value of a person were to depend on the increase of general well-being in society - that is, the value of a person would mean something only as it increases general well-being - its absolute nature would change.

The absolute nature of the value of a person is expressed when we say that we are to regard all people as objectives themselves and not as instruments. We can return to the game of chess: a father teaches his daughter to play by promising her a mark per game, two marks for victory. The daughter is in a situation where the objective of the game is money and not victory as such. She can reach the objective by violating the norms or the spirit of the game. A real player of chess understands that only a genuine victory gives the game of chess its worth.

My Value and That of Others

How can we then justify the value of a person as an intrinsic value? By starting with ourselves: we are convinced that we ourselves have rights which have to do with personal well-being and freedoms. But to be honest, I must accept the fact that other people have claims to similar rights. I cannot turn down other

people's claims to rights when I at the same time try to justify my own. When my own rights correspond to the duties of others, their rights correspond to my duties. The rights exist only through accepted duties. In the history of human kind, ethics has always meant the universal application of the principles of justice.

Only the field of application of these general principles has varied. With respect to humanity, it has only been possible to apply this right to one's own clan, one's own nation or one's own race. Not too long ago we talked about "primitive" peoples. A prejudiced differentiation between various cultures seemed to be sufficient justification even in the application of human rights. The Finn Edvard Westermarck was one of the foremost researchers of culture who pointed out the erroneous nature of this preconception. Along with correct information, the European cultural circles were able to see the value of other cultures. This is a beautiful example of how knowledge has an impact on our values.

The universality of ethics is expressed in the golden rule: do unto others as you would have them do unto you. We understand now that there are no essential differences between people. In the history of human kind, the area of application of the rule has kept on growing until it now covers all peoples. It'll be interesting to see what the talk about animal rights will lead to. Are we going to apply that rule next to higher animals? Even now a can of dolphin meat on the shelf of a store raises different feelings from those raised by a can of tuna fish.

The Possibilities of Education

We referred to the various levels of humanity's moral development: to the conventional level and to the idea of one's personal responsibility. These levels are preceded by a pre-moral phase when a child experiences good and evil by means of conditioning. His behavior is guided by the hope of a reward and the fear of a punishment. We are not dealing here with moral behavior as such, because the norms are not taken to be universal or independent. What satisfies one's own needs and desires is

right.

The next phase falls more genuinely to the sphere of moral behavior. What is important is to be accepted by one's loved ones, peers and community. The preconceived opinions of the great majority determine what is good and evil. The basis for values is derived from authorities through whom the opinions of the great majority are expressed. Naturally there are a lot of positive aspects to this, but human values are profound enough to require the next step. One cannot make the value of humanity dependent on any authorities, who may change their opinions.

The justification of the golden rule of ethics should be universally human - not based on any authority. The phase of moral independence is one which can also be expressed as personal responsibility, and it is the highest ethical phase of development. People are no longer subject to their own selfish aspirations or to their surroundings. Human rights, for example, are not external values which one conventionally says one thinks highly of. The pursuit of values and norms does not fluctuate according to one's moods - it carries an air of permanence, consistency as well as personal conviction. The golden rule of ethics, for example, becomes an integral part of one's very being.

In practice, to follow the golden rule, you have to be able to think of yourself in the other person's shoes. In education, we can develop this ability by enriching students' imagination. Thus art plays an important role in ethical education. Art also provides inspiring feelings which further develop one's philosophy of life and lay the foundation for the sensitivity required for moral observation.

We can lend support to this moral development by raising these questions and by putting emphasis on more mature ways of looking at things. But to become mature one needs experiences. The precondition for the success of human rights education in our schools is that the students, the teachers and the other staff feel that their own human rights are respected. Personal experiences have a strong impact on us as we try to overcome where we act one way and speak another way.

Knowledge and the Right Kind of Action

We noticed above that the right kind of values which respect humanity does not suffice when we try to make human rights come true. We also need knowledge and skills coupled with them. The skills stem from observation, sensitivity in seeing whether human rights have or have not come true, and then lead to seeing what the options for action are. Educating our students to see the possibilities the future holds for them promotes human rights education.

In our human rights education we cannot make knowledge into an island all by itself - separate from ethically correct action. In cultural education, the goal of tolerance cannot mean a mere emphasis on the value of humanity: ethical decisions must be based on relevant knowledge. To think of oneself in another person's shoes, which is the practical aspect of the golden rule, also presupposes correct knowledge and information about those shoes.

Human Dignity and Future

HILKKA PIETILÄ

Secretary General of the Finnish UN Association

"No Limits to Learning" (1979), a report on education to the Club of Rome, sets human dignity and human survival as absolute basic values. Probably no one finds it hard to agree that at least these values can generally be accepted as the guiding principles in education and teaching.



Honoring human dignity and human survival are the utmost objectives of international education. They can be used in the analysis of the materials of international education, in such a manner as to create a better idea of what needs to be done so that these values can come true in practice. After all, action is the goal of all education and pedagogy. We can take the important topics in international education to be connected with these basic values as follows:

The value of human dignity and the goal of human survival explains why these topics are taught, why it is worthwhile to acquaint oneself with them. When the bases of these values are clearly identified and used in the teaching process all the time as agents which direct our thinking, then motivation and the reason for learning are no longer solely dependent on merely cognitive or material benefits.

The conception of value objectives gives everyone a better chance to determine a course of action so as to pay heed to the

<u>Human dignity</u>	<p>Securing human life, peace education, minimization of violence</p> <p>Safeguarding conditions of human survival, ecology as the basis of economy</p> <p>Development education, the interdependence or subordination of peoples</p> <p>Dignified development in own's own country, conditions of sustainable development</p> <p>Sustainable use of natural resources, protection of life and environment</p>
<u>Human survival</u>	<p>The needs of future generations, preservation of the diversity and wealth of species</p> <p>The giving-up of waste and destruction of resources, disarmament</p> <p>The preservation of peace as a condition for survival, building foundations for lasting peace</p> <p>The value of human cultures and their preservation, the building up of a universal peace culture</p>

value of others and to guarantee good living conditions for future generations as well. If the value basis and the conditions for its realization have already become clear, one can keep on amassing knowledge even after school as one's needs and situation warrant.

Anticipation and Participation

The report on education to the Club of Rome, No Limits to Learning, criticizes our present education system for giving students the preparedness to act only here and now - if at

all. This type of teaching is called maintenance learning. It derives from the idea of a static, non-progressing type of society.

In our democratic system it is essential that the school prepares students to work for change, and to direct the change in the way they want. For that reason, teaching must be innovative and prepare students to act in new situations caused by ourselves, in which they have to be able to decide between right and wrong, good and evil. It is impossible to make such decisions without an awareness of the fundamental values which are so important for the future of humankind.

The core of innovative learning is the anticipation of the future, which is the opposite of passive adjustment. One of the objectives of work in school should, in fact, be the anticipation of the options and possibilities the future holds for us - and not only as regards e.g. the future profession of an individual student but the future of the entire society and even of the whole of humankind. The knowledge students acquire should at all times be used to anticipate the future, and the knowledge should be analyzed and assessed on the basis of how it helps students to bring about the kind of future which would guarantee a life worth living for all peoples of the world.

In this manner, innovative learning also presupposes that students should participate in the building of the future and share responsibility. Participation also requires an ability to take a critical look at the situation today and to have the courage to see those forces and factors which are leading in a frightening direction. It is not possible to make such an analysis without a value foundation which can be used as criteria for the evaluation.

In order for us to discuss value issues in our teaching, we need to identify what is valuable to various people and groups in society and apparently for different reasons. These

could be listed on the basis of suggestions from the students. They can also be grouped as follows:

Human oriented values:

- * *human dignity, self-esteem*
- * *happiness, satisfaction*
- * *beauty, harmony*
- * *togetherness, solidarity*
- * *meaningfulness of life and work*
- * *family, human relations*
- * *caring rationality*
- * *creativity*
- * *love*
- * *peace*

Techno-economic values:

- * *money, goods, production, benefits*
- * *performance, accomplishment, results*
- * *excitement, speed*
- * *competition*
- * *rewards, status, remuneration*
- * *standard of living*
- * *techno-economic rationality*
- * *strength*
- * *power*
- * *profit, victory*

We can add any number of things which people regard as valuable to both of these lists. To a certain extent, the values in these two lists run parallel in the sense that the values in corresponding lines can be compared with each other. The grounds for such a comparison are the commonly accepted basic values of respect for the value of humanity and the preservation of humankind and life in general.

What is then the order of priority for these items in the lists? Which of them best serve those objectives which are important to us all? As we plan life and social development, we cannot just

select either human-oriented values or techno-economic values. They are not mutually exclusive. The question is which of these two types are in a dominant position: do the human-oriented or the techno-economic values guide our development?

There are compelling reasons to ask whether a major portion of the problems today - both human, social and ecological - are not caused by the fact that for the past few centuries these technical and economic values have had the main say in development. History justly speaks of a scientific and technical revolution.

The human-oriented values have been subordinated to the technical and economic values for a long time. When the value of human dignity has been forgotten, people have become mere instruments of production and consumption. In a similar manner, people have looked at nature merely as a means of production and a source of raw materials; very few have bothered to consider ecological alternatives or the fact that a precondition for human survival is the preservation of life and the growth potential of nature. If the techno-economic values are to dominate our decision making in the future too, we will end up with an ever tougher and more disruptive competitive society. With these values having the main say, we run the risk of drifting in the direction of increased violence.

By giving the human-oriented values a predominant position, and by subjecting the technical and economic values to their service, we can hope for a development which could still be guided towards a human, viable society in the future. But we cannot change the adverse relationship of these systems of values in society unless we conduct a similar revolution in our way of life. That is the springboard for the participation and involvement needed for building a healthier future.

When young people nowadays feel so impotent, so unable to influence society that they see no point in casting votes in elections, it is the duty of our schools to work together with these young people to locate positive avenues of influence.

International Safeguarding of Human Rights

ALLAN ROSAS

Professor

Director of the Institute for Human Rights

There is a long tradition of safeguarding man's rights in the form of civil rights or other similar concepts. The safeguarding has heretofore been national by nature. In connection with the American and French Revolutions, declarations on several inalienable human rights were issued. The main emphasis was on the so-called freedoms or rights which aimed at increasing civil liberties vis-a-vis state interference. Some of the more important rights were the right to private ownership, freedom of movement and freedom of religion. This development represented the desire of the bourgeoisie to have more room for economic and other activities.

With the advent of political liberalism and, later, the labor movement, the demands for political rights - such as suffrage and general access to public office - became louder. It was not until the beginning of this century that the civil and political rights as we now know them came into being in some countries. E.g. in Finland the most important reforms were carried out in 1906-1919 (general and equal suffrage and unicameral parliament 1906, bill of rights in connection with the Constitution Act 1919 etc.)

At the same time there were voices calling for the development of social, economic and cultural life on behalf of the entire nation. These demands were also expressed in terms of rights, and often called economic, social and cultural rights. The Mexican constitution of 1917, the Soviet constitution of 1918, and the so-called New Deal policy which required active economic and social policies in the United States in the 1930s can be mentioned as examples of this type of development.

In addition to the extension of the concept of human rights in this century, there has been a comparable revolution at the level of decision-making as regards defining and promoting these rights: people have started to make human rights known and to protect them at the international level, universally and regionally.

Naturally there have been historic precedents. Special mention can be made of the late nineteenth century international agreements on limiting the effects of war (e.g. the Geneva convention on the protection of sick and wounded soldiers dating back to 1864, which coincided with the foundation of the Red Cross movement). At the close of World War I, several arrangements intended to safeguard the interests of national minorities (such as the Åland Islands agreement, 1921) were reached under the auspices of the League of Nations. The International Labor Organization (ILO) was also founded - and today it works for the improvement of working and social conditions as well as social rights.

The issue of human rights started to become more and more international with the founding of the United Nations. In the 1945 Charter of the United Nations, the founding countries ("We the Peoples of the United Nations...") ascertain their firm belief "in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small". The Charter has several references to human rights and the furthering of basic freedoms, although these basic rights are not defined safeguarding them at the international level.

The next milestone in the international human rights work, whose 40th anniversary we celebrated on the 10th of December 1988, is the 1948 Universal Declaration of Human Rights. This historic document defines numerous individual rights such as the right to life, freedom and personal security, the right to a personal opinion and freedom of speech as well as the right to work. As these examples show, the declaration includes both civil and political rights as well as economic, social and cultural rights. The entire human rights philosophy is laid down in the first article of the Declaration in the following solemn words: *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.

Even prior to the adoption of the Universal Declaration, the UN Human Rights Commission was appointed. This political auxiliary body made up of representatives of governments has been involved in the preparation of several binding conventions. The most important among them are the 1966 international Covenants which came into force ten years later. One of the Covenants has to do with the aforementioned civic and political rights, and the other with economic, social and cultural rights. The two Covenants contain similar rights to those defined in the 1948 Universal Declaration, but the 1966 definitions are more precise and more binding on the some ninety or so signatory nations.

The Universal Declaration was passed in the UN General Assembly. It is not a legally binding convention but formally only a recommendation-type resolution. For this very reason, too, it is natural that the declaration presupposes no supervisory system. Yet the value of the Declaration as a moral - and political - guideline is indisputable.

In addition to these basic conventions, around 20 special agreements have been entered into under the auspices of the UN. Among them are the 1951 Refugee Agreement, the 1965 Racial Discrimination Convention and the 1979 Convention prohibiting discrimination against women. Furthermore, there are several agreements which have been made under the auspices of the UN specialist agencies, especially the International Labor Organization, and several regional agreements, among which we could mention the European Convention on Human Rights dating back to 1950 and the corresponding conventions from the American and African continents dating from 1969 and 1981. In the past few years, some new human rights have come to the forefront, especially those of peoples; in 1986 the UN General Assembly adopted the Declaration on the Right to Development.

Thus the main problem in human rights work today is not the lack of norms but the question of implementation. It is generally known that human rights are violated extensively, most flagrantly in the developing countries. The supervisory systems for the

enforcement of international agreements are generally speaking rather underdeveloped. Expert committees were established with the 1966 International Convention on Civil and Political Rights, and some more recent conventions, with the task of monitoring their implementation. These committees receive national reports on the implementation of the convention in each country, and in some cases they can handle complaints by private individuals. The latter authority in the case of the 1966 Covenant has been granted to the committee only by some forty countries, among them the Nordic countries.

The above-mentioned UN Human Rights Commission, too, has taken upon itself some supervisory functions in the past few years. The Commission can pick one country for closer scrutiny if it feels that in that particular country there are extensive and systematic violations of human rights. The Commission has furthermore appointed working groups and special rapporteurs to follow up on a given group of problems (the fate of missing persons, summary executions etc.).

Both the expert committees as well as the UN Human Rights Commission are international expert and cooperative bodies and not courts. They cannot make legally binding decisions and they have no actual enforcement powers at their disposal. Yet the very existence of these types of organs is almost a revolutionary phenomenon in the historical perspective. This is the first time in human history that the international community has not only set up certain universal norms as to how states should treat their own citizens but it has also appointed special organs to follow up and evaluate the implementation of these norms.

Despite all the problems, progress is being made here and there - although at a very slow pace. Our own society should serve as an example. Not too many decades ago the human rights situation in Finland was all but satisfactory if we apply today's standards. There are still some discrepancies in our legislation and in the procedures followed by our authorities in the light of the international agreements. Many improvements have been made, and the reason has often been the existence of international norms. Human rights agreements are gradually becoming a part of Finnish

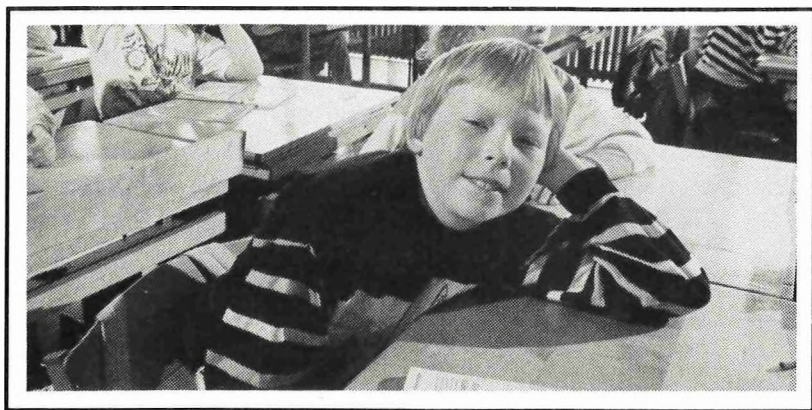
reality.

Human rights will never be fully realized in Finland or elsewhere. Even if they are partly legal norms, they are at the same time objectives we should try to reach. Furthermore, changes in society will also imply changes in our conceptions of human rights.



2

IMPLEMENTATION MODELS FOR SCHOOLS



LIISA JÄÄSKELÄINEN

Deputy Senior Inspector

Each day at school consists of human rights education. Or does it?

The purpose of this material is to encourage teachers to implement an education which:

- * reinforces everyone's confidence in their own worth as a

human being, gives liberating experiences regarding people's ability to change themselves and to change their surroundings for the better;

- * develops a people's skills in evaluating the realization of human rights in their own lives in Finland and elsewhere in the world;

- * develops skills and gives strength to work for a more humane life.

In producing the material we thought especially of having a human rights activity week or working around a theme. Many of the approaches can be used in normal lessons as well, and it would be good to have these approaches become established in Finnish schools. The exercises and models are based on experiences from the 10 schools which took part in the preparatory work for this material.

Observation, production and activities are stressed. The feedback we received as this material was being put together told us that this type of work inspires both teachers and students. The first step, getting started, is the hardest one.

Planning, Administrative Measures

Natural times for having a human rights activity week would be the disarmament week in October, when the main event could be scheduled on United Nations Day, or the second week in December: signing of the Universal Declaration of Human Rights took place on 10 December 1948. The human rights activity week can also be arranged at some other time if required.

It would be well worth appointing a special committee at the school for the planning of the human rights activity week or for working around a theme, so as to facilitate the preparations and arrangements. Human rights can be handled in teaching in a number of ways. For the entire program to be interesting it should give everyone an unlimited chance to participate in the planning of it - at least in the senior secondary school. This can be done e.g. by

putting up a large sheet of paper in the foyer of the school, where all those interested could write in advance how they would like to deal with human rights.

If a school decides to have a full-fledged human rights activity week, the responsibility for planning can be delegated to a lot of people. The supervisory teacher coordinates the planning for the entire week. A supervisory teacher and student should also be appointed for important aspects and organizational tasks of the program.

Peace organizations are prepared to help schools in this project of human rights education, as are many other organizations. Prior to the activity week, you can have a training seminar on the topic. The planning group can occupy itself with getting financial support (e.g. for visits from experts, travel expenses, acquisition of materials, film rentals etc.), reserving films and other special materials in advance and inform parents as well as perhaps the press about the project. Our experience shows us that the press, radio and television are all interested in this type of activity. This outside interest in turn will motivate our students. The material contains many didactic tips and ideas which can be used in various subjects. The planning group will see to it that all teachers have a chance to familiarize themselves with this material well in advance and make their own plans.

Implementation Models

What follows below is a wide variety of different human rights week implementation models. The models are

- A. Experiences for the Basics of Human Rights Ethics
- B. Friendship Week: Human Rights Belong to Everyone
- C. The Finnish Way of Life and Human Rights
- D. The Human Rights and Minorities and
Special Theme: Apartheid

The models have been constructed on the basis of pilot studies. The first two models were piloted in the lower level comprehensive schools for pupils at this level. They lay emphasis

on the basics of human rights ethics and on the reinforcement of friendship and tolerance. In the upper level comprehensive school and the senior secondary school, social, structural and legal aspects are brought out. All models can be freely adapted, changed and added to. It is always worth taking something new to the program.

Learning by experience and having the students involved will take time, but it is scarcely worth teaching human rights only by the lecture method.

If the school has no experience in having activity weeks, it can start by having a theme day and then have the human rights week perhaps next year. Reinforcing human dignity and human rights are always topical.

Model A

Through Experiences to the Basics of Human Rights Ethics

In this model, the school days will be composed of various types of experiences and exercises which help the students to lead decent lives. A slogan, a value or an article out of the Universal Declaration of Human Rights will be chosen for each day of the week, which is then supported by the activity program.

This model can be used without any disruptions to the regular working schedule.

Monday:

Listening to Ourselves, Getting Acquainted with Each Other

- * human rights nature path, pp. 71 - 72
- * games which strengthen one's feeling of self-esteem
- * who am I, pp. 59 - 60
- * what do I want (meditation corner)
- * let's choose a secret friend, pp. 45

- * let's plant a wishing tree for a good life

Tuesday : Learning to Identify Human Rights

- * games which strengthen one's feeling of self-esteem, pp. 43 - 46
- * games which help us to identify human rights, pp. 55 - 56

Wednesday: Positive Images

Preconditions for a Good Future

- * imaginary trips, utopias, visions of the future
- * finishing the human rights game, playing the games in one's own and in the adjoining class
- * parents' night with the wishing trees, where parents can also hang their wishes and
- * making and playing human rights games, getting-acquainted games, pp. 44 - 46

Thursday : If Human Rights Are Not Realized

- * how does it feel, experiencing inequality, pp. 51 - 54
- * experiences about teasing, insults, misunderstandings, fear, limiting one's freedom (discussion)
- * what do mass media tell us about violations of human rights, pp. 63 - 69

Friday : What Can Everyone Do

- * be a friend
- * no teasing in our school: a bill of human rights drafted for the school, which is then signed by everyone with the promise that everyone will follow it
- * an article is written for the newspapers or a resolution is sent to appropriate decision-makers.

Model B

Friendship Week: Human Rights Belong to Everyone

The objective is to reinforce the pupil's ability to get along with each other, to take into consideration other people and to have a positive attitude towards others. The pupils will have a chance to acquaint themselves with the Universal Declaration of Human Rights. International visitors to the school will add a lot to the friendship week. You can also concentrate on acquainting yourselves with a given country and its culture. The culture can also be a minority culture in Finland. Each student will pick one secret friend and try to learn to show friendship to him or her. The concluding event of the week will be a friendship march and a party in the shade of a forest of wishing trees. This model has been used in big lower level comprehensive schools.

The week could cover the days from Monday through Thursday as follows:

- * a morning devotional on the theme
- * human rights from the point of view of various subjects (or normal classes in the mornings)
- * a lunch in the spirit of the international visitors' countries
- * working in various types of activity centers and meeting visitors.

Activity centers and methods of work could include:

1. talks with the visitors
2. crafts center where the student can make a present for a secret friend, p. 45
3. fairy tale corner
4. games center, where the pupils learn to identify human rights and to solve conflicts, pp. 47 - 51 and 54 - 58
5. nature path, pp. 71 - 72

6. letters to friends and the adopted twin school
7. solidarity fund raising or work project
8. a film
9. art on the theme of friendship, an exhibition at the party
10. kitchen: foreign dishes
11. other activity centers



Arranging Visits

People themselves are the best human rights instructional material and source of information - at least as far as effectiveness is concerned. In every community there must be people who are willing to come to school to have serious talks with children about life. These types of close contacts develop tolerance and a recognition of the equal rights of different people. - Attitudes are

set to a large extent by the time a pupil is finished with the lower level comprehensive school (i.e. age 12 -13).

Foreigners, refugees and representatives of minority cultures will give the pupils food for thought. Pupils in the lower level comprehensive school are usually enthusiastic participants in discussions. It is worthwhile to prepare older pupils for the visitors; and it is polite to provide a host or a hostess for the visitors.

Friendship March

The concluding event of the Friendship Week could be a friendship march or party. The friendship march could be in the form of a small-scale peace march. The children can carry flags of different countries, they can sing foreign language songs, and the foreign visitors can join in. Other possible participants in the march could be students from a near-by school or children from a daycare center.

Model C

The Finnish Way of Life and Human Rights

The objective of this model is to acquaint the pupils with human rights and to show them that the realization of human rights in one's own community varies both historically and individually.

There will be no normal classes held during this activity week - each pupil has a personal schedule drawn up for the week.

General Activities

= every pupil participates

Morning devotionals

Articles of Human Rights

* poster

Way of life interview

Concluding event

Optional Activities

= pupils pick the activities they like

Games center

Skit shop

Photo lab

Information and documentation center

Video

Careful preparations should be made for the way of life interview. The preparations should be started by reading the text, pp. 73 - 74, on how to conduct an interview. Questions are written down, appointments for the interviews are made, assignments for the compilation of facts and the drawing of conclusions are made. The idea in the interviews is to come up with a sort of portrait - not to obtain general information. This means that it is always not important to calculate statistics from the questionnaires. On the basis of interviewing older people the students can evaluate how well economic, social and cultural rights were realized in Finland earlier and what the situation is right now. What type of social systems have been created to safeguard the above- mentioned rights of the citizens?

Model D**The Human Rights of Minorities**

In the senior secondary school, and for those upper level comprehensive school students who are used to working rather independently, you can have a theme week which concentrates on the human rights of minorities in Finland.

Preparations

* A planning team should be appointed, comprising perhaps three teachers and three students (one from each class).

* The pupils are given a chance to make suggestions for the project either during classtime or in some other way (an idea box, an idea poster in the foyer).

* The team finds out about the possibilities of meeting local minority groups.

* The team makes its proposal for the program of the week.

* In an assembly both the teachers and pupils are informed of the working groups they can participate in during the week. In the senior secondary school, these working groups can be chaired by pupils, and the teachers or some of them can work as groups themselves.

* The pupils and teachers pick their working groups, with a limited number of participants. If some topic is of interest to a large group of students, several working groups can be formed to work on it. Each group should have both boys and girls.

Selection of Working Groups

could be as follows:

- * Leadership group
- * Human rights, their background and history
- * Documentation group (photos, video filming)
- * Music group
- * Saami (Lapps)
- * Gypsies
- * Finnish Tatars
- * Immigrants
- * Remigrants
- * Swedish speakers
- * Refugees (Chileans, Vietnamese, others)
- * Finnish refugee policy and Finnish attitudes towards refugees
- * Equality between men and women
- * Sexual minorities
- * Punks and other special groups among the youth
- * Country folks/city people
- * Senior citizens
- * Disabled people

- * Conscientious objectors
- * Atheists
- * Religious groups
- * Political groups
- * Freedom of opinion in your own school
- * Organizations working for human rights

General outline of the week

Mon-Tue

Morning devotional
Introduction,
planning one's own work,
gathering information

Wed-Thu

Morning devotional
Gathering material,
writing a report

Fri

Morning devotional
Reporting

Conclusion,
evaluation

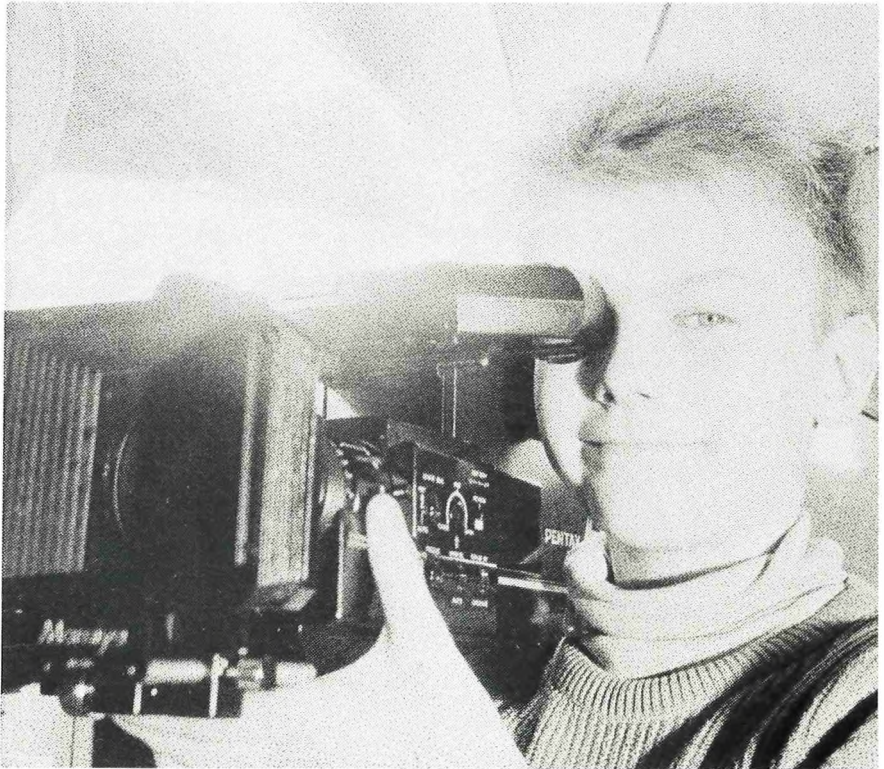
Reporting

When the team-work projects are introduced, several reporting alternatives could be listed. The report could be in the form of

- * a workbook
- * a journal
- * a dramatization
- * a list of facts (did you know that...)
- * a lecture
- * a video film
- * a film
- * a poster
- * a photo collage
- * an interview
- * a map, diagram, some statistics
- * a summary
- * role play
- * a drawing
- * a painting

- * an exhibition
- * a wall newspaper
- * a combination of a recording and pictures
- * a dance
- * a play
- * a performance
- * a skit
- * a crossword puzzle

With the help of these reports, you can later produce a program for the local radio station or the local or regional paper.



3

HUMAN RIGHTS EDUCATION IN PRACTISE - WORKING METHODS



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Image Learning

Everyone works with their own ideas and images. No one can
work on behalf of anyone else. The objective of the image learning

method is to strengthen the positive ego and positive images one has. Mental images can be compared to dreams - no one can dream for anyone else. Yet one's own mental images can be shared for others to see, just as dreams can. Our awareness is enlarged and we can better understand ourselves, other people and cultures.

Everyday life arouses different mental images. People, things, sounds, mass communication and different encounters arouse positive and negative mental images. People are often manipulated with negative and positive mental images. If the mental images are continually negative, one gets depressed, becomes passive and apathetic and loses energy. One's mind is filled with negative images.

Negative mental images can be replaced by positive ones. For that we use constructive - good - ideas. Skilled educators collect them so that they can be shared later. When used in the right manner, they are like a kiss on a sore. In order for you to reinforce your positive picture of yourself, you can give your ego commands before you start the chores of the day. Make a list of good thoughts for yourself. Practise using them.

Good thoughts help in conflict situations. Good thoughts can also be developed through playing games.

Rabbit's Foot

Children sit in a circle. Some object has been chosen as the rabbit's foot. The child with the rabbit's foot can have three wishes: one for herself, one for a member of her family and one for the person she got the rabbit's foot from. After saying his wishes aloud he throws the foot further on. If the children are older, the rabbit's foot can serve as a means of promoting human rights. A group who lack human rights is picked (e.g., refugees, children living on the streets). The one with the rabbit's foot comes up with a wish whereby the lot of the chosen group can be improved. The foot is thrown to the next person, whose job is to figure out how to make that wish come true.

Touch

Through touching we can express approval. We can learn to express approval, for instance thus:

* Think good thoughts about someone. Concentrate on that thought. Send that thought to that person without saying anything - just touch him or her.

* You find out that in the group there is someone who is restless. He does not feel happy and he disturbs others. Ask the group whether they would like to help. The help is based on sending good thoughts - without saying anything - e.g., by calming the child by gentle touch.

Imaginary Trip

Dreams, utopias and visions of a good future are the first phase in creating the good future. Realization starts with thinking; in the beginning there is the thought. We can learn to perceive the future by enriching our imagination, by exuberant humor and relaxation. This is fun with serious aspects to it.

When people close their eyes, they embark on a trip ion which everything is possible. Imaginary trips can be used to reinforce human rights ethics and to arouse sympathy and will for action.

At first our mind produces stereotypical situations and events which are connected with our culture. The person identifies with the situation and takes a stand. When used in the right manner these imaginary trips help the child to come up with an infinite number of choices for action. In making these imaginary trips, it is worthwhile to follow these steps:

1. Starting point

The subject of the imaginary trip should be familiar to every participant. If it is not, the subject should be introduced prior to taking the trip.

2. Start the trip

The trip is begun by having silence for 1-2 minutes and/or by relaxing and listening to music (suggested: pedic or modern music which can be heard in the background for the entire trip).

3. Guidelines

The trip is guided through oral instructions. The guidelines for the imaginary trip are freeform and open so all can make the trip in their own minds. The trips by the participants often differ from each other.

4. Sharing experiences

When the trip is over, everyone shares his experiences with others by drawing and painting or by talking about them.

5. Analysis

The final phase is a discussion or blackboard presentation about what we learned from each other, and what is required for our dreams and visions about the future to come true.

Trip Beginnings

Imagine what the world would be like without war. Go around the class and ask how that would be possible. What kind of treaties should be made? What should be done away with in the world? What should we give up? What should be done?

- * World without poverty
- * World without unemployment
- * World without inequality

Imagining a Future

Source: Anneli Kajanto, *Omat utopiat* (Our Own Utopias), building up the future (Helsinki, Vapaan sivistystyön yhteisjärjestö, 1988).

What Is a Utopia?

Phase I

What is their place? Do they come true?

How do the members of your group understand the term utopia? Where is it located? Do utopias come true?

Language and written text abound in words whose meanings we more or less understand. But when we are asked to explain the meanings by using other words, we realize we are in trouble.

Utopia is a word like this.

This is how the dictionary defines the word utopia:

a dream, an illusion, a fantasy or a scheme for social improvement; also a castle in the air (Greek ou = no, non; topos = a place, consequently a place which does not exist, a non-place)

Dreams

Phase II

What crazy, unreal dreams do you have?

Every person has fantasies and dreams about their own life. Adults usually conceal them, because if they are expressed they sound funny. Yet we all have them and they bring us pleasure and satisfaction. One imagines he is a witty conversationalist when in a group, another dreams he can enthrall his listeners by singing beautifully, still another is a victor in a horse race with packed stands.

Every member of the group could mention one of his or her fantasies which brings pleasure.

What crazy dreams do you have - dreams which you usually don't mention aloud for the fear that people would smile at them?

What Do We Need Dreams and Utopias For?

In his short story *Dreams*, Anton Chehov explains how strong and life-supporting a force dreams and illusions can be and how depressing it would be to have such dreams crushed.

Hopes, dreams and utopias are sources of energy - just the way love is.

Do not deliberately crush anyone's dreams. Everyone needs hopes, dreams and utopias. Without them life would seem dull and full of anxiety. We need visions, space, future.

Human communities, too, need visions of the future. At all levels of decision-making in society, we should be able to plan for the future. We need to have visions of our goal. We need to know which way we are going in order to know how to get there.

Dreams and utopias are not necessarily illusions which hover unrealistically in the air. We act in accordance with our dreams and hopes and in that manner help our utopias to come true in real life.

Futurology serves the welfare and peace of mankind.

The father of futurology Ossip Flechtheim envisioned a situation in which these visions of the future would be goals having an effect on the whole of humankind. What is interesting is the fact that Flechtheim made this prediction in the middle of a world war. According to him, the task of futurology is to further the realization of the following goals:

- * to eliminate war and to establish permanent peace
- * to create stability among the populace
- * to democratize states and communities
- * to put an end to the exploitation of nature and to protect nature
- * to fight alienation and to create "a new man"

It would be worthwhile to have the group discuss what need we have for hopes, dreams and utopias.

What do communities and societies need utopias and future predictions for?

Would it be advantageous to have one member of the group act as a secretary and to make a summary of the most important ideas i.g. on a blackboard?

An Imagination Game about the Future

The personal, secret hopes which we alluded to above are unreal. We think we possess wealth and abilities which we don't have or which we will never attain.

Phase III

We evaluate our present day with an imaginary future as our starting point.

In the following game, we turn to realistic visions of the future which can be made to come true - but we will still remain in the domain of an imagination game. A preassigned leader can paint the background for the group - and take into consideration the age distribution of the group as well as what their situations in life are.

- * Just think what your situation in life will be in thirty years' time.
- * The weather could be like it is now.
- * The members of the group will be much older than now.
- * How old will they be? Or is it better to talk about the next generation 30 years in the future?
- * Just think for example where you will be and what you will be doing?
- * Where will you be living? In what type of house or a department? With whom?
- * What will your life be like? What are some of the things which will be part of your life and your way of living?
- * How will you earn your living? Etc.

The earlier discussion about dreams and this discussion about one's personal future are to be an imagination game which sets you free of any constraints.

The starting point for both of them is one's own wishes and own life. One can proceed from personal visions to more common and general visions of the future. These should be something that is possible in principle as well as in practice for one and all.

Personal visions can therefore be enlarged by means of additional questions:

- * How will people in general be housed in thirty years' time?

What are some of the forms of housing? Where will they be located? How would you describe them?

- * What will people's days be like in thirty years' time? How will people spend their time?

- * How will people be earning their livelihoods?

A secretary can make a summary of the most important visions of the future for all to see.

Critique of Today

The new "present day" which the group has envisioned will be reality in thirty years' time (e.g. 2020 or 2025).

Let's now try to look back from this new vantage point to times thirty years back - that is, the time we are now living in (the years 1990, 1995 etc.).

What in our present day will appear backward, absurd, unjust, crazy, nostalgic, underdeveloped or uncivilized as we look back at it thirty years from now?

The leader can make a brief overview of the present day and some of the events we are living through. These refreshers can be rather general in nature (e.g. At that time thirty years ago, VCRs were becoming more widely used in homes, computers more widely used in offices), or they can talk about the community or the lives of the group members (e.g. At that time, as you remember, a new modern multipurpose building was erected in the community and Liisa got married etc.)

Evaluate and criticize the present day as it will be seen thirty years from now - with the secretary summarizing the views and opinions of the group for all to see on the blackboard. The leader

can introduce additional topics and thus direct the discussion, if these additional topics fit in the conversation.

Here is a sampling of topics which will serve to liven up the conversation:

- * housing thirty years ago (people without shelter, emergency housing, different housing areas, population per square kilometer etc.)

- * child care and education (organization of child care, goals and methods of education).

- * senior citizens (their livelihood, living conditions, their importance and status in society and culture).

- * getting around and transportation (transportation policy and its effects, what were the vehicles like, what were their properties).

- * cities (the impact of our generation in the building industry and city culture).

- * agriculture (methods of cultivation, production, people involved in agriculture).

- * the structure of society (basic traits in the structure of population, the preparedness of society to regulate and react to developmental trends in population and its distribution).

- * human interaction and relations (what is typical of this period?)

- * decision-making and administration, people's opportunities to have a say in things (democracy in theory and practice, who wields power and where is the power concentrated? Where is it being transferred to?)

- * national states and interstate relationships (What is typical of the relationships between states? What trends are there in the realization of internationalism and in international politics and in national awareness? Were those some of the last years of national states?)

You can proceed from a concrete level to a more general one, from a limited area to a wider one, from something personal to something more general.

It is not necessary to cover all topics. You can limit yourselves to a few such as

- * housing and living conditions

- * immediate surroundings

- * human interaction
- * nature in people's lives
- * getting around and transportation
- * cities and the countryside

Working out the Details

The group must be given time to work out the details as they create utopias. A natural stopping point would be as follows: The group has evaluated the present point in time from the vantage point of thirty years from now. This evaluation process will continue in everybody's mind and will produce new observations and insights when the group meets again. At the same time, what is old, what has been talked about and written down, will become more precise, more detailed and better defined.

The secretary has to work in more concrete terms: the secretary can write out the critique of today and copy it for every member of the group. The handout will be a good starting point for the next meeting.

This Is What a Good Future Is Like

The next time the group will return to the critique of today: they can work it over and make amendments to it. Some observations can be better defined.



What is more important is to advance to a new phase. The observations in the handout can be turned into visions of the future: how different will these same things be now that 30 years have elapsed (in the year 2020, 2025)? Everyone can use the handout to make notes, but it is essential to record these visions of the future. The task is to come up with a better, more refined, more sophisticated alternative than the observations the groups started with.

Activity Games

You can plan the games program yourself. Choose games so that

1. there will be no competitiveness involved
2. one has a strong feeling of belonging to a group and will have a chance to show that
3. equality is stressed and a circle is the starting set-up for the game
4. personal interaction is emphasized.

Experiencing One's Worth

It is important for every person to belong to a group and feel accepted. When these games are played it is important to include everyone in them. The goal is to foster trust among the children. As you choose games you need to make sure the game strengthens positive values and the goals of the Universal Declaration of Human Rights. Caring for others, respecting other people, responsibility for oneself and others, tolerance etc. are brought to the forefront in the games.

Making the Games Program

The outline for each games program is the same.

The choosing of the games is done according to the order described on the following page.

Getting Acquainted

Getting-acquainted games strengthen the participants' feelings of belonging to the group and being accepted. Begin with the pupils in two concentric circles. One circle moving clockwise, the other counter-clockwise. Music is played on an instrument/ drums - then a pause and everyone introduces him/herself to the one

Game Schedule

1. Calming down
2. Getting acquainted
3. Games which strengthen one's ego and one's trust in the other members of the group
4. Games which strengthen communication
5. Games and activities which facilitate facing conflicts
6. Calming down

he/she is facing as the circles stop. An alternative is to have everyone blindfolded: by feeling the other person's hand or by trying to recognize his/her voice each person seeks to identify his/her partner.

Knowing Oneself and Trusting in Others

Song games

* Make a centipede of the class altogether, which crawls through various places

* Each touches his partner with various parts of the body - e.g., greeting by rubbing noses.

Trust in Others

One person stands in the middle of a tight circle, and he or she is pushed gently from one side to the other. The circle makes sure that he or she does not fall.

A Secret Friend

The names of all those in the circle (class) are written on pieces of paper. These are mixed and everyone pulls out the name of someone who is to be his or her secret friend for a week. Every day this secret friend will perform an act of friendship. A calendar is hung on the wall of the classroom, and everyone draws a flower or an apple on the day after he or she has performed this act of friendship, so as to keep track of these good deeds. Once the week is over, everyone tries to guess who his or her secret friend has been.

Three Positive Characteristics

The children sit in a circle and work as pairs. The assignment is to come up with three positive characteristics of their partner and then to mention them to the class. This is how each person is introduced. The teacher or one of the students can make a summary of the characteristics of a common friend: E.g. you can have a circle drawn on the blackboard containing all the positive characteristics that have been mentioned. What would this common friend be like?

Blind Man's Cane

The students move about in pairs. One of the pair is blind, and the other is the cane which helps the blind person get around. The children then switch roles. You can make the game more difficult by introducing obstacles they have to negotiate. Here you will have to jump over a small ditch. Walk with care since there are small pieces of glass on the road. The game ends in a discussion of how it felt to move about and trust another person.

Communication Games

An interview game: students interview each other for ten minutes. They spend 2-3 minutes per student. When the time is up they report: What do you know about Susan or James today?

An interview in pairs: The students in pairs have two minutes to talk to each other, after which they will introduce their partner to each other.

Listening Games

"Rumor says"

One student comes up with a story which he or she tells to another student who repeats it to another one and so on.

"Go on with the Story"

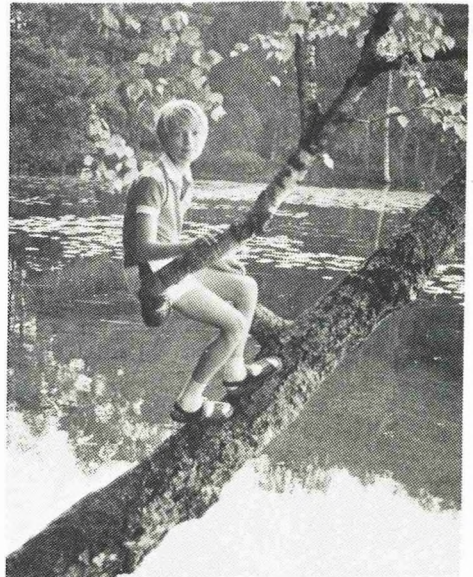
One person starts a story and everybody takes a turn to go on with it.

"Drawing on Someone's Back"

One student draws on someone's back and that person tries to guess what was drawn there.

"Massaging Circle"

Each child does to the next what was just done to him.



Games and Activities Which Make It Easier to Face Conflicts

Things to Keep in Mind

Divide the class into groups as the situation warrants: with 2, 3 or 6-8 students in each group. The groups should be heterogeneous and relatively small. We have chosen situations to do with home, friends, or school. It would be best to choose situations which have either happened or are about to happen or which are otherwise difficult to deal with. The teacher can make a note of situations and events between the children in the school yard or in the classroom.

The very small children in the first or even second grade are not prepared to face conflicts - especially if the group spirit is not strong. The class is chaotic as a group. The children have difficulties in listening to each other. The children vie with each other to get attention. If this is the case, it is better not to take up the conflicts in the program and instead to choose other activities and games.

You can write the situations on pieces of paper, and once the groups have been formed, each group in turn draws a paper describing the situation which they need to simulate or present in a puppet show. The group itself is responsible for assigning the roles.

Simulation or Role Play

The idea of a role play is to analyze situations which are familiar to the children. The ideas, feelings and activities of the people concerned are looked at from different points of view. There are no ready-made solutions. People behave in different ways in different conflicts, and as we analyze the situation we can find out why the behavior was different for different people. The objective in a role play is to show that in different situations different people behave differently - but these patterns can be changed.

Inventing a Situation

A situation is defined and the roles of various parties are described. The situation is made up to suit those participating. Everyone participates. The roles can be assigned the way the children want.

Talking About It and Drawing Conclusions

The last phase where the experiences are discussed is very important. Evaluation and discussion follow each role play. The experiences everyone felt are talked about. The students can learn new ways to behave by participating in the role play in a given situation. Perhaps they can prepare to face different conflicts in everyday life and increase their empathic ability to identify with various parties. They will be able to look at the conflict from another viewpoint.

Through role play, the children learn to work together as a group, which increases their knowledge of the relationships between different people. They will be able to analyze complicated situations and improve the picture they have of themselves. This comes about as they discuss the various factors and the potential end results of a conflict.

Puppet Show Instead of a Role Play

If the children are shy and do not want to participate in a role play, the situation can be portrayed through the use of stick puppets or hand puppets. Children in the first and second grades excel in puppet shows if they are only given a chance.

The conflict situations are handled in the puppet show in a similar fashion. The children are divided into groups and the groups are given the assignment to act out a conflict situation. The same conflict situation is given to two groups. The groups themselves are responsible for casting, plot and performance. The puppet show can take from two to ten minutes. After the play, there is a discussion of the solutions reached and conclusions are drawn from that.

Role-playing situations

The role play does not take too long. One to ten minutes is sufficient. The situations are acted out twice so as to get different solutions for the same situation.

Conflict Situations at Home and among Friends (to be worked out in pairs)

Situation One

Someone calls you a dodo, dude, wierdo and crazy. What happens after that?

Situation Two

A friend of yours passes around a rumor about you which is not true. What will you say to this friend the next time you meet?

Situation Three

The world championships in ice hockey are televised in the evening. You have planned to watch the games. Your mother asks you to come along and visit your grandparents. What happens?

Situation Four

You are listening to loud music. Your sister is doing her homework and preparing for a test. She asks you to stop listening to music. What happens?

Conflict Situations at School

Situation One

A girl comes in crying from a break and says that another girl has scratched her. It turns out that the one who did the scratching has been the object of teasing for a long time. What should be done in this situation?

Situation Two

One student has played hookie on several occasions. One morning he comes to school two hours late.

Situation Three

Students laugh at and tease one of their classmates who received a poor grade on a test.

Situation Four

Students refuse to leave the building once the break starts. Some stay in the class, others stay in the corridor.

Situation Five

Bigger students tease smaller ones in the school yard. They do not include them in their games and tell them to go elsewhere.

Situation Six

The bell rings, and before the teacher enters the classroom there is a lot of noise in the room. This has gone on hour after hour for no apparent reason.

Situation Seven

The teacher tells the entire class to stay behind after school - including those who are not guilty of anything that has happened. A couple of the students have tipped over the desks, messed up the blackboard and thrown paper on the floor. There is a lot of noise in the classroom when the teacher enters.

Situation Eight

Big boys and girls have told smaller ones to steal candy in the store and they have been caught. The shopkeeper calls the school. How will the situation be solved when the "pilferers" come to school?

Situation Nine

One of the students has taken a couple of text books from his classmate and hidden them. In the course of the hour the teacher notices that the books are missing. What happens?

Situation Ten

A new student comes to school in mid-team. The others think that he wears funny clothes. He is teased about it and is not

included in the games of the others.

Situation Eleven

One student has a speech impediment. He cannot produce the r-sound. Others laugh at him.

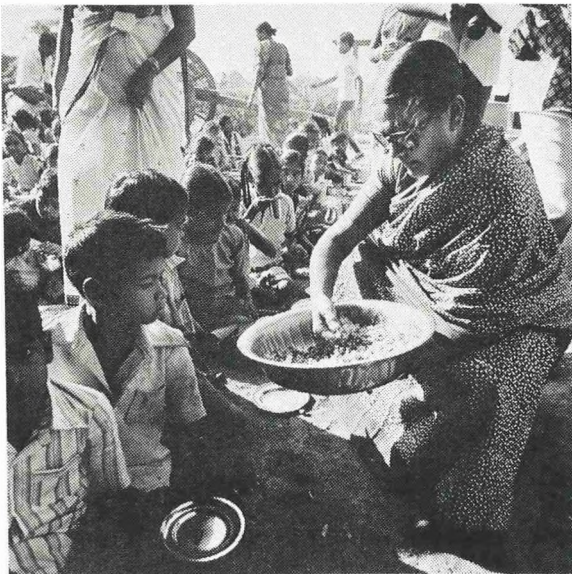
Experiencing Inequality

Activity One

Sufficient Nutrition

Lunch

The children are dished servings of different sizes at lunch. Some are given no food at all. They are allowed to express their thoughts freely. After a short while they are told why this took place. They are told how food stuffs are unequally distributed in the world, how some 30 to 40 million people starve to death



yearly, how a major portion of the population in the world is undernourished, how the problem of hunger is a problem that involves us all and how we need international cooperation to solve it. Everyone is then given the serving of food he or she wants.

Objectives of the activity: The children will have first-hand knowledge of how it feels to be left without food. How does it feel? Unjust. They are likely to stage a demonstration. They will demand food and not hold their peace. It will be easy for the teacher to refer to the experiences the children had and to point out how difficult a problem hunger really is, and how unpleasant it is to feel hungry. They can look for news in the papers about catastrophes and lack of nutrition. The teacher can explain how lack of nutrition is a part of a group of problems, and how the solutions we find for these problems will affect the quality of life for all people. The division of the world's population into the haves and the have-nots has a bearing on the amount of food available.

Activity Two

Economic Inequality

A Store

The children are given the assignment to make posters on various themes. Prices are set on all materials and they are sold in a make-believe store. The children draw lots to be able to use different sums of money, which they spend to carry out the assignment in a given time. They are not allowed to borrow materials from each other. Only some of the students will be able to do the work in the time given.

Objectives of the activity: The purpose of the store activity is to make the students understand the meaning of economic inequality in carrying out assignments. Those who have the most money will be able to do their work better than those who have only a small sum. The teacher can explain how the rich and poor countries are in an unequal situation as regards raising the standard of living for their citizens and carrying out various development projects.

Every country is responsible for its own development. Loans

and development aid can account only for a small portion of the total expenditure. Thus a country depends on its own income for carrying out its development projects and social planning. After the store activity, it will be easy for the teacher to explain what this economic inequality between the rich and poor countries means and how badly off a poor country really is.

Activity Three

International Trade

The children will make an excursion to the nearest store and make a list of products from developing countries. Then they have a discussion in class on the structure of world trade, on the dependence of developing countries on world trade, on how prices are set, and on tariff barriers etc.

You can suggest to the children that they write cards to the decision-makers who can see to it that more of the products from the developing countries are bought.

Activity Four

Urban Decay

Phase One

Building a Slum Village

The children construct a slum village in the yard by using pieces of wood and cardboard. The teachers lend a hand if needed. You need to have 2-3 hours for the activity and the children can keep building during the breaks, too.

Objectives of the activity: The idea behind the slum village is to have the children understand the problems involved in urban decay. Since 1920 this urban decay has been more rapid in developing countries than elsewhere in the world. E.g. in Latin America more than half of the population lives in urban areas and one third of the urban population lives in slums. We can define a slum as an area in the city where there is no sewage, water or electricity. The streets are unpaved. There are hardly any schools

or health services available, and the roads or streets leading to such areas are in poor condition. Many of the inhabitants of such areas have come from the countryside in search of work. Some find it, some don't. Uncertainty about livelihood, unemployment, crime and drug addiction may be common problems.

Phase Two

When the children are finished with the shanty town, it will be easy for the teacher to lead a discussion in class on how people really live in these villages (show pictures and cite statistics). The children can be asked to mention things which these people don't have in slums and what they need. If this activity is carried out in the fifth or sixth class of the lower comprehensive school, the children can be placed in social planning groups in order to discuss measures which the government could take up in order to improve the quality of life for the inhabitants in shanty towns.

Games

Games require concentration, willingness to cooperate, independence and a sense of responsibility.

Advance preparations are also needed. The materials should all be available.

Getting the games ready is often hard work.

Types of Games:

1. Games of Recognition

- * Combining articles of the Universal Declaration of the Human Rights and pictures
- * Combining articles and poems/pieces of news
- * Combining articles and music

2. Board games

3. Games to develop one's values

4. Simulation games

Games of Recognition

The objective is to learn to discern and recognize - through pictures, newspaper articles, drawings, poems, songs and music - which right or the lack of which right mentioned in the Universal Declaration of Human Rights we are dealing with.

Each player has a copy of the Universal Declaration of Human Rights.

Game 1: The Universal Declaration of Human Rights or some of its articles, and pictures

The participants' task is to look for pictures or drawings which deal with a human right or a lack thereof. You need a lot of pictures.

Rules

The photos should be in a pile. Everyone takes his turn to draw a picture from the pile and tries to connect the picture to a right. If he or she cannot, the student can ask a playmate to help. The game goes on until all the pictures have been drawn.

Game 2: Human rights or some of the articles in the Declaration, and poems/pieces of news

Find poems, news stories or excerpts from novels and short stories which refer to human rights or a lack of them.

Rules

The poems or excerpts from literature you have chosen are placed in a pile. Everyone takes a turn to draw one poem/news story or a literary excerpt from the pile, reads it aloud and tells the others which right the piece deals with. If students have troubles, they can ask playmates to help. The game continues until all cards have been drawn from the pile.

Game 3: Human rights and music

Look for music about human rights or their lack. Rock 'n roll and political and religious music are good sources.

Rules

The players listen to the music chosen and take turns identifying the human right mentioned. If someone cannot identify the right, playmates can help.

Board games

The board shows the life of a person who has fought for human rights or the Universal Declaration of Human Rights. You need large pieces of cardboard on which you have to draw a path with a beginning and an end. Divide the path into one hundred squares. Number the squares and follow the squares in their numerical order when you play the game. Color the squares with various colors. You can make a pattern or an ornament with these squares, e.g. four colors. The red squares can be problem squares and the blue ones surprise squares. You need to invent a number of problems for the red squares, and a number of surprises for the blue squares. In addition to the board you need dice, playing pieces or counter and a copy of the Universal Declaration of Human Rights for every player.

Rules

Each player takes as turn to cast the dice. Players move their playing pieces man along the path as the dice indicate.

When players land on a problem square they need to identify the human right which the task refers to. The problem cards can include photos, aphorisms, thoughts etc. The surprise cards should have positive things.

Suggestions for the game boards

1. The life of Mahatma Gandhi
2. The life of Mother Theresa
3. The life of Martin Luther King

4. A novel such as Andre Brink's White Dry Season

5. A story, a myth or a fairy tale which talks about justice and equality

Those who prepare the game will name it and come up with rules. Before they start preparing the game they need to acquaint themselves with literature on the topic they have chosen.

A Game to Develop Human Rights Values: Snakes and Ladders

Material

- * Plywood or other type of board for the game board (40 cm x 40 cm x 6 mm)
- * White poster cardboard (40cm x 40 cm)
- * Poster paints
- * Black felt-tip pen
- * Dice
- * Playing pieces

Instructions

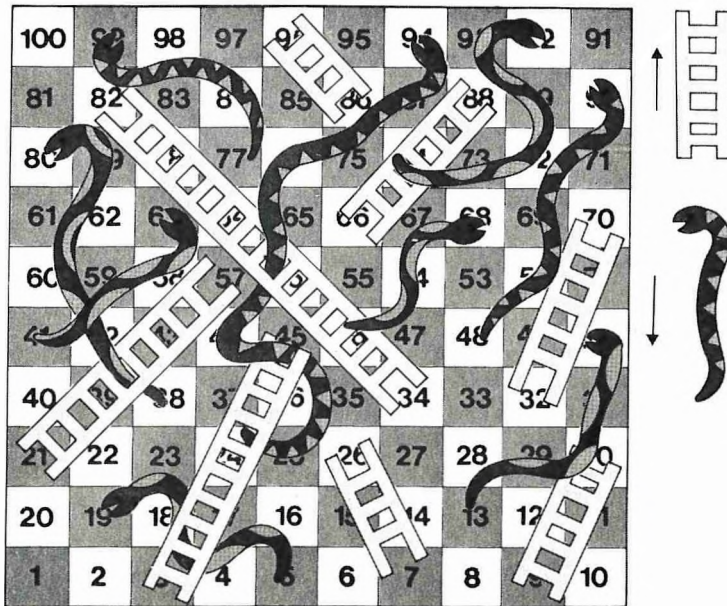
Divide the game board into one hundred squares (4 x 4 cm each). Draw the snakes and ladders as indicated in the illustration. Number the squares. The heads of the snakes symbolize vices or values which are contrary to human rights and the lower ends of the ladders symbolize virtues or values which lend support to human rights and their realization. The vices are no. 41 violence, 44 injustice, 49 selfishness, 52 inequality, 56 dishonesty, 58 subjection, 62 excessive consumption, 69 thirst for power, 73 killing, 84 anger, 92 greed, 95 pride and 99 lust. Good values and virtues are no. 12 justice, 51 desire for peace, 57 equality, 60 love, 62 tolerance, 66 sympathy, 76 solidarity, 76 understanding and knowledge, and 78 respect for life.

As you make the game you can talk about the values and come up with a set of your own. In this case the values chosen represent the ideas the entire group of students has on the basic values necessary for the realization of human rights.

Rules

Players have their own playing piece. You proceed on the board by throwing the dice. The one who gets six first starts. If someone lands on a snake head or the bottom of a ladder, the player either needs to descend to the tail of the snake or ascend to the top of the ladder. On these squares a player has to propose what can be done with these values.

The game continues until square 100 is reached.



Discussions

Objective

To develop a sense of one's own human value and healthy self-esteem, and to reinforce one's abilities to meet and handle conflicts and changes.

Activities for the Lower Level Comprehensive School

1. Everyone makes a book about entitled "Who Am I?" It contains a picture of the author, poems, thoughts, stories and drawings.

2. Discussion circle

The children sit in a circle. Everyone takes turns to express his/her ideas on the

following topics:

- * My best quality is...
- * I want to be...
- * My favorite activity is...
- * I think my name means...
- * I would like to know...
- * I am happy when...
- * I am sad when...
- * I want to become...
- * I sometimes hope...

The responses to these topics can be entered in the book "Who Am I".



3. Discuss the following topics

- * When I hear things it helps me to...
- * When I see things it helps me to...
- * When I smell things it helps me to...
- * When I touch things it helps me to...
- * When I taste things it helps me to...

Record the responses; and each child draws a picture or writes about them in his or her "Who Am I?" book.

- * If I were... I'd be...

The picture and the response are glued in the book.

4. A Wish List

The children are asked to think of things they want most and to write a list of them which is then glued in the book.

Activities for the Upper Level Comprehensive School and the Senior Secondary School

The human rights activity week is mostly made up of practical work and activities. To balance the activity week or day, it is good to have time for discussions, too. The group is not supposed to come up with anything special as a result of their discussion. It is important to get everyone to express their opinions. In discussions on human rights we can seldom come up with one correct conclusion.

The students should have a chance to ask questions, to talk and to ponder things. It is important that the discussion leader is a teacher or a student with whom it is easy to talk about things in a serious vein. You can start the activity by having everyone bring the following in writing to the discussion:

- * a description of a conflict situation
- * a picture which makes the students think about human rights ethics and look for ways to change
- * a memory or a personal experience of a situation where one did not know what to do.

The group chooses or selects by lot a discussion topic. It is better to concentrate on one topic than to try to go through several. To get the students talking or to help them in the course of the discussion, you can use photos, news stories, poems, reports or collections of newspaper clippings on human rights.

The important thing is make the students understand why the human rights activity week/day was organized in the school, and that everyone shares the responsibility for seeing that human rights are realized, and can participate in this process.

Literature

It is desirable to have all students concentrate on one two books, chosen and read before the activity week. This book is then used as material for discussion or workshops.

The book which was chosen can be used as a basis for sketches or a play, a play for puppets or marionettes. The book can be abridged, or turned into a comic strip.

The objective for this literature activity is to illustrate the value basis for human rights and the conflict between the value objectives and the real life values around us. Changes and the conflicts behind them are typical of culture and society. To locate and understand them is a prerequisite for setting the goals for change and progress. We can say that the basic phenomena of culture and society are the counter-forces of good and evil, the positive and the negative. Both are needed in order for us to have change. Human rights have never been fully realized in human history. They are always current socio-political goals. Every period in history and every culture creates its own marginal groups and own minorities with unrealized human rights.

To realize human rights we need awareness and a division of labor between the state and the citizens. It is often the case that human rights are often delegated to the state (to be paid for from tax funds). It is important to note that citizens also need to be free of the state in order to have their rights come true. They need to be able themselves to promote the realization of human rights as they see fit and according to their own resources.

To Begin With

There should be some discussion of the most crucial human rights values (such as human value, equality, justice, kindness, love, solidarity, responsibility, freedom, independence, security, protection of life and courage) and their counter-values through poems, excerpts from literature and music. You should define and record those values which the participants in the workshop see as the most crucial ones for human rights.

Association Exercise

Searching for one's own values. Positive associations. Participants listen to relaxing, peaceful music. Everyone is asked to create positive associations through music. After that the associations are recorded and presented to one's neighbor, who then gives his or her associations as a present to you.

You can then compare the associations by reading them aloud. What are they like? Which situations bring pleasure and motivation to do good?

Poems

Everyone is given a photo which depicts either a human right or a lack of it.

Each writes a poem on the basis of this picture through word associations which come to their mind as they look at the picture. The poems are placed in a pile. Everyone takes turns in drawing a poem from the pile and reading it to the group.

Dramas

Write a play on the basis of a novel or theme which was chosen together. The play can then be cast and rehearsed, and later performed for the entire student body, or in a senior citizens' home or a day care center or in some other school.

Interviews

The students can interview local people. The idea is to record the thoughts the local people have concerning human rights and their values and realization.

The students can also draft the interview themselves by using the text from the Universal Declaration of Human Rights.

The reporter can also photograph the interviewee. The interview should be recorded and edited so as to emphasize the most important points.

Recommended Books

Students should study the division of labor between man and society in the realization of human rights as expressed in literature.

*What is an individual responsible for, what is society responsible for? What kinds of problems can people have? How are morals, power, freedom and responsibility realized as far as the individual is concerned?

Mass Communications

"Mass communication shapes our outlook on life perhaps more than the entire educational system. Rapid communications have given us the dangerous illusion that we truly know or understand better than before what is going on and why. The information chaos created by rapid, isolated communications has turned those involved in the communications business into agents who make information more vague. News casting has become a form of doing business with news material. Actual news has changed into news entertainment. People watch the world in turmoil on television as they would a soap opera, with no opportunity to do anything about it. No one is able to know the background, reasons and consequences of the events around us any longer. People are cut loose from their historical setting. In this situation our educational system can be an alternative movement. " This is what Mr. Tapani Ruokanen, a journalist, thinks.

Only negative and dramatic events are reported in the news media. The important thing is to learn to enrich and improve upon the picture of reality we are given by the news media, to study the background and reasons for the events and to recognize the superficial nature of the information we have been given.

The types of people in news stories and mass communications in general is rather limited. It contains heads of state, leading politicians and criminals but generally omits the achievements of real life and people leading ordinary lives.

At its best and at its most meaningful, the product of mass

communications (a book, an article, a news item) is an act in itself, taking part in a chain of events. When you report on hunger that leads to aid. When you reveal violations of human rights that leads to changes in political processes.

Activity Ideas

Making the Concepts Clear

Choose some concepts in a news story which stand out. Then define the concepts with the help of encyclopedias, analyze them and talk about them. Discuss this total picture and see if it reflects reality or if it should be supplemented with further information.

Repetitive Pictures Create Stereotypes

News pictures which are repeated from day to day work on our concept of the world. A news photo or a TV picture appearing over and over again could lead to an analysis of it and form a good starting point for examining its background (women with veiled faces in the streets of Teheran, the din of the carnival in Rio, bombs in Beirut).

An In-Depth Study

Follow news material from an area which has to do with human rights for a longer period (a week, a month, a semester or a school year). Then take a closer look at the total picture thus formed. You need to determine what else should be studied. Make a poster or a folder etc. The responsibility for gathering materials and writing reports can alternate between pairs. You can also follow a special theme such as "Human rights and Finland becoming a member of the Council of Europe".

The White Areas on a News Map

You should look at a map of the world on the wall. Which areas are covered by the news stories we hear and read? You will note that the news stories tend to concentrate on certain areas. Discuss the so-called blank areas. Notice how central a position your own country, Europe or the Anglo-Saxon world occupies. Try gathering

news stories from the blank areas (Mongolia, Burma, Zaire, Timur etc.) for one month. Discuss the contents of the news stories in the light of human rights and compare them with news stories from other areas.

Expressing Your Opinion

An evaluation of radio and TV programs is used for discussions. You can evaluate the programs and programing in class and take a stand. Does the programing support the realization of human rights? Students can express their appreciation of good programs, come up with constructive criticism and suggest that poorer programs be dropped. They can also learn how to express opinions in the newspaper, radio and TV.

A Visit by a News Reporter

Talk with a news reporter and find out how news stories are written, what values are followed, what the editorial policy of the paper is, what the contents of the paper are etc.

The Students' Own Papers and Programs

Study mass communications by making your own posters and class newspapers. As you do so you constantly keep in mind what type of development you are supporting, what you are criticizing and whether the facts contain elements which encourage structural violence. If you get in touch with the local newspaper or radio station, you might get a chance to prepare your own page in the paper or have your own program on the air.

An Example of How a News Item is Handled

"Seven Blacks Killed in South Africa". You need to find out who killed them, why and where. You need to talk about racism and apartheid policies, economic oppression and inequality, power politics. You also need to study your country's relations with South Africa and her means and possibilities of influencing the situation (the UN, regional cooperation, trade unions, economic sanctions). You can also discuss how individuals can influence governmental policies.

The Same News Story in Different Papers

You can examine the ecological, economic and ethical aspects of a given event from the point of view of various social groups (political, religious and other ideological groups). How is the story carried in various papers. What about the headlines? Does the event in the news story promote the realization of human rights?

Voicing Alternatives and Objections to Opinions Expressed Publicly

The starting point could be a news article or an opinion expressed publicly which belittles human rights efforts. The group is asked to study the opinion

- * by writing about the same topic from a different point of view (social criticism, defending the establishment, representing an alternative, religious or political movement)

- * by having a panel discussion (with the above-mentioned points of view represented) and having the panel come up with a response to it.

The Everyday Life of an Ordinary Person in the Light of Newspaper Articles

You need to gather information on the life of the so-called ordinary individual from newspapers from all around the world (homes, libraries, reading rooms). Good materials are obituaries, society news (birth, marriage, death) etc. Watch out for small things. Talk about the differences between these items and the so-called big news stories. Are the stories news, documents, reports, sad, positive, with a message? Do they reflect noteworthy global concepts, perhaps consequences of some larger issues.

From an Exception to a General Rule

Watch for small stories in the newspaper material which depict exceptional solutions or individual events. On the basis of these stories you can

- * have a discussion on whether such events are on the increase
- * make imaginary trips to new societies (a human rights' society, a society of inequality or exploitation)
- * illustrate the article, and the various phases of the

event described there

* write compositions or more detailed descriptions or an original article or news story - and approach it from the human rights point of view.

Critical Reading

Divide the students in groups and have them take articles from newspapers which have to do with various topics (e.g. four,) (such as development cooperation, employment, disarmament, housing, apartheid). All the articles are glued on sheets of paper which are then placed side by side. As this new super-sheet is taking shape, in the middle there should be left an area for news about human rights (either defending them or violating them). Next you can have group discussions on what and why the students consider the most important news item. Is the text misleading, does it convey a truthful picture of what happened? You could also consider the source of the story (a correspondent, a translation, a clipped story, a news agency, UPI, AP, REUTER etc.) and what type of picture the story creates. The next step is to have each group report and to look for differences and similarities.

Human Rights and the News

Activities

Phase One

Order newspapers for the school.

Phase Two

The students are divided into groups of 4-5. Each group is given 1-2 newspapers.

Phase Three

The students are given the assignment to find out what is said in the papers about violations of human rights, and also what is said about work to promote human rights.

Phase Four

The students will cut out articles which have to do with human rights and group them according to the topic they deal with. These can be briefly discussed.

Phase Five

The teacher should next mention corresponding ideas from the Universal Declaration of Human Rights. The teacher should elaborate on the topic and bring out examples of work being done to promote human rights. (The teacher should emphasize that this work is many-sided, demanding and on-going.)

Phase Six

The groups should next attach the articles to large sheets of paper placed on the walls. The goal here is to create a clear, informative, meaningful and aesthetic picture.

Phase Seven

One student selected by each group then explains which human rights issue his or her group has especially concentrated on and why.

Phase Eight

The class selects 1-3 posters to be placed in a joint display for the school or to be displayed in a PTA event or perhaps in the library at a later date. You should avoid competitiveness in choosing the posters. Try to select a work or works which best promote human rights, arouse interest, motivate, and help people to stop and think.

Phase Nine

A discussion in class under the chairmanship of the teacher. Why is it important to respect human rights? How could we promote human rights in our own class, in our own school etc.?

Phase Ten

You need to agree to have another discussion in a week's time. The students will keep an eye on the articles appearing in the newspapers and bring one to school which has especially touched them. You can also decide to take measures to stop some violation of human rights (e.g. bullying and teasing) in your school and then take a look at the situation in a week in order to see if things have improved.

Materials Needed

The Universal Declaration of Human Rights or the Declaration of Children's Rights

- * newspapers
- * scissors, felt-tip pens
- * large sheets of paper

Evaluation

The first evaluation is done on the basis of how much interest the students showed in the project and what the posters were like. If you decide to come back to the project, the articles chosen by the students as well as their changed behavior will tell you how well they have understood human rights and taken them to heart.

Motion Pictures

On Using Motion Pictures in Teaching

The viewing of films should always be carefully planned to fit into a teaching situation - with relevant activities both prior to and after the viewing. If this is done, the film will not be an isolated activity - something the students will see but perhaps not understand.

The ideas given here are tips which can perhaps not be used as such for all audiences and for all motion pictures. Because each film and each audience is unique, the instructor should preview the film at least once and link it to the instructional goals and methods.

Psychological research shows that people's ability to see visual details has to do with such traits as empathy, self-confidence and objectivity. We can say that by getting the students to pay closer attention to the motion pictures (and TV programs) we use in our teaching, we can help them to develop such skills outside the classroom.

How can we learn both to see and understand films?

1. The film is a part of the total teaching situation.
2. The viewer should take a close look at the message of the film.
3. The viewer should put into words the ideas and emotions the film brought up, and talk about them with others and listen to others. Understanding is a joint process, not an isolated process.

How to Prepare to View a Film?

You need to acquaint the class with the topic of the film through pictures, texts, charts, reference works, maps and other instructional materials.

* The students can write in advance about what they are going to see.

* *Quiz 1.* The teacher tells the students before the viewing of the film that questions that will be asked afterwards. If the students

know about the questions they will pay closer attention to what takes place in the film.

* *Quiz 2.* The teacher tells the students in advance that each of them is required to ask the rest of the students one question about the film.

* The students are given a list of issues which will help them to pay closer attention to the film (e.g. meeting one's basic needs, responsibility, division of labor, freedom, functional values vs. justice, equality, solidarity).

* *Role Play.* The students are told to imagine a situation where they dream about the film they have just seen and then act out the various forms the issues of the film can take. They can also naturally re-enact the film by choosing the roles of the people in the film.

* Make a poem out of the message of the film.

* Show the film without the sound track. The students will then make a script for the film (or any part of it). Later you can compare the text you made with the actual script.

On Being a Discussion Leader

As you talk about the film it would be good to sit in a circle.

* What the students say is just as right as what the teacher says.

* An ideal discussion is one in which everyone participates.

* You can start off the discussion by dealing with the basic issues and episodes in the film. Later you can delve deeper into the film.

Human Rights Nature Path

Goals

* To reinforce our respect and desire to protect life in all its forms as a basis for our way of life.

* To lend support to the rewarding and educational relationship between human beings and nature through which we find the good, the beautiful and the ethical inherent in ourselves.

* To strengthen creativity through our knowledge of nature.

Assignments at the Check-Points

Check-Point One

Identifying with the scenery. Sit down alone in a place of your choice. Be completely quiet. Let the scenery affect you. Imagine the scenery looking at you. Write a free-form poem about the thoughts which come to your mind. Make a collection of the poems under the title "Landscapes of the Self".

Check-Point Two

Find a detail in nature which you find beautiful. Draw or paint a picture of it.

Check-Point Three

Find a rock or a piece of wood. Make a talisman out of it which you then can present to a friend. You can yourself say what kind of miraculous characteristics the talisman has and when they start working.

Good thoughts are powerful.

Check-Point Four

Listen to the sounds that can be heard in nature. Go on a trip with the first sound you hear (a bird, the wind, the rustle of branches, an animal sound). What did you see and find out on that trip?

Check-Point Five

Write a statement on our responsibility for nature. Whom will you send it to? What kind of effect do you feel it should have?

Check-Point Six

Find a tree, a flower, a plant, an animal or an insect (or an imaginary creature) with whom you wish to identify. Give reasons for your choice. Draw a card of the character you identified with, write the reasons on the card and send the card to a person you like.

Interview

An interview is a natural way to evaluate the changes in the development of human rights and to assess the feelings people have towards human rights in their own lives. Through interviews you can also gather information on the attitudes, values and insights of the people in your community concerning human rights.



Interviews increase social communicative skills. Interviews train you to speak, to listen, to understand and to document things. In fact, you can prove many things to be either true or untrue, to be either real information or prejudices as you interview people. People are the most important source of information; it is they who carry on traditions, interpret their own culture.

The interviewer should work as independently as possible, get in touch with the interviewee and make an appointment to see him or her. The interviewer can be photographed. Interviews can also be done by pairs.

Interviews bring the school closer to homes and the rest of the

community. Feedback from interview work has been most positive.

As you prepare for the interviews, you need to determine how you are going to use the results in your teaching. Should there be portraits or articles of some kind of the interviewees, or should one endeavour to gather general information, which means that one can use EDP in the handling of the results? Information of different types can also be used side by side, thus providing a better general picture of a given situation. The students are better motivated if the results are published in a wall paper, school paper, or newspaper, or on a radio program.

Non-violence as a Means to Realize Human Rights

In theory to solve a conflict means to bring the parties together to discuss their problem as civilized people would do. If the problem is one that involves both parties, it can also be solved by involving both parties. In that situation the other party is not considered an obstacle which must be beaten or defeated.

In many fields in society we have experimental projects: we create community centers to solve problems people have between themselves, and there are international negotiations between warring countries as well as negotiations in the field of commerce and industry.

We use several methods - negotiation, arbitration, mediation, forming alliances - but each intervention or measure resorted to should be based on understanding the conflict.

An exercise in active listening

In a conflict situation it is very hard to listen attentively and in a manner which brings results. We can practise and learn that skill, though. It can change hatred into an ability to solve problems and self-defense into self-criticism.

Skilled listening requires the following:

- * understanding what was said (in other words, separating emotions from the issues)

- * taking notes and asking about things which one does not understand

- * responding (in other words, being considerate of the other party's feelings and clarifying the points he/she is making).

The goal is understanding; patience plays a crucial role in this. The members of the group notice how useful this exercise is and are amazed as they see how difficult it is to listen and how unaccustomed they are to listening attentively (25 min).

The method

Divide the group into pairs and have each pair then find a peaceful corner. Each partner has the chance to both speak and listen. One starts by talking about the topic "What's worrying me right now". This will take three minutes, or five at the most. The other person's task is to listen as attentively as possible. After the three/five minutes are gone, the one who did the listening has a chance to say what he/she heard. The speaker can then add what he/she missed in the recapitulation. The person who listened does not say a word or interrupt if the speaker stops talking; both parties sit still until the speaker wants to speak again. The listener merely repeats what was said - he/she is not supposed to add his own views or to give advice to what was said. Attentive listening requires listening to two things: to emotions and to facts, and then repeating them.

Feedback:

Have a group discussion on what it felt like to listen and to be listened to. Note down any difficulties. Was the listener able to make a recapitulation of what he/she heard or not? Focus on what was learnt and what it felt like. Avoid talking about the exercise itself - leave that to the end of the discussion when you have an evaluation.

Forming coalitions

The purpose behind forming coalitions is to increase efficiency, to augment power and to effect a change which is as extensive as possible. When organizations and groups work together and lend support to each other, they are more likely to get results. The slogan to follow is "There is power in unity" if we are dealing with such issues as environmental problems.

The following things are necessary:

- * study the possibilities of forming various coalitions
- * create files for the material
- * when you are finished, make a suggestion about forming a coalition
- * the various parties coming together should come to an agreement about a common goal, a plan of action, the sharing of responsibility, a budget, the implementation of the plan and
- * an evaluation of the end result.

Negotiations

In negotiations, the parties regard the problem as a common one and not one where they are rivals. The idea is to bring out the interests, emotions and ideas behind the opinions expressed aloud. In a negotiation, agreement is based on an independent factor and not on the will of either of the parties. Both parties have a chance to create working solutions without getting bogged down.

Mediation

Mediation is a way to cool down the conflict. It aims at handling negative emotions, which makes both parties seek a mediator. Active listening is a necessary prerequisite for opening up communication. Mediation means understanding of the conflict and its background, observing the relations between the parties and noticing a chance for negotiations, as well as understanding the nature of the conflict itself (is it based on self-interest or on different value-judgements?) and the social context of the parties. These are techniques which need skill and which require a trained third party to function as the mediator and arbitrator who can then

in turn help the parties reach a solution of their OWN.

Arbitration

This process should not be mixed up with solving a conflict. An arbitrator tells the parties of the conflict what they should do in order to be able to stop the conflict. This is the least creative form of solving a conflict and it is often resorted to in solving business conflicts. The arbitrator makes his own evaluation of the situation, and thus the solution does not come from either of the parties involved but from someone else.

THERE HAVE ALWAYS BEEN CONFLICTS. IT IS IMPORTANT TO FIND PEACEFUL SOLUTIONS. THE VARIOUS WAYS OF SOLVING CONFLICTS ARE ONE WAY TO CHANGE A GENERAL PRINCIPLE INTO PRACTICAL WORK FOR PEACE.

When conflicts are solved non-violently, you can act in different ways. You can be soft, hard, or someone who acts according to principles.

Softie

If you act like a softie, the following things show out in your attitude and behavior:

- * The parties are friends.
 - * The goal is to reach an agreement.
 - * You make concessions in order to keep up your relations with the other party.
 - * You act in a softie way towards people and problems, you trust others.
 - * You change your mind easily. You make offers.
 - * You accept unilateral losses in order to reach an agreement.
- You look for solutions which others would accept.
- * You stick to the agreements and strive to avoid conflicts.
 - * You give in under pressure.

Toughie

If you act like a toughie, the following can be said about your attitude and behavior:

- * You regard the parties involved as enemies.
- * Your goal is to win.
- * You demand concessions as a condition for maintaining existing relations.
- * You are unyielding towards people and problems.
- * You don't trust others. You defend yourself and attack others.
- * You threaten. You lead others astray.
- * You demand unilateral advantages as a prerequisite for agreement.
- * You look for a solution which only YOU can accept.
- * You won't let go of the position you have and you tend to overcome conflicts by saying the last word. You pressure others.

Fair player

If you act in accordance with your principles, the following aspects can be noticed in your attitude and behavior:

- * You regard the parties as people capable of solving the problems.
- * The goal is to reach a reasonable solution effectively and peacefully.
- * You can keep people and problems apart.
- * You are a softie towards people but hard-nosed towards problems.
- * You avoid expressing your last word.
- * You come up with alternatives which benefit all parties concerned.
- * You find out about mutual interests.
- * You come up with several alternatives which could be used as solutions to the problem.
- * You maintain your neutrality.
- * You strive to find a solution which is based on objectivity.
- * You give reasons for your opinions and listen to the reasons others offer for theirs.
- * You stick to your principles and do not give in under pressure.

An assignment

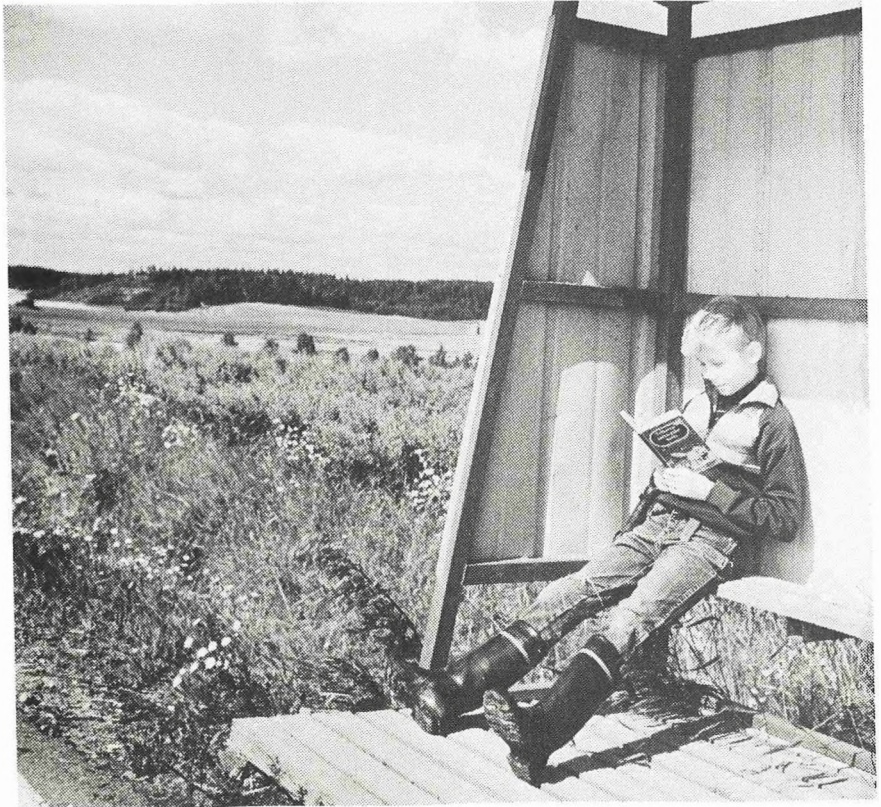
Go and attend a city council meeting and observe the behavior of various parties. What type of behavior can you find there? Who

is a toughie, who is a softie, who acts fair and square and sticks to his or her principles?

Keep up with negotiations to solve international conflicts by reading the daily papers. How do the superpowers and various developing countries behave?

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4

SPECIAL THEME: Apartheid



Human Rights and Racial Discrimination

HELENA KEKKONEN

Secretary General of the Peace Education Institute

The states of the world in general enforce laws which forbid discrimination on the basis of race, sex, religion or ideology. There is one country, though, South Africa, where discrimination is

backed by law. Its political system is officially based on racial discrimination and on the principle of separate development. This means that the huge black majority in the country has to forego essential political and human rights - because of the color of their skin. Neither do other colored groups have the same civil rights as the white people. Racial discrimination, racism, means that the black population's share of the Gross National Product is only 21%, and that only 13% of the most barren and unproductive land is at their disposal - while they make up 75% of the population.

There have been until the last years over 300 laws which uphold racial discrimination, and they have made it possible for the authorities to move the blacks from place to place as they see fit and force them to become citizens of some bantustan, which makes them immigrants in their own country. Black workers get only a fraction of the pay which the whites get, and only one fifteenth of the sum used for the education of white children is used for the education of black children. Even though South Africa has rich natural resources which make her one of the most prosperous countries in the world, in many areas 70-80% of the black children suffer from chronic swelling - a symptom of serious malnourishment. A majority of the black children live in miserable conditions with no chance of seeing their fathers for years and years, because they are forced to work in mines and elsewhere in the white areas - and their families live in the bantustans far away. Racial discrimination is visible and can be felt everywhere in the lives of South African black and colored children.

In the past two decades, children and young people have risen to oppose racial discrimination. They cannot accept the negotiation technique of the previous generation which had led nowhere except to some minor cosmetic improvements in the practice of racial discrimination. Several new student and youth organizations were founded in the 1970s, and the young people's political and social awareness grew. It was the young people who first opposed the so-called bantu education. Their big non-violent demonstration on behalf of better education ended in a volley of fire by the police in 1976, with reportedly 700 school children dead and a couple of thousand wounded. People feel that this Soweto massacre laid the groundwork for stronger opposition by

the students: they protested by staying away from schools, by training others to oppose the system, by staging demonstrations, by defying tanks on the streets.

The government has responded to this "civil disobedience" through police measures: individuals or groups - or even entire school classes - are arrested in different areas to intimidate others. While under detention, nearly all of those arrested have been mistreated or tortured - and that includes children and young people of 10 to 17 years of age. Statistics show that some 10 000 children under 17 were arrested in the past two years. No charges have been brought against most of them - and they have languished in the cells or prisons for indefinite periods of time without any trial. Most parents are not even told about the whereabouts of their children. This amounts to destroying entire families, since the anguish felt by the parents prevents any normal family life from continuing.

Parents feel guilty - they would be ready to take the places of their children in jail or prisons. Arrests, being away from their parents - not to mention the torture which the children have to undergo - leave permanent mental scars. South Africa is going through a process of destroying an entire generation of young people.

According to the 1985 emergency laws, anyone can be accused of endangering public safety - and there is no chance to defend oneself. One example is of a nineteen-year-old boy - in his own words: "I was arrested at home in the night and taken to the police station. They started to interrogate me in the afternoon. The police forced me to stand for twelve consecutive hours. When I staggered or fell, they kicked me. I was given water to drink so that I would not fall asleep. There were five policemen around me, accusing me of having contacts with ANC. They pointed at the window and said that one child had jumped out of it and that the same would happen to me, too, if I did not confess. In the early morning I was allowed to sleep on the concrete floor. The interrogations went on daily, and if I fell, they hit me. He threatened to kill me, if I did not tell them the truth. I was happy to be alone in a private cell for a month although they shone a bright light on me constantly. There was a camera in the cell - and I had the uneasy feeling that I was

being observed all the time. I wanted my mother to come and see me but that did not take place.

"The worst thing in prison was the fact that I heard other children cry out as they were being beaten. I heard how little children, about the age of my little sister, cried in their cells. I heard sounds which were like their heads being beaten against the walls. I felt sick in the cell when I heard all this and imagined what was going on. I was never sure of what would happen next."

Once released, this boy ran away from the country and is now safe and sound in Tanzania.

Black teachers gave children a chance to write about their lives in 1985. The compositions were collected and made into a small book which then was banned by the government. The teachers have, however, distributed photocopies of the compositions even abroad. Here is a selection of the children's writings:

"The situation in our district is so desperate that I keep asking myself - without getting an answer - why God created the human being. We are constantly forced to keep on the run, away from the soldiers. These soldiers pretend they are our friends but they kill us like dogs." (Bathandwa, 15) "Life is sick like a butterfly. For many of us, it is not worth living. Little children cannot understand why they are sent to prison." (Bothale, 12) "The soldiers kill many children. There is a lot of confusion in Soweto. Whites, unite and talk about things." (Dexter, 12)

Should the rest of the world heed Dexter's plea? What chances do people in remote Finland have to influence the situation and to contribute to the abolition of apartheid? Who is responsible for continuing racial discrimination and for the increasingly strained situation?

The ANC (African National Congress) have appealed to the governments and citizens of the world and asked for political, financial and moral support. The ANC have asked us to distribute information on apartheid and to sever all relations with the South African government. They also expect to receive humanitarian help for those South Africans and Namibians who have fled from the country and who live in refugee camps and training centers in neighboring countries. Hundreds of young people need vocational training and academic schooling in order to be able to take up the

responsibility for the future of a democratic and independent South Africa and Namibia when the time is ripe. To support their education is one thing we can do.

Did You Know That

* Shell of South Africa produces raw materials for napalm and nerve gases.

* you can buy Finnish SAKO guns anywhere in South Africa.

* 75% of the population of South Africa are blacks but their share of the GNP is only 21% and only 13% of the most barren and unfertile soil is at their disposal.

* of all those who were arrested, mistreated or killed in 1985 and 1986, 30-40% were under eighteen.

* even children under ten are being tortured in South Africa



These violations of human rights challenge international communities to work for change. The Unesco 1974 Recommendation says: "Education should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation."

Activities on Human Rights and Racial Discrimination

Objectives : Getting acquainted with human rights and problems caused by apartheid.

Those involved : Students, teachers, staff, parents, visitors, cultural and school municipal authorities

1 Activity week as an Implementation Model

General Activities Open for All	Optional Activities	Follow-up Activities
Morning devotionals on apartheid	Workshops:	In-depth work
Lectures	Documentation	Analysis and summary
Exhibitions	Mass Com- munication	Fund-raising
Interviews	Games	Project work
	Visual arts	Selection of an associated or
	Drama	adopted school
	Music	
	Relaxation	

General Activities Open for All

Morning Devotionals

* Young people can themselves prepare the morning devotionals on the basis of a newspaper article, history or literature.

Lectures

There should be a lecture planned for each day, giving information for the afternoon activities.

Interviews

Everyone participates in interviewing someone. The aim of the interview is to make a survey of our attitudes towards apartheid, racial discrimination and segregation - to find out what we know about these topics.

Some possible questions:

- * Have you ever been treated unfairly?
- * Have you ever been discriminated against?
- * Are there any people in Finland who are discriminated against? Who are they? Why are they being discriminated against?
- * What is apartheid?
- * In which countries is there racial discrimination, and who are the ones being discriminated against? Why? What do you feel should be done to prevent it?
- * Who is Nelson Mandela? What is his mission?
- * In which organizations would you work if you wanted to contribute to the abolition of racial discrimination and segregation?

An article is then written on the basis of the interview, analyzing the attitudes towards apartheid, racial discrimination and segregation.

Party/Celebration

The school drama workgroup prepares a play and a historical review of apartheid for the celebration. It is coupled with music and slides. The musical group can have their own program. You can also show films.

Exhibition

Everyone participates in preparing and setting up an exhibition on apartheid, racial discrimination and segregation. Wall newspapers, collage works, posters etc.

Optional Activities

Documentation

You should select a group whose task is to document the activities of the week, and to collect information daily on what took place in each group and what material was used. The group takes photos and interviews those who participated in the week. It might prepare a video presentation on the week, but for that you need a very detailed manuscript.

Mass Communication

The group responsible for mass communication will analyze the various kinds of media: television programs, news, daily papers, magazines and the radio.

It will look for an answer to the question: Which groups are being discriminated against in the mass media, who are the objects and who are the oppressors.

The answers can be summarized as an analysis of mass communication or as a list of questions which result from the research done. The mass communication group is also responsible for public relations during the week. They will host any visitors and take charge of the practical work of organizing the party and the exhibition. They make sure that people attend these events.

Drama

Each person should commit to reading one of the following works:

- * Chinua Achebe, Man of the People
- * Andre Brink, White Dry Season or I Will Into the Darkness
- * Ayi Kwei Armah, Splinters or From Whence This Mercy Unto Us
- * Winnie Mandela, My Heart is with Him

If possible, the group will have adapted one of the books into a play or sketch. The week will be spent making the play, which will then be presented in the party.

Games

Plan a game on the basis of the afore-mentioned books. It could be a board game with a course to follow, or a simulation or a computer game. Make up the rules yourselves.

Poster

Make a poster which has the same message as "Did you know..." or Liisa Laukarinen's poem "At Dawn", p. 91.

Design a poster or a button e.g. "Don't push my pal around."

Music

Listen to music which has a message. Does it offer solutions? What kind? Choose religious, political and popular music. Make music yourselves and write lyrics to it.

Discussions

Clip out news stories from newspapers which are on racial discrimination or segregation. Think about the background of the news and the resulting consequences of it.

Play the roles of the following:

- * a journalist
- * a news caster
- * an official from the Ministry for Foreign Affairs
- * a member of Amnesty International
- * various parties to a news story
- * representatives of various political parties

Read the news story and talk about it for 1-5 minutes. Make a proposal to take some specific actions.

Follow-up Activities and In-depth Work

If you cannot prepare the play within a week, continue with rehearsals until you are ready to put it on. You can put on the play for parents, a neighboring school or people in a for the elderly home. The place can be the library or a public square.

Make a summary of the interviews or write up a story about them for a local paper. Make a program about the activity week for

a local radio station. Keep following the news stories on racial discrimination and segregation. Join some human rights organization.

2 Activities During the School Year - A Chain of Events

One well-proven way to concentrate on solving a special human rights problem is to start building a "chain of events". The preparatory work (planning, organizing, getting basic information, taking care of public communication, securing financing) should be done carefully, even though the activities will then be carried out during a long period of time. They can be scheduled for the entire semester or the school year. It is very important to have the students participate in the planning: the more we use their ideas, the better committed they will be to the implementation of the theme. - This model has been used in the senior secondary school (age 16 - 19).

The "chain of events" could be as follows:

1. Getting basic information about apartheid.
2. Following news stories on South Africa and Namibia.
3. Visitors are invited talk about apartheid.
4. A concert or an exhibition is organized.
5. A fund-raising day against apartheid.
6. Finding out what South African products are sold in stores and talking with the shopkeeper about whether or not they could be removed.
7. Finding out what we can do to combat apartheid.
8. Making a radio program or a newspaper article on apartheid and the chances of combatting it and of helping those Africans who are its victims.
9. Informing the lower level comprehensive school students about the project.
10. Putting together an information packet on apartheid.
11. Making poems, songs and posters.
12. Getting acquainted with the culture of those suffering from apartheid and learning their freedom songs.

Other special themes

A similar theme on some other special group with human rights either being honored or breached is also possible. Some of these groups are:

- * indigenous peoples (the Saami, the Inuit, the Native Americans, the Native Australians)
- * the Palestinians
- * the Kurds
- * those outside the caste system in India
- * refugees
- * political prisoners

Find out what the human rights situation among the minority groups is. Make a survey of news material or Amnesty International material to locate the worst places as far as human rights are concerned - although this type of geography is very taxing and depressing.



At Dawn

by Liisa Laukkarinen

Seven years ago at the dawn of South Africa
They hanged the poet Solomon Mahlangu
and today again!

Today, on the tenth of September, they hanged
Lucky Payi, Andrew Zondo and Sipho Xulu.
All poets, because they did not plead for mercy!
And tomorrow, tomorrow they will shoot again
so many times Allende!

There are three hundred and sixty-five dawns in a year.
In seven years there are over two thousand
five hundred and fifty-five dawns,
and every morning they have beaten, shot and hanged
poets
because they did not consent to negotiate
with evil!

Because poets are born where man opens his eyes
sees the evil and begins to oppose it
with open eyes and with true words.

Children are born.
And as long as children are born
and there is even one poet who is not murdered
new hope is born at dawn
and light comes.
It will come always when man chooses:
Let there be light.

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