

UNITED NATIONS
ECONOMIC
AND
SOCIAL COUNCIL



Distr.
GENERAL

E/CN.4/1986/20/Add.1
3 December 1985

Original: ENGLISH

COMMISSION ON HUMAN RIGHTS
Forty-second session
Item 11 of the provisional agenda

FURTHER PROMOTION AND ENCOURAGEMENT OF HUMAN RIGHTS AND
FUNDAMENTAL FREEDOMS, INCLUDING THE QUESTION OF THE
PROGRAMME AND METHODS OF WORK OF THE COMMISSION;
ALTERNATIVE APPROACHES AND WAYS AND MEANS WITHIN THE
UNITED NATIONS SYSTEM FOR IMPROVING THE EFFECTIVE
ENJOYMENT OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS;
NATIONAL INSTITUTIONS FOR THE PROMOTION AND PROTECTION
OF HUMAN RIGHTS

Report of the Secretary-General

The Development of Public Information Activities
in the Field of Human Rights

1. At its forty-first session the Commission on Human Rights on 14 March 1985 adopted resolution 1985/49, in which operative paragraph 6 reads as follows:

"Requests the Secretary-General to collect, within existing resources during the current budget period, relevant material in the field of human rights already prepared by specialized agencies, regional bodies, groups, non-governmental organizations and individuals with a view to preparing a basic human rights teaching booklet in the six official languages of the United Nations and to include this project as a priority item in a future biennial budget."

2. The draft of a basic human rights teaching booklet, prepared in accordance with the paragraph above, is reproduced as an annex to the present document.

Teaching for Human Rights

Practical activities for primary and secondary schools

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INTRODUCTION

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

To reaffirm such a faith suggests prior commitments of this kind, and the idea of human rights does indeed predate the United Nations. It was only with the setting up of this body, however, that it finally achieved formal, universal recognition.

The history of the idea of human rights is a fascinating one. It has roots in all the great idea systems of the world, and its branches have sustained the struggle for freedom and equality everywhere.

It first emerged in its modern form in the seventeenth century in the struggle against royal rule, and in the attempt to articulate why such a struggle was reasonable in terms of individual conscience, personal ownership, and private faith.

The reasoning used and the terms that emerged set very powerful precedents, and a number of the historic national movements that followed made self-conscious claims of a personal sort, said to be prior to those of conquerors and kings.

Such nineteenth century campaigns as the one to abolish slavery and the slave trade, or to provide for better labouring and living conditions for working people in the industrializing countries of the time, carried the initiative into the international domain. So too did the spread of empire. The idea of human rights that the countries concerned carried with them in one corner of their intellectual luggage sowed the seeds, ironically enough, for the eventual destruction of those systems. The contemporary community of nation-states owes much to the emancipation of captive peoples in the self-determination the doctrine recommends.

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

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

Fifteen years later Secretary-General Javier Pérez de Cuéllar, in summarizing United Nations Action in the Field of Human Rights, endorsed the "place of honour" the Universal Declaration had won as the "basic international code of conduct by which performance in promoting and protecting human rights

is to be measured". While regretting the continuance of flagrant violations, he acknowledged a deep and common concern for the whole doctrine, and the need to stimulate and reinforce it through effective programmes of teaching, education and information.

Too few people appreciate how extensive the attempt since 1945 has been to arrive at general agreement of this kind, and how much has been achieved. The reference point remains the Universal Declaration of Human Rights referred to above, and first proclaimed in 1948. It sets out a list of basic rights - a "common standard of achievement" in the words of the Declaration itself - for everyone in the world, whatever their colour, sex, language or religion, and whatever country they come from.

The story did not stop there, however, and after extensive discussion and debate, two more lists were made which defined the general principles of the Declaration in more specific terms. They were the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights. These were both adopted in 1966, and they entered into force ten years later. An Optional Protocol to the latter Covenant also provided machinery for the handling of complaints from individuals under specified circumstances.

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

And this is only the tip of the iceberg, since it does not detail a host of special working groups, special committees and special measures, of reports, studies and statements, of conferences and plans and programmes, of decades for action, of research and training, of voluntary and trust funds, of assistance of many kinds at global, regional and local levels, of measures taken, of investigations conducted, and of the many procedures devised to promote and protect human rights.

Not least in all this activity is teaching. At the International Conference on Human Rights, held in Teheran in 1968 to review the progress made since the adoption of the Universal Declaration of Human Rights and to formulate a programme for the future, it was resolved to call upon all States to ensure

that "all means of education" be used to provide youth with the opportunity to grow up in a spirit of respect for human dignity and equal rights. It saw the basis of such education as "objective information and free discussion", and urged the use of "all appropriate measures" to stimulate interest in the problems of the changing world, and to prepare young people for social life.

The United Nations General Assembly resolved the same year to request its members to take steps as appropriate, and according to the scholastic system of each State, to introduce or encourage the principles proclaimed in the Universal Declaration of Human Rights and in other declarations. It called for progressive instruction of this sort in the curricula of both primary and secondary schools, and invited teachers to seize every opportunity to draw the attention of their students to the growing role the United Nations system plays in fostering peaceful international relations and co-operative efforts to promote social justice and economic and social progress in the world.

It has been noted many times that despite general agreement in principle of the desirability of education of this sort, there remains a marked paucity of practical materials for the purpose. It is the hope that the following booklet can help meet this need; to prompt others to adapt the ideas to what they are doing already, or to mount new initiatives that will bring human rights issues alive for those destined - if we do not preempt that destiny - to inherit our earth.

CHAPTER ONE: What this booklet is about and why it has been written

The doctrine of human rights is very comprehensive. It covers a wide range of specific issues. At heart, however, it puts one simple question: what can I, as a human being, ask of others because I am that - a human being? The complementary side of this coin, of course, is: what can others ask of me by sole virtue of our shared humanity?

This booklet provides some practical activities and some limited information for teachers in primary and secondary schools who want to foster this doctrine and the sense of reciprocity and universality upon which it is based. It was written as a starting point. It will hopefully be used to initiate an on-going process of adaptation and development.

This process will be problematic, since educational systems differ widely in the degree of discretion teachers have to set educational objectives. The teacher will always be the key person however in getting new initiatives - where these are allowed - to work. The booklet begins with suggestions for nurturing the sense students have of their own worth and that of others. This section is meant mainly for pre-school and lower primary school teachers. The activities will help evoke the humane values that make specific human rights principles meaningful. They are the basic foundation upon which later work, with a more cognitive content, can be built.

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

The trust exercises can be used with any group. They will help establish a good class-room climate. This is absolutely crucial. They can be repeated (with suitable variations so as not to be boring) to settle students into activities that require group participation. They will also foster the human capacity for sympathy, which is fragile and contingent but nonetheless real, and confirms the fact that no person is more of a human being than another and no person is less. We are human beings first. We are boys and girls, state citizens or refugees, or members of a race or social group only second.

TEACHING FOR AND TEACHING ABOUT

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

That is why the main part of the text consists of activities. The activities are meant to create opportunities for students and teachers to work out from the basic principles that inform the human rights doctrine - principles to do with justice, freedom, equity, and the destructive character of deprivation, suffering and pain - what they truly think and feel about a wide range of real world issues.

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

A. TEACHING AND PREACHING

The fact of virtual global agreement is a teacher's first defence against any charge of indoctrination. By working with precepts that have been so widely endorsed - in principle if not in practice - for so many years now, the teacher can honestly say that he or she is not preaching. Education systems differ widely in how much say teachers can have in what is taught. Where teaching for human rights is possible however, there is a second defense against the charge of indoctrination. That is to teach in such a way as to respect human rights in the classroom and the school environment itself.

This means avoiding structural hypocrisy. At its simplest, structural hypocrisy refers to situations where what a teach^{er} is teaching is clearly at odds with how he or she is teaching it. For example: "today we are going to talk about freedom of expression - shut up in the back row!" Students will learn a good deal about power this way, and considerably less about human rights. Students are not fools and they spend a good deal of time studying teachers - probably more than teachers spend studying them. This can make it difficult for a teacher to have any effect, since students can develop a good understanding of what their teachers believe, and can make the kind of allowances for them that prove very frustrating in practice. Because of a desire to please, for example, they may try to mirror a teacher's personal views, without thinking for themselves. This can be a good reason, at the beginning at least, for not expressing your own ideas. At its most complex structural hypocrisy raises profound questions about how to protect and promote the human dignity of both teachers and students in a place called a classroom, in a place called a school, within a society at large. On the one hand, schools are often highly hierarchic. They mirror most societies in this regard. On the other hand, the human rights doctrine is an egalitarian one. This calls upon teachers to involve all concerned - students, school administrators, education authorities, and parents where possible - in the process of deciding what to do, how to do it, and why.

Where possible you will want to hold an open forum involving the people mentioned above. This can solve many potential problems, and win many firm supporters. Teaching for human rights can reach this way through the classroom and into the community to the benefit of both. All concerned will be able to discuss the difference between objectivity and value neutrality and hopefully, be able to see that if neither is possible, schools can still foster decent values rather than destructive and deceitful ones; that they can be part of the solution to, rather than part of the process of, perpetuating basic rights problems; and that teachers can do this in an open-minded way that generates greater awareness and where necessary, social change.

You will wish to keep school materials and the curriculum itself constantly under review in the light of human rights principles, as well as your own classroom practices. As far as the students are concerned, negotiating a set of ~~of~~ classroom rules and responsibilities is a long-tested and most effective way to begin, and an example is given in the text. Any teaching practice that is compatible with basic human rights, however, will be a model of what the doctrine means. This enables a mathematics teacher, for example, to teach for human rights even though the subject-matter he or she is teaching may have little to do with real-world human rights issues.

ARRIVING AT MINIMUM STANDARDS

The United Nations Declaration of Human Rights did not arrive by accident. It was argued for by those convinced that a concrete list of basic criteria common to all value systems worthy of the name was both possible and necessary.

This booklet views the human rights doctrine not as a new system that seeks to replace those already so widely regarded in the world, but rather as an on-going attempt to define a *minimum* standard below which human dignity and decency is destroyed. As such, the human rights doctrine can demonstrate the strengths of all other existing value systems. It will also help to show up any inadequacies they might have, and prompt their reform.

How is such a minimum standard to be defined? There are two ways: historic and existential (the second is the contemporary version of the first).

The history of the human rights doctrine tells a detailed story of the attempts made to define our most fundamental entitlements. These efforts continue to this day. You will want to include an account of this history as an essential part of human rights teaching, and it can be made progressively more sophisticated as students become older and more able to understand it. The fight for civil and political rights, the campaign for the abolition of slavery, the fight for economic and social rights in the wake of the Industrial Revolution, twentieth century fascism and how it led to war and finally prompted a Universal Declaration of Human Rights plus two consequent Covenants, and all the regional Conventions and Charters that followed this lead - all provide vital information.

A history of human rights legislation (plus information on complaints procedures and the like), even though taught with the greatest skill and care, can be very difficult to bring alive in the classroom. This is particularly so when it is presented as a historical one-way street. The same applies to teaching human rights as preferred standards per se, working through the Universal Declaration for example, while pointing out the rationale for each article (with illustrative examples from the real-world perhaps). "Facts" and "fundamentals" are not enough, even the best-selected ones. Students will want a feel for these things for the conceptual language involved and the real-life questions they raise; if they are to have more than intellectual significance. Hence the importance of having them exercise their own sense of justice, freedom and equity.

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

To perform this classic thought-experiment is to arrive at one's own declaration of human rights. It has to be done honestly, or students may simply repeat what they say they "know" without reflection. It may demand more empathy and imagination than is available at the time. But the point is clear. It can prompt some hard thinking about what "human" means. (This is not as obvious as it may sound. The whole history of the human rights doctrine has been, in part, the extension of the mantle of humanity to cover more and more people not considered wholly "human" before. To treat a person as a thing and

not a human being; to use people as means to other ends rather than as ends in themselves; this is to deny the essential spirit of the basic doctrine). It can prompt some hard thinking also about the difference between right treatment and wrong treatment, between good behaviour and bad.

THINKING THINGS THROUGH

While the basic principles of the human rights doctrine do have religious sanction of one sort or another it is also a secular doctrine and will survive only if people continue to see a point in it doing so. It needs to be constantly defended. Rights-talk is strong talk, because rights-claims are strong claims. "I have a right to this. It is not just what I want, or need. It is my right. There is a responsibility to be met". But rights stand only by the reasons given for them, and because rights-talk is strongtalk, the reasons must be good ones. We have to have the chance - and where better than at school - to work out such reasons for ourselves, or we will not claim our rights when they are withheld or taken away, or feel the need to meet rights-claims made upon us. We have to see for ourselves why rights are so important, for this in turn fosters responsibility.

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

These points of conflict are growth points. They are welcome because without them the human rights doctrine would not be dynamic. It would become static and stereotyped. It would become formal and inappropriate, and it would die. As it is, we are never short of controversies. We should expect them, and provide the sort of learning opportunities that encourage students to face them creatively, without fear.

HUMAN RIGHTS LITERACY

The opportunities should be active ones. Like everyone else school students learn best by doing things; interesting and varied things. This is why an experiend-centred approach was chosen. ^{1/} Those who prefer more cognitive methods may not agree with this choice, but it has been found that human rights teaching requires more than intellectual effort, and that in teaching for human rights, the doctrine is not at risk. It has been found to foster literacy of a very important sort, since an educated capacity for making responsible and rightful judgements is vital to our very survival. A reasonable school experience can help promote that capacity (and can, incidentally, make everything else done there, like learning to read and write and reckon, more efficient too).

IN PRACTICE ...

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

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

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

Ideally the human rights doctrine should be built into the whole curriculum - overt and covert - but in practice, particularly at secondary level, it is treated piece-meal, as part of the established disciplines within the social and economic sciences and the humanities. Treating human rights on "Tuesday after lunch" is better than nothing at all however.

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

There has been much research into how children develop their judgements as they grow, and due note has been taken of it. Not every class member may be able to reach the level of awareness human rights thinking requires. Pressing too hard for students to understand right from the beginning may also preempt honest expression of what they think or feel and stop further progress. This may mean the seeming acceptance by the teacher of some highly bigoted or offensive views. If this is part of a process however, it will only be temporary.

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

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

(a) Role plays

Some of the activities are role-plays. Teachers not used to this technique need not fear. A few suggestions will allow you to use it successfully, without being too ambitious, though regard will need to be given to the feelings of individuals and the social structure of the class. A role play about ethnic conflict, for example, will need to account for the ethnic composition of the class itself.

A role-play is like a little drama played out before the class. It is largely improvised. Having set the scene with the basic ideas, you will want to allow time for those chosen to take part to think about what they will say (individually or in groups), or you can proceed at once to enact it. This can

be done as a story (with a narrator, and the key characters taking up the thread where appropriate) or as a situation (where the key characters interact, making up dialogue on the spot - perhaps with the help of the teacher and the rest of the class).

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

(b) Brainstorming

This technique is also used. It means asking the whole class to think about something, and writing down everything they suggest, no matter how improbable. There are three basic rules: explaining the topic; accepting any suggestion at all that comes to mind; and disallowing criticism while this is going on. So try to get the class to think of more ideas, even when everyone says they have finished.

EVALUATION

As for the students, information-content and levels of understanding of vocabulary and concepts can be tested in standard ways. Assessing attitudes and attitude-change is much harder, however, because of the subjective nature of the judgements involved. There is no agreed technique that can be offered here, and you are encouraged to work out your own. Open-ended questionnaires, given at repeated intervals, are the simplest, but the impressions they provide are fleeting at best. Effects on student behaviour are the hardest of all to document, and the long-term ones (if there are any) will be out of the teachers' province anyway.

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

As for yourself, some suggestions are made in the concluding chapter.

CHAPTER TWO: How to begin

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

In pre-school and lower primary education, teaching for human rights should aim to foster feelings of social usefulness, self-worth and tolerance. These are the bases for the whole doctrine of human rights. The teacher's "teaching personality" is critical, since if it is not a caring and open one, it will contradict the spirit of all the activities, and render them mostly meaningless. By the same token, a supportive approach that praises rather than blames, will make every activity, even ones not specific to human rights teaching, meaningful. There is no place in this work for dogmatism or violence.

At the pre-school and lower primary levels, students are learning to express themselves, to communicate, and to care. This is so at other school levels too, though later on a sufficient as opposed to a necessary human rights education calls for more specific content as well.

Stories are invaluable. Young children can see many points and remember them vividly if they are associated with a much-loved character in a well-told tale. You will want to seek out such stories yourself, to get help from childrens' parents and grandparents and other relatives, or to make them up.

A classroom library is useful, where resources permit, though in selecting books do try to get attractive ones, that feature both females and males as active, unsterotypical characters; and multicultural ones as well. When reading to the class or showing picture books, do regularly point out the good things they show or tell.

Where the resources exist there can be cooking (and cleaning up) activities, a wood-work bench, pot plants, a dressing up corner, and the sewing of personal cushions. These can be done as imagination games also. Ideally they should involve (in mixed-sex classes) both boys and girls. If too many children of one grouping favour an activity that threatens others, then there may need to be rules to begin with to equalize the situation and break down habits of discriminatory behaviour ("no-one can play with the cars/dolls unless there are girls/boys as well as boys/girls taking part", for example. In a single sex class this particular rule would not apply, but others might). The rules become obsolete with regular use.

How the class is arranged is also important. At the beginning the teacher can organize the groupings and who is to sit together. This can get harder later on however. Talking with the children and trying to facilitate their personal friendships while helping the more isolated ones find support and a sense of place is a familiar problem that is never solved. There is no ready-made non-authoritarian formula, except to recognize and work on the fact.

Children are often asked to line up. Do try and avoid getting them to do so in groupings that reinforce obvious differences (in mixed-sex classes, the boy/girl one for example). You can deliberately choose other attributes to line children up by, so as to break down any obvious patterns of discrimination ("one line for children with pets at home, and one line for those without", for example). Or try the following activity:

(a) Attributes

Children sit in a circle on chairs, or in set places. One person stands in the middle of the circle (the teacher to start with). The teacher says something like: "People wearing belts". These people then have to change seats with someone else who is wearing a belt at the time. The person in the middle also has to find a seat. Whoever is left without a place to sit down gets to be the next one in the middle, and has to choose the next attribute. Children will quickly see that they can be similar and different in many ways. An interesting ending is to choose a more intangible attribute, such as: "People who are happy/kind". The game usually breaks down at this point because it is harder to identify such attributes at a glance. Discuss how such attributes are usually recognized.

It will also be necessary to develop a consistent strategy with the class for dealing with conflict. Social conflicts arise all the time. There is, however, a successful routine that eventually allows people to deal with many of them without outside help. Used consciously with a class over a period of time it can become second nature, and a prime skill for life.

The main thing as a teacher is to try and remain open to conflicts, rather than closing them off with one of the many means available for doing so. Do emphasize the idea that: "Here we have a problem. Let's think of some ways to solve it?". This way children learn that thinking about a problem can often suggest a solution in itself. More systematically, the way to proceed is as follows:

1. Identify the problem and acknowledge it (i.e., stop any physical or verbal aggression; ask the children involved to stay and discuss their behaviour together).
2. Get a description of what happened (i.e., ask the children involved, and any bystanders, about the events that took place. Give everyone a turn to speak without interruption. A touch or a hug where appropriate can also ease feelings of anger or guilt).
3. Explore a range of alternative solutions (i.e., ask those directly involved, plus the bystanders, how this problem can be solved. If the children draw a blank, offer some solutions yourself - preferably more than one but not too many).
4. Reason out the alternatives (i.e., discuss what is fair. Point out how more than one fair solution may often exist. Encourage the children to think of the physical and emotional consequences of these solutions and recall past experiences of a similar nature).
5. Choose a course of action (i.e., seek a mutual decision using one of the fair solutions).
6. Carry out that action (i.e., get acceptance of the decision and a commitment to monitor the consequences. If a child is unhappy after a trial time go back to step 3 - "exploring alternative solutions" - and work through to another fair solution.)

7. Follow it up (i.e., with puppet play, role-plays, stories or discussions. Recall other such incidents and compare them.) 2/

This is no more than common sense but used regularly and conscientiously it becomes habitual. Children use it confidently without any help. It works wonders.

Some conflicts cannot be dealt with in this way however. What, for example, should be done about racist name-calling or derogatory and discriminatory comments of any other kind? Take the case of race: "Act immediately. Do not side-step the issue with a response like 'All people are alike' or 'It doesn't matter'. Such statements deny obvious differences and may suggest that such differences are something to be ashamed of or that the adult is not concerned about the feelings of the victim. First, strongly criticize the racist behaviour and make clear that it is definitely unacceptable. Be firm yet supportive with the child who did the insulting; you can say something like 'I will not let you use that word. It hurts people's feelings too much. It is wrong for you to call names'. Offer clear support to the insulted child [where there is one] and do not criticize this child for showing anger, fear or confusion. Help victimized children to realize that negative responses to their appearance, language or race are due to a racist society. The incident may have been provoked by a controversy unconnected to race. If so, help the children settle the non-racial part of the argument [use the method previously described for this]. Discuss such incidents with parents and staff, and encourage parents to reinforce any of the school's anti-racist practices. Remember that because of societal racism, such incidents will occur again and again; try not to be discouraged. Consistency in dealing with such behaviour is of the essence". 3/

The above can be used at all school levels (and outside school as well). It can be applied to any kind of discriminatory behaviour: Where possible, instruction should be in a child's own tongue, and ethnic diversity in the classroom should be celebrated at every opportunity. Doing this while exploring the qualities that define our common humanity and unite us all (joy, fear, and how we have habits) can provide plenty of impromptu material. For example, it should be remembered that racism and sexism are usually present in children by the age of four, so it is remedial from then on. A teacher can be part of the problem or part of the solution. There is no choice.

Care should also be taken to encourage the class to look after any children with disabilities in such a way as to foster their individual autonomy.

1. Who am I and what am I like?

- (a) A "Who am I?" book

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

- (b) A circle for talking

Children sit in a circle that includes the teacher and any visitors. The teacher asks the following questions. With each question, each child has a turn to answer. Time is shared equally and listening is also important (no

interruptions or negative remarks are permitted, either during or after a circle is held). Children can "pass" if they want to, and each person stays in her or his place until the activity is over:

"What I like best about myself is ...

I'd like to be ...

My favourite game is ...

I think my name means ...

I would like to learn about ...

I feel happy when ...

I feel sad when ...

I want to become more ...

Someday I hope ..."

Answers can be entered later in the "Who am I" book(s).

This is easier to do with small circles, and for a big class another teacher, or a parent, grandparent, friend or relative, may help by making more.

(c) The life line

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

(d) Me on the wall

Trace the outline of each child on a large piece of paper (best done lying down). Have he or she paint in physical details, and then write personal particulars on a label which is then attached (name; height; weight; what the child would most like to learn or do at school). Pin these up around the wall, and add any newcomers to the frieze as they join the class.

(e) Me and my senses

Have children discuss in the circle, draw their response to, role-play or otherwise explore the following questions:

"Hearing helps me to ...

Seeing helps me to ...

Smelling helps me to ...

Touching helps me to ...

Tasting helps me to ...

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

(f) Wishing well

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

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

(g) Hand and head

Everyone stays in the circle and turns to face the same direction. Where culturally appropriate, each child reaches out and gently massages the top of the shoulders of the one in front for a couple of minutes (without talking). Everyone then turns around and does the same to the child who is behind. An alternative (again, with due regard for cultural proprieties) is for children to turn to face each other in pairs and to look directly into each other's eyes for a reasonably extended period of time, trying to see themselves in the other and the other in themselves.

2. How do I live with others?

(a) My puppet family

Each child makes a family of puppets that includes one of him or herself. These can be very simple (cut out cardboard, for example, coloured and fixed to sticks), clay or mud figures, even imaginery ones. These are named by the child, and their relationships described and explained. Each child then devises a ceremony (a wedding, for example) or a festival, which she or he can then show to the others in the class.

(b) Neighbours

The puppet family can be extended to include other people who live nearby. Children can dramatize something they do regularly with those people that brings them together. Extend the activity to include individuals from anywhere in the world.

(c) Imaginary friend

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

(d) Letters and friends

Set up a letter exchange with another class in another school, even another country. You may have to do the writing yourself at first, but enclose drawings, poems, or gifts from the class, or whatever else the children want to send. This may lead to a day visit later if the distance allows, and a chance to meet the children of the other community you have been corresponding with. Investigate the twin school: how big is it? What games are played there? What do the parents do? What is different and what is the same? Send thank-you notes to all the individuals concerned after the visit is over.

(e) Buddy

Arrange with the teacher of an upper primary class for each member of your own to have a senior buddy. Share an activity or some food, and encourage your children to seek out the help of their buddy if they have a problem. Devise ways to encourage the senior buddy to take an interest in his or her small colleague; helping teaching, for example, or showing games.

(f) The talking circle again

Pass around the following questions:

"What I like best about friends is ...

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

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

I am different from everyone else because ...

I am like everyone else because ..."

(g) Moon people

Talk about "moon people". How "moon people" will wear "moon trousers" ("moonsaris" etc.), have "moon pets", and so on. Children will elaborate the

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

(h) The washing machine

Have the children make two parallel lines quite close together, and facing each other. Send a child from one end between the lines ("through the wash"). Everyone (where this is culturally appropriate) pats him or her on the back or shakes his or her hand while offering words of praise, affection and encouragement. All this activity makes for a sparkling, shining, happy individual at the end of the "wash". He or she joins a line, and the process is then repeated from the first end. (Running one or two people through daily is more fun than washing everybody in one big clean-up). 4/

By this point the pattern of how to proceed will be clear. It remains only to emphasize the importance of classroom climate, and the need for participative and co-operative one (even when this means more noise!). If you are stuck at any point, do ask the children. Clarifying with their help what it is you are trying to do will determine the means for doing it. Ends do not justify means; they provide them.

Trust

The following activities can be used with any age-group. They will place most students in situations of unfamiliar dependence. Surviving the risks involved makes for trust, and a group better prepared to enter into what follows.

The teaching situation itself can be used to help here since it represents a range of not-always-easy relationships; and facilitating those relationships fosters trust. Putting students at ease involves:

- explaining what is to happen and why
- explaining unfamiliar words and ideas (concepts)
- providing information (and not only just about specific activities).

Do spend the first fifteen minutes of the day with your home class discussing news items from the press, radio, TV, or local talk. This will provide many opportunities to look at human rights issues in a less fraught or formal way. It can be an education in itself.

(a) Blind Trust

Divide the class into pairs. Have one student blindfold the other (closing eyes is enough, but blindfolds are better) and have the sighted member of the pair lead the "blind" one about for a few minutes in silence. Take care to stop students being silly, since the idea is to nurture trust, not to destroy it.

The walk should be an easy one, though with enough space, and flat ground, can include skipping or running outside. The "leader" of the pair should try to

provide as wide a variety of experiences as possible, for example, getting their "blind" partners to feel things with their feet or fingers; or leaving them alone for a minute.

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

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

This can lead not only to a greater awareness of what life is like for people with sight (or hearing) disabilities, but to a discussion of the importance of trust in the whole community. This can lead in turn to a discussion of world society and how it works, and how it can fail to work too. 5/

(b) Feeding

Another trust exercise is for students to break into pairs and for one to try to feed a quarter cup of water and a biscuit or bits of rice, bread, etc., to the other (who is lying down as if paralysed). This can take some time, and take care that the feeders do not hurry and choke their charge. After a while, swap roles.

Students who are self-conscious and find this activity a bit difficult at first have often changed completely by the time it comes to swap over. Allow for some mess, since students can become so involved they hardly notice it.

Discussion can not only highlight the plight of people who are paralysed, and the feelings of those who care for them, but deeper understanding of what helplessness of any kind is like.

Working out some classroom rules

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

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

Whatever technique is used, do cast the activity in terms of rights and responsibilities. Determine what students think is basic, and ask for some account of what has to happen to realize each right in practice (for example: "Everyone should feel safe in this room - therefore no-one should hit or pinch anybody else or hurt their feelings"; "We should sing at least one song everyday as a class - therefore we should find the time to learn songs together so we can do so").

A good way to begin is to start by soliciting what students say they "want" (the list may get quite ridiculous). From this list ask them to choose what they think they really "need". If they are honest, they should end up with something shorter and much more trenchant. Finally, ask them to choose from their "needs" selection what they think they have a "right" to expect, as members of a group that includes others and a teacher. Ask why they have chosen as they have. Choosing what is "right" defines what is "wrong", and what (in the class context) good behaviour as opposed to bad behaviour might be.

Once a list of basic rules is agreed, have it displayed for classroom reference.

Two things can pose problems: students or the teacher may break the rules; and/or the classroom rules may not be compatible with the rules of other teachers or the whole school.

In the first case, more discussion is called for. This can require careful consideration of what is negotiable, and why things are going wrong. Do remember that order achieved by general consensus rather than simple control is always harder to get, but it is more of an education.

In the second case, students may just have to accept the difference between in-class and out. Alternatively, you and they can argue for the process to be repeated school-wide.

Working out your own human rights and responsibilities

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

(a) Planning for a world community

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

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

(b) The Universal Declaration of Human Rights

The results of the previous activity can be compared with the text of the Universal Declaration, as proclaimed by the United Nations in 1948. (The text is given below, in both the original and in a plain language version that runs parallel, so students can see what was written in their name by those who tried, a generation ago, to make a comprehensive and concrete list of the same sort). What differences are there? Who left out what?

The Universal Declaration of Human Rights (1948)

Plain language version

Original text

- | | | |
|-----------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Article 1 | When children are born, they are free and each should be treated in the same way | All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood |
| Article 2 | Everyone can claim the following rights, even if they are <ul style="list-style-type: none">- a different sex- a different skin colour- speak a different language- think different things- believe in another religion- own more or less- were born in another social group- come from another country. It also makes no difference whether the country you live in is independent or not. | Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. |
| Article 3 | You have the right to live, and to live in freedom and safety. | Everyone has the right to life, liberty and security of person. |
| Article 4 | Nobody has the right to make you their slave and you should not make anyone your slave. | No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. |
| Article 5 | Nobody has the right to torture you, that is, to hurt you. | No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. |
| Article 6 | You should be protected in the same way everywhere, and like everyone else. | Everyone has the right to recognition everywhere as a person before the law |
| Article 7 | The law is the same for everyone; it should be applied in the same way to all. | All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any incitement to such discrimination, |
| Article 8 | You should be able to ask for legal help when the rights your country grants you are not respected | Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law. |

Plain language version

Original text

- Article 9 Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without a good reason
- Article 10 If you must go on trial this should be done in public. The people who try you should not let themselves be influenced by others.
- Article 11 You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.
- Article 12 You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reason.
- Article 13 You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one; and you should be able to return to your country if you want.
- Article 14 If someone hurts you, you have the right to go to another country and ask it to protect you. You lose this right if you have killed someone and if you, yourself, do not respect what is written here.
- No one shall be subjected to arbitrary arrest, detention or exile.
- Everyone is entitled to full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.
- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.
- No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.
- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.
- (1) Everyone has the right to seek and enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Plain language version

Original text

- Article 15 You have the right to belong to a country and nobody can prevent you, without a good reason, from belonging to another country if you wish.
- Article 16 As soon as a person is old enough to have children, he or she has the right to marry and have a family. In doing this, neither the colour of your skin, the country you come from, nor your religion should have any importance. Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry.
The government of your country should protect your family and its members.
- Article 17 You have the right to own things and nobody has the right to take these from you without a good reason.
- Article 18 You have the right to choose your religion freely, to change it, and to practise it as you wish, either on your own or with other people.
- Article 19 You have the right to think what you want, to say what you like, and nobody should forbid you from doing so.
You should be able to share your ideas as you like with people from any other country.
- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.
- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.
- (1) Everyone has the right to own property alone as well as in association with others
- (2) No one shall be arbitrarily deprived of his property.
- Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
- Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Plain language versionOriginal text

- Article 20 You have the right to organize meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.
- Article 21 You have the right to take part in your country's political affairs either by belonging to the government yourself or by choosing politicians who have the same ideas as you. Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.
- Article 22 The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to you and to all the men and women in your country.
- Article 23 You have the right to work, to be free to choose your work, to get a salary which allows you to live and support your family, and not to be out of a job. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.
- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.
- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.
- Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.
- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Plain language version

Original text

Article 24 Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.

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

Article 25 You have the right to have whatever you need so that you and your family: do not fall ill; are not hungry; have clothes and a house; and are helped if you are out of work, if you are ill, if you are old, if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help.

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

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

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

Article 26 You have the right to go to school and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as you wish. At school, you should be able to develop all your talents and you should be taught to get on with others, whatever their race, religion or the country they come from. Your parents have the right to choose how you will be taught, and what you will be taught at school.

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

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Plain language version

Original text

Article 27 You have the right to share in your community's arts and sciences, and any good they do. Your works as an artist, a writer, or a scientist should be protected, and you should be able to benefit from them.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28 So that your rights will be respected, there must be an 'order' which can protect them. This 'order' should be local and worldwide.

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

Article 29 You also have duties towards the people you live among. It is they who allow you to develop your personality.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

The law should not take anything away from human rights. It should allow everyone to respect others and to be respected.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

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

Article 30 In all parts of the world, no society, no human being, should take it upon her or himself to destroy the rights which you have just been reading about. 6/

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

(c) Children's rights

Students might like to consider whether there are rights and responsibilities that apply more specifically to them, not just as people but as young people - as children. What might it be wrong to do (or not to do) to someone just because he or she happens, at that point in time, to be "a child"? The United Nations Declaration of the Rights of the Child (1959) defines some basic standards of this sort, most of which students will probably be able to work out for themselves.

Along with rights to a name, a nationality, social security, special care if handicapped, love and understanding (preferably from parents), education, recreation, and all of these regardless of race, colour, sex, language, religion, opinion, or national or social origin, there are some rights students may not have devised. For example, Principle 8: "The child shall in all circumstances be among the first to receive protection and relief"; Principle 9: "The child shall be protected against all forms of neglect, cruelty and exploitation. He (sic) shall not be the subject of traffic, in any form ..."; Principle 10: "The child shall be protected from practices which may foster racial, religious and any other form of discrimination ...".

So students can see what has been written in their name as essential for a happy childhood; as good for them and society; the text is given below. As with the Universal Declaration, a summary version in plain language is provided parallel.

Declaration of the Rights of the Child (1959)

Plain language version

Original text

- | | | |
|--------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <u>Principle 1</u> | All children have the right to what follows, no matter what their race, colour, sex, language, religion, political or other opinion, or where they were born or who they were born to. | The child shall enjoy the rights set forth in this Declaration. Every child, without any exception whatsoever, shall be entitled to these rights without distinction or discrimination on account of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family. |
| <u>Principle 2</u> | You have the special right to grow up in a healthy and <u>normal</u> way, free and with dignity. | The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and <u>normal</u> manner and in conditions of <u>freedom</u> and <u>dignity</u> . In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration. |
| <u>Principle 3</u> | You have a right to a name and to be a member of a country. | The child shall be entitled from his birth to a name and a nationality. |
| <u>Principle 4</u> | You have the right to good food, housing and medical care. | The child shall enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end, special care and protection shall be provided both to him and to his mother, including adequate pre-natal and post-natal care. The child shall have the right to adequate nutrition, housing, recreation and medical services. |

Plain language version

Original text

Principle 5 You have the right to special care if handicapped in any way.

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

Principle 6 You have the right to love and understanding, preferably from parents, but from the government where you have no parent.

The child, for the full and harmonious development of his personality, needs love and understanding.

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

Principle 7 You have the right to go to school for free, to play, and to have an equal chance to be what you are and to learn to be responsible and useful.

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

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

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

Principle 8 You have the right always to be among the first to get help.

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

Principle 9 You have the right not to be harmed and not to be hired for work until old enough.

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

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

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

(d) Connections

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

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

Can everyone see their community at work?

CHAPTER THREE: Some basic human rights issue-areas (upper-primary, lower and senior secondary)

The human rights doctrine tries to define minimum standards for the decent conduct of all human behaviour. It is a comprehensive doctrine, and what follows are the main issue-areas. Within each issue-area only a handful of activities are described, but these should provide a start, and in some cases other materials exist of a more specialized and highly developed kind that can be plugged as modules into the main-frame this booklet provides.

If a teacher wants to concentrate on only one or two issue-areas - peace and disarmament, for example, or world development, or prisoners of conscience, or minority peoples, or anti-racism, or anti-sexism - then he or she is urged to cast what is done in the context of the whole human rights doctrine. Students will then be able to see that what they do is only one part of a general approach that covers many other things. Too often one issue-area becomes the tail that wags the human rights dog, which does neither that issue-area, nor the human rights doctrine, much good. Used as suggested however, and the general and the particular draw strength from each other. The general will provide breadth while the particular will provide depth. Since all the issue-areas only represent particular ways in which the core values (justice, freedom, equity) are found at work in the world, they are centrally related. Though labouring away in different lots, teachers who specialize in different aspects of human rights teaching are really working side-by-side. They need not see themselves in competition with each other; with those doing something else; but as team members of the one basic enterprise. The activities are activities. They are not "games".

Protecting life - the individual in society

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

(a) Being a human being

Place a convenient object (an inverted waste-paper bin for example) before the class. Suggest that it is a visitor from another part of the universe. This visitor is curious to learn about the beings who call themselves, in so many languages, "people". Ask for suggestions that might help the visitor identify any of us - "human beings" - should it meet more later in its travels.

(b) The council of the universe

This is another version of the same idea. Explain to the class that it is (for the purpose of this activity) now the Council of the Universe. The current Council plan is to clear out sector of space for space-farming. However, a Council rule forbids this if there is a species of thinking being in the area to be cleared. Council officers have reported some evidence that on a small planet

called "earth", in a distant sun-system in one of the galaxies involved, there might be one such species. A transport beam has been sent. It has picked up three specimens of this species (they call themselves "students") from a thing called a "school", and it is the Council's job to find out how advanced they are. Choose three children (with due regard for personal sensitivities) - perhaps even include yourself - and put them in front of the class (Council). The Council has then to find out if this species can justify its existence; their right to be alive. Should humanity survive, or should it be cleared away? (If particular students dominate the questions or answers, appoint a Council Chairperson, or adopt that role yourself. The Chair chooses the questions and who should answer).

(c) Message in a bottle

Yet another variant is to ask students to plan what they should put about humanity in a capsule to be sent into space. Suggest, perhaps, that students live in a time (10 years in the future?), when signals have been received from a place "out there". The United Nations is going to send information in a special ship. It is the students' job to choose what to send: Music? Which sort? Models of people? How dressed? Brainstorm solutions as a class, or set the activity as a small group project or an individual one (students can ask parents and others what they think).

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

This done, it is time to move on to "rights", since defining what is right in general likewise allows us to see what might be wrong in particular, and thus where our duties lie.

(d) Beginnings and endings

The "individual in society" is the most complex equation we know. At the teacher's discretion, and depending upon her or his own confidence in dealing with such issues, the class can look at the right to be alive as argued for at each end of an individual's life history.

Where does "life" begin (somewhere on the wheel of incarnation and reincarnation? At conception? When the fetal heart-beats start? The point at which the fetus can survive? Or birth?). The answer determines whether social sanctions can be placed upon birth control, and if so, what sort. This in turn will affect attempts to control population size, and the pressure of growing numbers of people on our ecological environment (number is not the only issue, of course, since high consumers create many more pressures than low ones).

Should the right to be living ever be taken away, either by the self (suicide) or by others (murder, war, capital punishment, mercy killing?)

These are difficult questions. This does not mean they should not be discussed. Where there is no prescribed solution (in religious terms, for example) finding answers may feel like stuffing jelly-fish into pigeon-holes. Look for any strong, justifiable argument for treating all human beings in a humane way. That will be human right.

(e) "Maria has disappeared"!"

Provide the class with the following details: "Your name is Maria. You are a journalist. You wrote a story in your newspaper that made someone in the government angry. The next day the police broke into your home and took you away. You were beaten and put in a room alone. No one knows where you are. No one has offered to do anything. You have been there for ten months."

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

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

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

Peace and disarmament

The Universal Declaration of Human Rights was written in response to the awful events of the Second World War. Everything depends upon Article 3: "Everyone has the right to life...". Universal literacy of the values kind this booklet tries to promote should make it harder for war to happen and for the sort of genocidal slaughter that took place during the last World War to happen too. It has to be practised however, and not just left to principle. Genocide (the deliberate killing of whole peoples) is not new. However, the technology of our nuclear age has made this possible on a much greater scale than ever before. Over us all hangs Nemesis - the daily threat of thermo-nuclear suicide, since we now have on earth destructive power the equivalent of three tons of conventional explosive per man, woman and child. The "right to life" has taken on a meaning it has never had before. Immense armories of the most terrifying weapons imaginable stand ready at the touch of a button to eliminate everything.

Since underdevelopment can only fuel the sort of resentments that lead to war, development (and environmental issues), peace and disarmament, and human rights, are all inextricably inter-linked. "Without peace" it has been said

"development is impossible; without development human rights are illusory; without human rights peace is violence". 7/ The linkage is not as symmetrical as this formula makes it sound, since if we acknowledge the right to be alive - and hence the right to a real peace and balanced development, which are the obvious prerequisites to continuing to stay alive - then it is the "human rights" doctrine that overarches all. Peace and development, in their many aspects, are subsumed by the basic right of survival, and the human rights doctrine can only be sensibly discussed if these issues are discussed as well.

In practise this means that a comprehensive approach to teaching for human rights of the kind this booklet provides is teaching for peace and disarmament, and for development and environmental awareness as well.

Which is not to discourage teachers giving special attention to peace or disarmament or development or environmental issue-areas if they want to. Indeed, given the basic right to human survival this is recommended.

Information on the arms race and on the attempts to control it should be provided here (there are sources in most languages), and the earlier section on conflict and conflict resolution is especially relevant. Depending upon the level of the class, and to some extent also the discipline within which the teacher may be working, a study of contemporary imperialisms - political and economic - would also deepen students' understanding of why peace is so hard to preserve. There have been more than 150 wars since the end of the Second World ~~War~~, which should show that outright armed violence has lost none of its popularity as a global option. Developmental imbalances and eco-catastrophes are also endemic. The latter are not only violent in themselves, but they sow the seeds of war. A large nuclear exchange (and the resultant nuclear winter) would also probably place the environment beyond repair, which links peace to eco-issues in a consequential as well as a casual way.

Peace studies, development studies, and environmental studies materials exit in quantity these days. They meet a demand that is not only justified but extremely urgent, though availability is still a severe problem for many teachers. Where little else is to hand, the following activity can provide a sense of some of the problems of sustaining peace on a world scale:

(a) Crisis

Write a scenario for an international crisis, set in the not-too-distant future: If the students have not been involved in the writing already, show or tell them the details, and then divide them into teams, representing the countries implicated and their main political figures. Set aside three periods of perhaps half-an-hour each, either in sequence or on separate days. One half-an-hour of the activity represents a full day in "crisis". Allow the students to do some research on "their" country's pattern of foreign responses. Begin "day one" by reading out a "morning" news bulletin that brings the crisis to a critical point. Students must then move about the room and engage in diplomatic bargaining to try and deal with what is going on and avert war. They can learn a lot very quickly about how hard it is to get agreement in a climate of suspicion, having poor information and with disaster imminent.

The teacher keeps a close eye on the clock, feeding in further news bulletins as she or he sees fit. Try shortening the last half-an-hour to increase the pressure on participants as they work to resolve matters. Compare what happens (where resources permit) with any one of the major international crises that have occurred over the last two or three decades.

(b) Peace

Pick a fine day if possible. Pose the question: "In a world of suspicion and mistrust and the perpetual threat of war - both big and small - why do you think peace is important?"

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

Resume the class, preferably without comment.

(c) Summit

Role-play a summit discussion between the leaders of two or three great powers about how to achieve better arms control, and a reduction in the level of nuclear armaments. Stage a class-room debate on the topic, with groups working together as the countries involved, trying to make strategic arms limitation more effective. Compare (where resources permit) the discussions that led to the Partial Test Ban Treaty (1963) or the Treaty on the Non-proliferation of Nuclear Weapons (1970). Do emphasize that despite our human nature, people have worked together in ways that allow us to live together without violence. How is this done (agreed standards; an impartial body to turn to when aggrieved)?

Development and the environment

Where do you live? For students in parts of the world that are materially poor, the issue of development (and its environmental dimensions too) is the same in principle, but very different in practice from that issue as faced by those in more wealthy ones.

If you are teaching ~~the~~ human rights to students who live daily under conditions of material deprivation, you will want to base your activities on the realities close-at-hand, and relate them (depending on the age and interests of the class) as closely as possible to those of the world system. You will want to consider the prospects for progressive change, and the right to effect such changes.

If you are teaching materially privileged students, you will want to foster their responsiveness to claims for development and self-determination, and to provide practical examples of how to facilitate them.

(a) Food

Ask students to keep a record of everything they eat and drink in a day. Analyse what they learn in terms of what their bodies need to survive and to grow (carbohydrates, fats, proteins, minerals, vitamins and water).

Choose one meal and trace where whatever made it up came from, and how it came to hand.

Choose something from the daily diet - preferably something a bit unfamiliar - that grows readily nearby and have the class, in pairs, grow an example of it in a can or pot or school garden. Work out why some students have more success with their plants than others; invite someone with a good knowledge of gardens or crops to talk to the class about plant care; where resources permit start a class-garden that all students can work in, and share the produce; hold brainstorming sessions to discuss possible improvements, for example, is the method of cultivation the most suitable? are there other ways of controlling pests? could you be growing useful plants that would do well that are not used locally? how could the system of sharing the work be made more efficient and co-operative? is there waste? what songs and dances would celebrate what is done?

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

(b) Water and health

Fresh water is very scarce in the world, and is getting scarcer as people use more. Where students live in an arid area, they will know this themselves. If they do not, have them, as a home project, fill a medium-sized container with water, and use only that for a day to drink from, to wash in (both themselves, their eating utensils, and their clothes), to give to their animals and plants, or to use for play.

Discuss how they fared and what they did to make their share go further. Discuss (if they do not know already) what they would do if this were really - as it is for many of earth's people - how they had to live every day?

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

(c) Housing

Houses directly reflect such things as local climate and geography; family structure and status; cultural and religious preferences; and the availability of building materials. Brainstorm with the class a list of all the things that a house should do, and then have them design (preferably in small groups) a dwelling that does these things - that is not like the ones built locally, but could be made there nonetheless. Have each group describe and explain the features of what it has designed. Or have groups work, perhaps, on the way in which local house designs might be modified and improved to conserve resources like water and power, and minimize pollution.

(d) Population

In many parts of the world, the effects of population growth are very clear. In other areas it is still less obvious. The impact of this phenomenon is universal however. Many statistics show how crowded our world is going to get in the next 30 years, and what this will mean in terms of pressure on the environment and competition for resources. It is important for students to ask (where there is not already government policy on the matter) why people have children? How many will be appropriate for them, as parents, when they grow up?

Even where students already live under crowded conditions, continued population growth will have made these more crowded by the time they have families of their own.

Draw a circle on the ground - not very large. Have the whole class cram into it, and conduct a lesson there. Or take a class using only a quarter of the space in which this is normally done.

(e) Work

As the world economy changes, so does the nature of the world's work. With industrialization has gone urbanization. Fewer people now live in the country and grow food, and many more work in secondary and service industries in cities, where they are employed by others and not themselves. This kind of work is different from labour on the land, and creates different patterns of consumption as well as production. At the moment there is simply not enough of it, either, to employ all the young people looking for jobs and wanting the material goods wages can buy. People move around the world, as they have always done, to maximize their opportunities, and migration patterns both within and between countries are often related to work. So are patterns of economic development, since in this respect, all countries are developing countries, and must integrate their agricultural, industrial, educational, financial and trade policies to maximize the productive capacity of their people.

Investigating work is something many students will be doing as part of their daily lives. Bringing a wide range of working people into the class-room from the community to talk to the students is a good way to broaden their perceptions however; better still is to be able to take students into different work environments so that they can see what is involved. Ask the students who they would want to meet or where they would like to go?

Many projects for individual or group study also suggest themselves: patterns of employment locally, nationally and internationally; how "work" is changing at one or all of these levels; what effect it might be having on education; how "workers" organize to protect their rights, for example.

(f) Energy

Doing anything takes energy. The more you do, the more you need. Brainstorm with the class the sources of energy used in the school (for example, sunlight to see by; the food in the students). Trace where it comes from and how it gets to those who use it. Is it a "renewable" source? What are its environmental effects?

This can also be done for the home, the village, the region of the whole world.

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

Write to the United Nations Environment Programme (UNEP, P.O. Box 30552, Nairobi, Kenya) for suggestions.

"Cherish the earth, for you will live by it forever".

Government and the law

Human rights are moral claims. We can make moral claims regardless of whether or not they are laid down by law. We can say, for example, that all human beings are morally entitled to be free from arbitrary arrest or unemployment or racial discrimination, regardless of whether or not a law has been passed that endorses these freedoms.

Laws, however, give moral claims more force. They may fail to do so even then, of course, since laws are not always obeyed, and governments do not always do what the law says they will. In countries where rights have been made into laws, we still need to know if these laws are being put into practice. But making moral claims into legal rights is a first step, and this is where politicians and judges, and those who make agreements that members of governments promise to obey, come in.

It can be a very significant first step too, since laws not only give formal sanction to moral claims, but they can also have an important educational effect. They define what a society officially thinks it is proper to do, and they provide a specific expression of the standards it thinks should be endorsed. They are there for all to see, and they stand - in principle at least - above the leaders as well as the led.

This said, we should remember that the process can, and does, go astray. It is not above corruption. The mighty will create a morality convenient to their cause, like in South Africa, and with might, they are in a position to make the laws that match. This does not make them right, however; merely powerful. Which is why we need always to ask: laws - for whom, to do what, for how long?

(a) Councils and courts

Laws are made by politicians and judges at many levels of the State and inter-state system. For students to understand in a clear and concrete way what is "the law"?, who makes it?, and why?, they need to see for themselves law-making in action.

Wherever possible arrange for a class visit to some regional or central chamber of the country's political system - in session - so that students can watch its members at work, making law by legislation. Discuss the three questions above.

Likewise, arrange a visit to a law-court to see not only laws being administered, but also decisions being made that set legal precedents. Discuss the same questions above.

If neither is possible, organize the class into a model of a political council, and have them debate a contemporary political issue. Also arrange them into a formal court and have them adjudicate a local or national case at law. Watch the media for suitable examples, or make them up. Encourage the students to find suitable examples themselves.

To introduce an international dimension, have the class research the decision-making processes of the United Nations, and the issues current there. Also review some cases brought before international commissions and courts, that may set precedents of their own.

The following is one example adapted from recent proceedings of a regional Commission and Court of Human Rights:

"Mrs. X has a child attending secondary school. On one occasion the child, aged 14, received a few strokes of the cane as a punishment from the school principal. A doctor found that the caning had produced weals (one over a foot long). The child was in discomfort for several days. Mrs. X complained that the caning constituted degrading treatment or punishment within the meaning of the relevant human rights Convention. [note also article 5 of the Universal Declaration] and that, by the use of corporal punishment, the government involved had failed to respect Mrs. X's right as a parent to ensure her child's education and teaching in conformity with her philosophical convictions."

After considering the evidence given by both sides, the Commission was able to get a settlement. This consisted of a payment of money by the government involved to Mrs. X, and the dispatch of a circular letter by the central authorities to local educational ones stating that the use of corporal punishment might in certain circumstances amount to a treatment contrary to the Convention. 8/

You may also wish to invite a local politician and/or legal person to talk to the class about the three questions posed at the beginning of this activity, plus three more: why are laws obeyed?, how is "justice" done?, and how is "fairness" achieved in government and the law? Personal accounts by well-chosen speakers under well-prepared conditions can be more vivid and memorable than months of more abstract and general work.

(b) Sorts of courts

The formal court above that the students may have seen, or reconstructed for themselves, is not the only way this kind of human activity can go on. Try arranging the class into a much more informal court with the "disputants" in the middle, their "friends" and "family" close at hand, and the rest of the class in a circle around them as a "village". Appoint a "magistrate", but put this person outside the circle, as someone to be turned to only when the locals want an outsider's opinion. Have the disputants put their cases, in turn, allowing everyone to argue all the time, making jokes, elaborating points, taking part. The discussion should continue until an agreed verdict is reached.

The issue "at issue" is one the teacher can choose with student help. Discuss afterwards how the "law" has worked here. In both the formal and the informal cases, note how (depending on the issue) it may not be possible to find someone obvious to blame, particularly when each party has reasonable points to make.

(c) Equality before the law

Article 7 of the Universal Declaration begins: "All are equal before the law ...". This is a statement of human principle. It is not, however, always deserved, nor does it necessarily reflect human practice. The famous story of the farm where all the animals were equal, but some were more equal than others, is a graphic parody of this fact. What can be done to foster the rule of law, when law-making is done by those with power, and as such, protects the powerful more readily than the powerless?

Describe to the students the following episode: "You have just come into the class. You begin the lesson and say 'Today we are going to talk about the right to privacy. What is that! Is that a note? I want to see it! Read it out to the whole class! You refuse? Well then, we shall see about that!' The offending student is marched off to confront the school principal".

Set up a role-play between the "student", her or his "friend" from another country, and a friendly "parent". Or where appropriate, between the "principal", the "student" and the "teacher".

This is a good example of what was earlier called structural hypocrisy. After the role-play is finished, brainstorm ways in which the "student", as the relatively powerless one, might have handled the situation, faced as she or he was with those in a more powerful position, but as someone who still wanted to establish the importance of the underlying moral principle: the right to privacy.

The same sort of activity can be done to demonstrate the way this happens at the world level too.

Describe another episode: "Country A has accused country B of arbitrarily arresting two of its citizens. The persons involved were on holiday, and there can be no good reason for holding them. 'Their papers were not in order' the B's say, and 'until we establish their innocence, we are going to assume they were up to no good'".

Role-play the meeting of two officials, one from each of the countries involved, with the two people themselves. Follow the role-play with a discussion of what the official from Country A and the tourists, as the "powerless" ones in this situation, could otherwise have done to convince the official from Country B of the need to respect articles 8, 9 and 11 of the Universal Declaration.

The freedom of speech and belief

Freedom of opinion and expression, and freedom of thought, are central to the human rights doctrine. They are defined by articles 18 and 19 of the Universal Declaration. They assume it is better to let people find things out for themselves and have their own say, rather than bottle them up by more or less authoritarian means.

The freedom of speech and belief sometimes come into conflict with other rights. The use of such freedom to harm human beings for something they cannot help, for example, such as their skin colour or their ethnic origin, has led to much debate about which should prevail. We may never be relieved of our responsibility to think or say the truth as we understand it, and yet we have no right either to incite hatred toward other human beings.

(a) What do you believe?

Everyone has beliefs and opinions. We mostly take them for granted. We rarely reflect on how we happen to have them.

Begin by labelling the four corners of the room 'yes', 'no', 'sometimes', 'not sure'. Tell the students that you are going to read out some general statements to them and that after each one they are to move quickly to the corner labelled with the answer they prefer. They should not stop to think.

Emphasize that you are not concerned for the moment with rights or wrongs. You are only interested in finding out about opinions and beliefs.

Read the following list at a pace that prohibits reflection. They are only suggestions - add more if you want to make the activity longer:

all fruit is delicious

it would be better if teachers were more strict

- . girls are smarter than boys
- . we're all the same under the skin
- . old people are smarter than young people
- . students with disabilities should be able to go to any school they like
- . rich people are more important than poor people.

Note how the composition of the corner groups changes after each statement. Point out that though there have been overlaps, no two people have agreed on everything.

(b) What do you think?

Repeat the above activity, only this time allow time for reflection. Encourage students to think about which corner they want to go to, and to discuss the statements among themselves before they decide. Encourage students not to go to a corner just because friends have gone there. Emphasize that it is still acceptable to use the 'not sure' corner. Discuss 'conformity', and the importance of thinking for oneself. Join in this time yourself.

(c) Frames of reference

Beliefs and opinions vary depending, for example, on whether we like what we see or not. This is reflected in our choice of words. We may talk about people we know, for example, as either worried about what others think of them, or humble and not self-righteous; either very ambitious or very keen to improve themselves; either submissive or prepared to co-operate; either dishonest or indirect or sensitive toward other people's feelings; either less prepared to change things or more tolerant; either less aware of individual rights or more selfish. It all depends on what else we think of them.

Get students to think of other dichotomies of this sort (e.g., more sentimental vs. more affectionate; more naive vs. more cheerful; more slavish vs. less afraid of hard work). 9/

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

(d) Words that wound

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

Extending the previous activity, have the class brainstorm a list of hurtful comments; ones that they know can cause distress. Then choose a few of the worst ones.

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

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

(e) The teacher as tyrant

What does it feel like to be told what to think or believe, and not to have any chance to decide such things for yourself, or to have a say?

Tell the class that last night you - the teacher - became a tyrant. As a consequence, for the whole lesson there will be no questions, and the students have to do exactly as they are told without complaint. If they have something to say, they cannot speak or write it, but have to indicate their request in gesture.

As a tyrant, it is up to you to teach the New Truth, regardless of what they might otherwise think or believe.

Among the important features of the New Truth are the following:

- (1) The earth is flat - in fact, it is slightly saucer shaped, and when you go 'around the world' you are actually moving along a curved course within that saucer. Satellite photos and pictures from the moon are fakes.
- (2) All children should be seen and not heard - they are basically horrible and have to be taught their place in society as inferior beings.
- (3) School is always wonderful, and every teacher, as a tyrant, is wonderful too. Because of their new power they have become the most beautiful, handsome, clever, brave, exciting people in the whole world and all children are overjoyed to have the chance to sit in class and be told everything that is True.

The teacher can elaborate other statements - the more preposterous the better - and should then proceed with a normal lesson, under the strictest possible conditions as suggested above.

Call a halt and discuss what has been happening and how the students felt.

One of the teachers who has tried this activity wrote the following account of it:

"I went out of the room briefly, re-emerged, slammed the door, screamed out that there had been a teacher's take-over and that things were going to be different. I insisted on marking each child's hand with an orange cross. I made the children repeat ridiculous statements after me because they were the new truths: for example, 'Children are dirty smelly creatures!' 'The world is flat!' 'Worms are delicious to eat!' and so on. I insisted on silence, and sent out of the room anyone who disobeyed. Some children who didn't know whether or not to take me seriously began 'to be afraid'. I called a stop. The children seemed relieved to be reassured that it was only an activity. We discussed what had happened, why I had done it, and how they had felt.

The children thought it was a huge joke, and wanted me to do some more of the same, or try it on the class next door. They seemed to understand that I had wanted them to experience a loss of their freedom of conscience, opinion and expression. Their feelings included puzzlement, surprise, shock, and doubt, even to the extent of fear.

Personally, for me to attempt such an 'acting' role-play was extremely difficult, and emotionally draining. If I was a more accomplished actress, I feel I could have developed the situation until I had successfully intimidated almost every class member.

Unfortunately, I could barely resist the temptation to burst into laughter, which was certainly noticed by a couple of the more perceptive class members. Still, a valuable learning experience for all of us." 10/

This account suggests that good class rapport is essential for the activity to succeed, since confusion is part of the point of it, and this has to be handled with great care. You may find it difficult to conceive of doing such an activity without practice, and without having built up your own confidence to do such a thing. As the teacher above discovered, however, it can be well worth trying anyway.

The freedom to meet and take part in public affairs

How is a community to stay alive, to flourish? In part, by its members meeting together and organizing their affairs, both public and private. The freedom to do these things makes communal involvement possible and community itself actual. The basic principles are defined by articles 20 and 21 of the Universal Declaration. Their systematic denial will stop a society from mining much of its richest resource - the skills and talents of its own people.

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

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

(a) A human rights society

In suggesting that the class form a Human Rights Society (HRS) the teacher can initiate a number of relevant tasks that allow students to:

- define the purpose of the HRS in more detail
- hold a competition for a Society symbol
- make individual membership cards that carry this logo
- organize office-bearers
- put up a special notice-board for HRS activities
- find out about other human rights societies - nationally and overseas - with whom the class can liaise; send for their publications
- display these where the class can use them
- begin holding meetings - the first could discuss the right of freedom of association itself: "Why organize? Why seek a say in how one is governed?" Invite a guest speaker; perhaps to lunch
- invite other guest speakers - local politicians, issue-specialists, area-specialists - to give short talks and hold discussions
- hold a Human Rights Society Inaugural Dance or Festival
- set up sub-committees to meet and to research particular tasks, for example:

one group could compile a list of people who have helped make human rights happen and try and get pictures of them to put on a Society notice-board or around the walls (with a short statement in each case why they are there); another group could

approach other classes with offers to speak to them about particular human rights issue-areas, explaining why the Society was formed, what it does, and offering associate membership; where resources permit, the Society could also publish a regular newsletter.

(b) Bugs

The converse of private citizens participating in public affairs, is the intervention by public authorities in private affairs. How far should governments be able to reach into the private lives of ordinary people?

Before the school day begins, tape small cardboard dots under desks and chairs and around other parts of the room. When the class enters tell them that the room has been "bugged". Allow them to conduct a brief search, and collect the "bugs" found at the front of the room. Inform the class that they can't be sure all the "bugs" have been found. They must assume that every act and word, done or spoken, is being watched and listened to at that moment by the principal. All conversation is also being recorded, so that parents, too, can see and hear everything. (One teacher who has done this activity numbered the dots. The class became quite paranoid when it could not find the whole series, and began questioning her as to whether she had really planted a complete set, that is, whether or not she had deliberately left some numbers out. They were somewhat disconcerted to find at the end that she was telling the truth, and that they had not trusted her.)

Suggest that there is a file held by School Authorities on every child. Everything each student says and does will be put there. Constant trouble-makers will be sent to Special Schools for appropriate discipline.

Conduct the usual class under these conditions.

At a later moment, allow students to search again to find more of the hidden surveillance devices.

Discuss at the end how it feels to be "watched" like this. How free are citizens to find out what the authorities have on file about them? What are the students' rights with respect to access to school files and student report cards? What happens when there is no communal trust?

Economic development and well-being

The Universal Declaration contains a number of articles that affirm our rights to material well-being. Whether the claims these represent are realized or not is a matter of resources, and of political will. This can depend in turn on the achievement of economic development - which has both national and international implications.

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

We are in the middle of an Industrial Revolution, and that revolution reaches everywhere. It is arguably the most significant series of events in the written record of human affairs, and it is happening all around us - now.

Because it is happening now it can be hard to see. We take it for granted, or it may still seem too remote to have had much effect. We cannot escape its consequences, however, and no-one knows where it is going to go.

The mass production of goods by machines began about two hundred years ago. It made possible new patterns of social, economic and political power which were quickly extended across the world in the search for markets, for sites to send surplus people, for sources of supply for raw materials, and for political opportunities generally.

There is a basic difference between those who have the capacity to initiate or further such a process, and those who must sell their work for a wage. The latter are less powerful, which puts them at risk. Their material well-being is dependent upon others, and they can all-too-easily be repressed or ignored. The idea of rights to economic development and well-being tries to counteract these risks by establishing base lines; criteria that can be used to measure the success of any society in providing for those who live in it, up to and including the world one.

Conceptual language is particularly important here, and it is an interesting exercise to study the concept of "charity" for example, as it moves from being a simple response to begging, to the less demeaning idea of something that is given to the "deserving poor" (who are supposed to be duly grateful for what they get), to that of social security, which can be claimed as of right (without the recipient feeling apologetic, or like someone seeking favours).

The idea of minimum standards is how right is defined, and it has inspired many with the political will to work for the good of others and for opportunities for all human beings to live decent lives.

(a) Rich and poor

Role-play the following situation: "Three people are sitting next to each other in an airplane. One works for the government of a poorer country, and is going to a conference on world food supplies. Another works for the government of a relatively rich country who is going to a meeting of international financiers to get a loan to help cover his or her country's growing economic debts. Another is a teacher, who is interested in the whole problem of world development. He or she has just been taking a short course on 'Aid, Trade, Arms production and World Justice', given by an international non-governmental organization. They begin to argue about what countries should do to promote human well-being."

(b) Working life

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

Form the class into two groups: workers and officials. Have them negotiate, each side either sending delegates who report back, or talking face-to-face.

Repeat the encounter but reverse the roles so that the class-half that were workers before become the officials now, and vice-versa. 11/

(c) Speakers

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

(d) Serving the world

Encourage the class to contact local or international branches of United Nations bodies such as the United Nations Children's Fund (UNICEF), the Food and Agriculture Organization of the United Nations (FAO), or the United Nations Development Programme (UNDP) for posters and materials you might use. There are non-governmental organizations too which could help and have materials. They often enjoy receiving letters from students and schools. Try also the International Labour Organisation (ILO), and the United Nations Educational, Scientific and Cultural Organization (UNESCO). 12/

Teaching for student awareness of world development issues has been a widely recognized subject-area for many years, and there are centres for world development education which provide books of their own. (Whether materials are available in relevant languages may still be a problem.)

Divide the class into six groups or so. Each group writes one proposal for an aid project (a new well perhaps, or someone to go and train as a medical helper, or someone to come and advise on improving production methods). Projects are presented to the whole class. Divide the class into new groups, each of which must decide - as if it were an aid committee - to which project it is going to give its (very limited) funds. Compare the decisions taken. 13/

(e) The other foot

Put to the class the following picture of a possible world future:

"We are running out of basic resources like fuel and food, clear air and water. Inequality is getting worse. Rich living is only for the very few. Time has come for big changes. What are they to be?"

The poor argue for the importance of large, strong families and against people living as individuals; they see rich living as wrong; they see agriculture and raising animals as more important than industrial factories making luxury goods.

The rich want to keep what they have. They run the governments and the armies. They see change as needed only where it means preserving the kind of life they are used to.

Conditions get worse, and in one part of the world the poor overthrow the rich. Those who were once well-off in this region have to give up their goods and live like everyone else - in one room for each family (or outside even), with one set of clothes, very basic food, and water only available from communal taps."

Divide the class into two halves: the old-poor and the new-poor. Then divide the class into small groups, with some members of both sectors in each. Have the old-poor explain to the new-poor how they shall live. The new-poor listen, and can suggest alternatives.

Reverse the roles, so that the new-poor become the old-poor, and vice-versa. The students who have now become the old-poor explain to the new-poor how they could have prevented the problems that beset them all, and how they intend conducting relations with the rest of the world. The new-poor listen, and can suggest alternatives.

Social and cultural well-being

Human beings do not live by bread alone, and wherever possible provision should be made - as the Universal Declaration decrees - for people to rest, learn, worship as they choose, share freely in the cultural life of the community, and develop their personalities to the full. School will already be giving students access to the arts and sciences of their region and the world and "human rights schools" will be teaching these using multi-cultural, non-sexist examples from many places and epochs.

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

This issue-area is a very general one, and practically any activity in the whole school curriculum is relevant. Begin perhaps by discussing the process of education itself. Education (as opposed to schooling) is a life-long affair and a truly comprehensive one, since every generation's culture must be learned again if it is not to disappear. The technology, the system of government and law, the values and religious beliefs; all have to be passed on or they are lost.

(a) Once upon a time ...

Invite a grandparental person (as a guest of the class Human Rights Society perhaps) to come and talk to the students about what they were taught at school, and whether it served them well in later life.

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

(b) Painting the street

Where resources permit, paint a long mural - a "human rights" street lined with "human rights" shops - in bright colours for all to see. 14/

Discrimination

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

Equal, yes, but not identical. A fact which leads people to draw lines across the human map and to draw attention to differences they believe to be important; lines that distinguish between an "us" and "them"; lines that not only create separate groupings, but suggest that "we" (or "they") are better, and that "they" (or "we") are worse. This is discrimination. And it stops people from seeing that they are human beings first, and anything else only after that.

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

On top of this line lie many others. The most pernicious is that of colour or race. Again, the fact of a particular difference is repeatedly over-generalized in such a way as to hide our common humanity.

As a teacher, these issue-areas (plus others to do with disability, ethnic origin, minority group status, and perhaps also age) cannot be avoided. There is either sexism-teaching or anti-sexism teaching; racism-teaching or anti-racism teaching. There is nothing in-between. If you have read this booklet, you can take deliberate steps to challenge injustice and promote fair treatment, or you can endorse the status quo. You cannot claim not to know.

Remember that human equality, and the life-chances and life-choices it promotes, does not just happen. It has to be taught - which means exploring stereotyped attitudes and prejudices (including your own), helping students to understand that they can be competent and caring regardless of race and sex, for example, and providing appropriate and accurate information.

There are no formulae; no magic lesson plans. It is a process of questioning that never ends. You will wish to inform yourself about these issues; their socio-economic and political history; and how they work. You will want to monitor your expectations, since when a teacher expects less, students will learn less, in a self-fulfilling way. You will practise how to respond to students' questions, with respect for your own values or those that students have learned at home - cultures differ considerably, for example, in the emphasis which is placed upon co-operation and social acceptance as opposed to competition and individual autonomy. You will affirm humanity in a way that includes the individual's colour or race or sex, since these are parts of the whole. And you will never accept blame for victims of discrimination and what they suffer, without having lived their life yourself, and seen where the blame really lies.

Discrimination has both individual and social dimensions: it is both personal and institutional.

The institutional dimension can be at work even when no-one is particularly aware of it. For example: people who are poor can provide fewer educational opportunities for their children. When many of their children fail at school, they may be labelled by the education system as less suitable students, and given even less opportunities, not more. Consider also the case where people count the number of leaders or politicians and discover that many more of them are male not female. This is then taken as evidence that women do not, as a rule, make good leaders or politicians, and therefore should not be educated in a way that encourages them to think so. School subjects are organized, and teachers teach, so as to restrict this opportunity. Most girls will then learn to fail.

These are vicious circles (descending spirals over time). They are enforced by double standards such as: "He likes to chat; while she is a gossip." Sometimes plain ignorance is at fault. Mostly, however, attitudes like these are enforced by systems of great political and bureaucratic power, which can take a good deal to explain, and a good deal to change.

Taking part in a campaign to promote one of these human rights issue-areas is the most effective way of learning what is required, but this may not (depending upon your circumstances) be possible. Where it is possible, it is highly recommended.

The personal dimension (and its social sources) can be explored as follows:

(a) The two box trick

Take two small boxes the same size and fill one with stones and the other with sweets. Wrap the first box (stones) in an attractive way. Wrap the second (sweets) as unattractively as possible. Put them before the class as gifts, but allow the students to choose only one.

A class that does not see through the trick will usually vote for the obvious option, with the obvious result - a lesson in false expectations.

Use this activity to discuss other times students might have chosen a "book by its cover"; anticipated things on little information, that is, that turned out to be untrue. How does this apply to the ways we pre-judge people? How readily do we change our minds when we learn more (the person who prefers prejudice at any price is called a bigot)?

Good examples can be role-played.

(b) All A's are B's

Pre-judgement is prejudice. We think we know more about things than we do. We over-generalize, sometimes to positive effect, sometimes to a negative one, but always inaccurately.

Ask students to choose a quality about your own character they like; then ask them to name the colour of your eyes. Write these down: "Our teacher is friendly. Our teacher has black eyes", for example. Over-generalize these statements so that they read: "All black-eyed teachers (or adults) are friendly." Is this true?

Write some more: "Student X comes from Antarctica. Student X is untrustworthy. All Antarcticans are untrustworthy." This can be adapted to your own circumstances and used to point out the false logic at work.

(c) Fat people are very thin

Over-generalization is not just a matter of false logic. The false logic is fuelled by stereotypes, which are fixed images (originally metal plates used in printing) that the user puts onto reality in a pre-set way.

Give the class the following list of people and their attributes (or any others you think are appropriate).

- | | |
|------------------------|--------------------------------|
| 1. fat people | 1. are very thin |
| 2. old people | 2. are dishonest |
| 3. young people | 3. are all old |
| 4. wise people | 4. are grumpy and useless |
| 5. politicians | 5. don't respect adults enough |
| 6. very nervous people | 6. are jolly |

Have them match the pairs. Point out, where the matching confirms the usual stereotype, that this is what has happened. Stereotypes stop us seeing the world as it really is. If you believe, for example, that fat people are usually jolly too, you have an image of a group of people that is too general to be true since, like the rest of humanity, only some fat people are really jolly. It is a lazy way to think, and it makes for a closed mind. It is "labelling behaviour". We make labels in our minds, or we learn them, and we stick them onto whatever we see. The labels end up telling us what to think and feel, and how to behave. Much as they may save us bother, give us easy answers or ways of dismissing people, or make us feel better, perhaps, by helping us fit in, they are still labels. They are not the real thing.

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

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

(d) Know your potato

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

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

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

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

(e) Spot the difference

Present the following statements:

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

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

Discrimination - colour or race

Racism is the belief that there are mixed-sex human groups with particular (usually physical) characteristics which make them superior or inferior to others. Racist behaviour can be overt, such as treating some people worse (or better) because of the colour of their skin; it can be covert, and is seen in the way a society systematically advantages or disadvantages those groups with the key characteristics over time; or it can be both.

Racist behaviour produces racial discrimination, which ranges from simple neglect, or the avoidance of those believed to be different and inferior, through harassment and various degrees of forced integration, to exploitation, exclusion and wholesale murder.

Racial discrimination is a stereotype or a prejudice turned into social action. It can be direct (in any of the forms above) or indirect (in the form of scapegoating - which means placing the blame on someone else when it should fall on others or yourself).

There is one positive form of discrimination. Where a group has been disadvantaged in one of these ways for some time, promoting the basic human rights of its members may not be enough to remedy the wrongs. Special efforts may have to be made to break the cycle of negative discrimination and despair. Without special efforts, equality of opportunity is not likely to have any real meaning. The success of such efforts would, of course, remove the need for them.

A good reference at this point is the International Convention on the Elimination of All Forms of Racial Discrimination.

(a) Scaling acceptance: colour

Propose a number of "us/them" statements, such as:

1. I don't think I like "them"
2. I don't mind "them", but I wouldn't have any living near me
3. I wouldn't mind if some of "them" lived near me
4. I'd like to live with "them"; "them/us" thinking stops people enjoying human differences and learning how we're all the same regardless.

Now list the range of skin tones that humans have, e.g., pinko-grey, white, brown, black, ivory, in-between.

Finally, ask each student to identify the number of the statement above that corresponds to how he or she might feel about people with skin colours other than his or her own (anonymously, if preferred). Alternatively, use the four corners of the room, asking for a "yes", "no", "sometimes" or "not sure" assessment in each case (see Freedom of Speech: "What do you believe?"). Collate the results to get a picture of class values. 15/

Skin colour is one of the most arbitrary (least reasonable) ways of discriminating between people that humankind has ever devised. Where students lack colour acceptance of any kind, ask them to plan a multiracial society where

they are destined to live, without knowing in advance what their own skin colour will be. Point out that they already live in a society of this kind - the world over, if not locally.

The same activity can be run with a list of national or cultural identities (other than those represented in the class).

(b) The non-racist class-room

There are many ways of making the class-room a place of acceptance and of multiracial celebration. Where cultural factors influence a student's responses allow for them (how much eye contact he or she finds comfortable, for example; how receptive he or she is to group learning strategies; his or her style of dramatic play or story-telling). Where there is racially-based friction in the class, deal with it; do not dismiss it. Do learn yourself, and teach your students, how to recognize the way the media, even the school-books, may reinforce racism. Study the stories of famous people who have fought against discrimination. Study the contributions made by people from all parts of the world to the common stock of human knowledge and experience. Introduce as much cultural diversity as possible into the curriculum (without trivializing, that is, without reducing other cultures to funny foods and folk-dances). Ask parents or other relatives or friends to help in this regard. Invite people of other races or colours who are active in community work to speak to the class about what they do. In a mixed-culture class, know students' names and their correct pronunciation. Do not despair.

(c) Outsiders

Arrange the class by 8's or 10's into tight circles. Have the students interlock arms, then have one student play the role of the outsider trying (without violence) to get in. Give all the students the opportunity to feel locked out.

Discrimination - sex

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

Sexism, like racism, is built into the basic structure of society, and it involves every aspect of culture and power. It is also reflected in people's attitudes, which then further it. The assumption that human gender can be used to define respective life choices and chances can be so automatic that it can seem to those (both male and female), who have never looked at it, utterly unexceptional.

Schools can play an important part in promoting sexism. In mixed-sex schools, a disproportionate amount of resources will often go to male students, and redressing the imbalance is like pushing uphill against pointed sticks. In single-sex schools, the problems are different, but the same.

(a) Time

If you teach a mixed-sex class, of roughly equal numbers, have one of the students time how long you spend in one lesson interacting with female as opposed to male students. Add up the results. (They can repeat this experiment with other teachers).

Design compensatory practices, such as requiring one female question for every male one (where this reflects the sex-ratio in the whole class). Note the quality of your answers. Are they open for boys; closed for girls?

(b) A class reunion

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

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

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

(c) What's a "boy"? What's a "girl"?

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

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

If stereotypes emerge, discuss with the class which seems the more positive and the more negative, and how such stereotypes affect what they think girls and boys are able to do in real life. 16/ Are they fair?

(d) What's a "man"? What's a "woman"?

Ask the class to think of as long a list of adult tasks as possible (e.g., caring for children, cooking food, gardening, farming, fetching firewood, running businesses, being police, being teachers, making music, being doctors, being priests).

Take each one in turn, asking the class to decide whether it is more of a man's task, or more of a woman's, or whether it applies to both.

If patterns emerge, discuss whether they fairly reflect what either sex is capable of doing.

(e) Expectations

Read the class the following:

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

'You know I can't answer that', comes the reply. 'Not only did his father die five years ago - but he's also my only son!'"

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

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

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

(f) Who's who?

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

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

(g) The non-racist classroom

Most of the suggestions made for the non-racist classroom can be adopted to promote a non-sexist one. Seek help from wherever possible in breaking down stereotypes; never allow exclusion based on sex; and respect traditional views but present yours clearly and with conviction. Always ask: what is fair? Acquaint students with the Convention on the Elimination of All Forms of Discrimination Against Women. Do not despair.

Media studies (advertisements in particular) provide good material, and a close scrutiny of the school curriculum and of current texts is also advised.

Does "history" give serious attention to the role of women as well as men? Does "economics" discuss women in the labour market (home or outside the home)? Does "law" look at women and property? Does "government" look at female under-representation? Does "science" give due weight to what women have done? Are girls encouraged to excel at mathematics? How sexist is the teaching of "literature", "language", and the "arts"?

Discrimination - minority group status

The concept of a "minority group" is mixed up with the concepts of "ethnicity" and often "race", and when it is, earlier activities are relevant here as well. The term is a loose one, and has also been used to describe indigenous peoples, displaced peoples, migrant workers, refugees, and even oppressed majorities (as in South Africa). Common to all these groups is poverty and a dire lack of power. A minority group ceases to be a "minority group" once it becomes strong enough. 17/

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

(a) Identifying some "minority groups"

Brainstorm with the class a list of contemporary "minority groups" (international non-governmental organizations working in this area can provide many concrete examples and much information, particularly about the most disadvantaged ones).

Senior students can do case studies to find out about the size, locale, history, culture, contemporary living conditions and key claims of specific "groups".

(b) Speakers

Invite members of a particular "minority group" to come to talk, perhaps under the auspices of the class Human Rights Society. Ask how students can best participate in promoting justice, freedom, and equality in the case discussed.

Discrimination - disability

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

(a) Speakers

Invite people with particular disabilities to speak to the class, perhaps under the auspices of its Human Rights Society. They can explain first-hand some of the difficulties they encounter, some of the things they have learned as a result, and what their specific rights-claims might be. At a recent conference on "mental retardation", a group of people with intellectual disabilities came and took it over. They then read out one such list. "We are humans first 'it began' and disadvantaged second."

(b) One school for all

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

CHAPTER FOUR: What to do next

A booklet like this is a beginning, not an end. It contains proposals, not prescriptions. It can be taught as a whole course, or ideas can be mined for use where they fit.

Whatever you try, keep an account of what happens so that you can see how your experiments went. Do reflect on their consequences, and about what you should change.

Do also send in any suggestions you may have, so that they can be included in more materials, and other teachers can benefit. Try and provide a description of yourself and what you think, and of your class and school (where your students come from, how they live, what the school is like).

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

What you try next is not as important as how you try it. The significance of teaching for human rights cannot be stressed enough. It is paramount. Means and ends make a continuum, and so what you do in this regard, is what you will get.

Last, but not least, you will want to remind students that human rights is not something only relevant to other people somewhere else or "over there". It is, after all, a universal doctrine, and we - in all our diversity - are in the world, no matter who "we" are. Encourage students to consider how they might best use what they have learned to promote and protect human rights in their respective societies. This would build upon many of the activities above that provide for practical application of human rights principles in the community at large. It would consolidate that lesson, and point students toward the contribution they might make outside the class and school and in adult life.

Annex (i). REFERENCES

1. See further D. Wolsk, An Experience-centred Curriculum, Educational Studies and Documents No. 17 (UNESCO 1975).
2. Adapted from Rosemary Milne, Moral Development in Early Childhood (Ph.D. Thesis, University of Melbourne, 1984), pp. 300-347. Her detailed description of this sequence-in-action is invaluable.
3. "Childcare Shapes the Future", Interracial Books for Children Bulletin, V.4, Nos. 7 and 8, pp. 12-14.
4. This activity, and a couple of the previous ones (such as the sentence stubs) were adapted from J. Canfield and H. Wells, 100 Ways to Enhance Self Concept in the Classroom (Prentice-Hall, New Jersey, 1976).
5. This activity can be applied to any school subject. Suggestions are given in Wolsk, op. cit. The suggestions are very good, and show how any activity can be adapted to any part of the standard curriculum.
6. Adapted from a text prepared for the World Association of the School as an Instrument of Peace by Professor Massarenti of the University of Geneva.
7. René-Jean Dupuy, quoted in S. Marks, "The-interrelationship between human rights, peace, disarmament and development education" in Human Rights Education, Report of a Conference sponsored by the United Nations Association, National Union of Teachers (and others), 10 December 1981, p. 2.
8. Adapted from "Decisions of the European Commission and Court of Human Rights and the Committee of Ministers", Council of Europe, Yearbook of the European Convention on Human Rights, 1981 (Martinus Nijhoff, The Hague, 1983), pp. 402-4.
9. Note how this list was developed to discuss national culture by R. Dore in G. Wint (ed.), Asia: a handbook (Penguin, Harmondsworth, 1969), p. 495.
10. Michelle Michie in Teaching, Enacting and Sticking up for Human Rights, Occasional Paper No. 9, (Human Rights Commission, Canberra, 1985), pp. 23-4.
11. See FAO's The Peasant Charter (Rome 1981) for comparison.
12. UNICEF: 866 United Nations Plaza, 6th Floor, New York, N.Y.10017, USA
FAO: Via delle Terme di Caracalla, 00100, Rome, Italy
UNDP: 1 United Nations Plaza, New York, N.Y.10017, USA

13. Cited in I. Lister, Teaching and Learning about Human Rights (School Education Division, Council of Europe, Strasbourg, 1984), p. 24, and available in full form from Oxfam. Lister highly recommends Nance Lui Fyson, The Development Puzzle: a sourcebook for teaching about the "rich world/poor world" divide and "one world" development efforts, (Centre for World Development Education, 1979). Also excellent is World Concerns and the United Nations: Model Teaching Units for Primary, Secondary and Teacher Education (United Nations, New York, 1983).
14. An activity devised by the artist Mirka Mora.
15. Adapted (as were a couple of the general activities on discrimination), from D. Shiman, The Prejudice Book (Anti-Defamation League of B'nai B'rith, New York, 1979).
16. An abbreviated version of D. Shiman, op. cit. pp. 74-5.
17. N. van der Gaag and L. Gerlach, Profile on Prejudice (Minority Rights Group Education Project, 1985), p. 5.

Annex (ii) READING LIST AND OTHER RESOURCES

General

"The Learning Process" World Studies Journal v.5 no.2 (1984)

E. Rogers: Thinking About Human Rights (Lutherworth, London, 1978)

M. Branson and J. Torney-Purta (eds): International Human Rights, Society, and the School, Bulletin No. 68 (National Council for the Social Studies, Washington, 1982)

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

Menschenrechte im Unterricht (Bunderszentrale für politische Bildung, Bonn 1982)

H. Avenarius: Kleines Rechtswörterbuch (Bundeszentrale für politische Bildung, Bonn, 1985)

L. Lewis: Human Rights. Questions and Answers (UNESCO, 1981)

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

S. Kidd: Some suggestions on teaching about human rights (UNESCO, 1968)

Human Rights Teaching (occasional Bulletin, UNESCO)

H. Abrahams: World Problems in the Classroom (Educational Studies and Documents No. 41, UNESCO, 1981)

I. Lister: Teaching and Learning about Human Rights (Council of Europe, Strasbourg, 1984)

Human Rights: a compilation of international instruments (United Nations, New York, 1983)

United Nations Action in the Field of Human Rights (United Nations, New York, 1983)

Self-esteem

J. Cornfield and H. Wells: 100 Ways to Enhance Self-Concept in the Classroom (Prentice Hall, New Jersey, 1976)

S. Barrat: The Tinder-box Assembly Book: Starting Points, Stories, Poems and Classroom Activities (Black, London 1982)

H. Watson et.al. Structural Experiences and Group Development (Curriculum and Development Centre, Canberra, 1957)

The individual in society

Amnesty International: Teaching and Learning about Human Rights
(British Section, 1983)

Peace and Disarmament

World Concerns and the United Nations: model teaching units for primary,
secondary and teacher education (United Nations, New York, 1983)

J. Macy: Despair and Personal Power in the Nuclear Age (New Society Publishers,
Philadelphia, 1983)

Development and the environment

N. Fyson: The Development Puzzle: a sourcebook for teaching about the
"rich world" development efforts (Centre for World Development Education,
London, 1979)

S. Fisher and D. Hicks: World Studies 8-13, A Teacher's Handbook
(Oliver and Boyd, Edinburgh, 1985)

Learning for Change in World Society: reflections, activities and resources
(World Studies Project, London rev. ed. 1979)

The Least Developed Countries and action in their favour by the international
community (United Nations Conference on Trade and Development,
United Nations, New York, 1983)

Discrimination

D. Shiman: The Prejudice Book (Anti-Defamation League of B'nai B'rith,
New York, 1979)

Human Rights: respecting our differences (Teacher's manual and students'
manual, Alberta Human Rights Commission, Edmonton, 1978)

"Childcare Shapes the Future" Interracial Books for Children Bulletin V.14,
nos. 7 and 8 (1983) pp. 6-17

Anti-Racism: a handbook for adult educators (Human Rights Commission,
Canberra, 1986)

Please note:

Given the breadth of the human rights doctrine, there are resources in a wide-range of disciplines that are relevant. Students respond strongly to audio-visual material, and where facilities exist for using them, a number of United Nations agencies can supply examples. Some addresses are provided under paragraph 12 of the references (Annex (i)).