

Our WORLD, Our RIGHTS



AMNESTY
INTERNATIONAL
USA

TEACHING ABOUT RIGHTS AND RESPONSIBILITIES
IN THE ELEMENTARY SCHOOL



Dan Jones

U.S. EDITION

Universal Declaration of Human Rights (*Abbreviated*)

Article 1

Right to Equality

Article 2

Freedom from Discrimination

Article 3

Right to Life, Liberty, Personal Security

Article 4

Freedom from Slavery

Article 5

Freedom from Torture and Degrading Treatment

Article 6

Right to Recognition as a Person before the Law

Article 7

Right to Equality before the Law

Article 8

Right to Remedy by Competent Tribunal

Article 9

Freedom from Arbitrary Arrest and Exile

Article 10

Right to Fair Public Hearing

Article 11

Right to be Considered Innocent until Proven Guilty

Article 12

Freedom from Interference with Privacy, Family, Home, and Correspondence

Article 13

Right to Free Movement in and out of the Country

Article 14

Right to Asylum in other Countries from Persecution

Article 15

Right to a Nationality and the Freedom to Change It

Article 16

Right to Marriage and Family

Article 17

Right to Own Property

Article 18

Freedom of Belief and Religion

Article 19

Freedom of Opinion and Information

Article 20

Right of Peaceful Assembly and Association

Article 21

Right to Participate in Government and in Free Elections

Article 22

Right to Social Security

Article 23

Right to Desirable Work and to Join Trade Unions

Article 24

Right to Rest and Leisure

Article 25

Right to Adequate Living Standard

Article 26

Right to Education

Article 27

Right to Participate in the Cultural Life of Community

Article 28

Right to a Social Order that Articulates this Document

Article 29

Community Duties Essential to Free and Full Development

Article 30

Freedom from State or Personal Interference in the above Rights

Our WORLD, Our RIGHTS

TEACHING ABOUT RIGHTS AND RESPONSIBILITIES
IN THE ELEMENTARY SCHOOL

*A handbook for learning about
the Universal Declaration
of Human Rights*

AMNESTY INTERNATIONAL USA



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Human Rights Educators' Network



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TEACHING ABOUT RIGHTS AND RESPONSIBILITIES
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*A handbook for learning about
the Universal Declaration
of Human Rights*

Edited by

Janet C. Schmidt

Patrick A. Manson

Tricia A. Windschitl

AMNESTY INTERNATIONAL USA

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Our World, Our Rights: Teaching about Rights and Responsibilities in the Elementary School covers a very wide range of issues and areas of work that are outside the scope and the Mandate of Amnesty International United Kingdom and of Amnesty International USA. The text is published to stimulate discussion on human rights issues and to encourage a broad approach to human rights education. The text materials do not necessarily represent the views of Amnesty International United Kingdom or Amnesty International USA.

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Edited by Margot Brown with key contributions from:
Elizabeth Cowton • Tracy Law • Christian Dell • Jane McMahon • Mary Grant
Deidre Reeves • Cathie Holden • Margherita Rendel • Eamonn Scott

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Our World, Our Rights

Teaching about Rights and Responsibilities in the Primary School

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Margot Brown

April 1996

Our World, Our Rights

Teaching about Rights and Responsibilities in the Elementary School

The U.S. edition of *Our World, Our Rights* is an adaptation of the original edition published in 1996 by Amnesty International United Kingdom and the Education in Human Rights Network. When we began the editing process in July 1998, we made minimal changes — “translating” spelling and vocabulary into American English and replacing lists of organizations and books with their similar counterparts in the U.S. As we became more familiar with the book, we saw opportunities to add explanations, examples, and additional background information for our U.S. readers. As 1998 turned into 1999, we saw an increasing need to provide some updated information to reflect changes in the world. Nevertheless, we have preserved as much of the original content as possible. We hope that you, the reader, will find a balance of the familiar and unfamiliar as you begin or continue to integrate human rights education into your learning environment.

About the editors of the U.S. edition

The editors of the U.S. edition are members of Amnesty International USA’s Human Rights Educators’ Network. Tricia Windschitl, who lives in Iowa City, Iowa, is an early childhood educator who has worked in both preschool and day care settings. Patrick Manson lives in Dallas, Texas and has taught 6th grade and high school. Janet Schmidt is an early childhood special educator who lives near Boston, Massachusetts. Patrick and Janet are the co-founders of the Human Rights Education Center of Dallas.

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Janet C. Schmidt, Patrick A. Manson, and Tricia A. Windschitl

July 2000

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Human Rights in Schools

1

- 3 Using this Book
- 4 What are Human Rights?
- 5 Why Teach Human Rights in Elementary Schools?
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Using this Book

This book is designed to introduce elementary school children to the Universal Declaration of Human Rights (UDHR). It is not intended as a course or a single unit of work. It offers children a simple way of remembering the rights embodied in the UDHR, and also helps them to identify rights and the responsibilities which accompany them.

The activities in Part Two need not be followed sequentially although it is suggested that the first activities, “Needs and Wants” and “Everyone has a right to . . .” are used to help define rights before using the activities relating to the UDHR.

The activities can be integrated into topics, themes or units as appropriate. They can also be used to work on the theme of rights itself.

The case study material on *pages 113–130* is for teachers. It is not intended, with one or two exceptions, to be used directly with children. Teachers will be able to use whichever aspect of the information is appropriate for them and their class and in whichever curriculum topic it is most helpful.

There are many other good resources to support teaching children about human rights. Some of the activities in these resources can be used along with activities in this book. (*See pages 164–170: Print Resources for Teachers, Books for Children, and Useful Addresses: Educational Resource and Advocacy Organizations.*)

When children have used material from this book, we hope they will know:

- ▶ what a right is
- ▶ what some of the rights of the UDHR look like in their daily lives
- ▶ something about rights in other parts of the world and at other times in history
- ▶ what the responsibilities are that accompany rights
- ▶ what action they might take to defend their rights and those of others

Through using the activities we hope the children will have further developed their ability to:

- ▶ empathize
- ▶ discuss
- ▶ cooperate
- ▶ negotiate
- ▶ build consensus

By promoting the values of a rights-respectful classroom, children can develop skills which will enable them to take action for a more just world.

Some points to bear in mind:

- ▶ if dealing with the abuse of rights, *do* include more than one area of the world. Try to avoid implying that all the problems with human rights are “out there” or “somewhere else.” There are unfortunately plenty of cases closer to home.
- ▶ *do* include examples of people challenging oppression for themselves. Although many outside agencies do invaluable work, oppressed people are not helpless victims. Their bravery should be celebrated. This can help to make the issues involved less bleak.
- ▶ *use* the resources and expertise of agencies that are working in the field. You don’t have to be an expert in human rights to help children begin to understand the issues. Being sensitive to issues in the classroom, being able to relate the rights to specific examples in the children’s lives, and being open to new ideas are equally valuable.
- ▶ *encourage* the children to work cooperatively together, to listen to one another and to understand each other’s needs and opinions. Encourage them to work in different groupings, learning to cooperate and to work with different children in the class.

What are Human Rights?

Throughout the world, there are many people who do not enjoy the basic rights which have come to be accepted in many parts of the world as inherent rights of all individuals, without which no one can live in dignity and freedom.

These words were spoken by Eleanor Roosevelt in 1948. They were part of her campaign to persuade the United Nations to adopt the Universal Declaration of Human Rights (UDHR). The Declaration was adopted on December 10, 1948, but sadly the words spoken by Eleanor Roosevelt are still true today.

Human rights are fundamental to our nature; without them we cannot live as human beings. When others' rights and freedoms are denied, our own rights and freedoms are also diminished.

Human rights are ours by nature of being human and are ours from birth. In claiming these rights we also have to accept that we have responsibilities. We have a responsibility not to infringe upon the rights of others, to support others in claiming their rights, and to recognize that sometimes when we claim our rights, they are in conflict with the rights of others.

There are many times in the course of everyday life when people act in ways which show rights in action: when debating and publicly criticizing policies made by national or local government or other public or private organizations; when worshipping as they choose or choosing not to worship at all; when joining a trade union; when choosing to travel overseas or to other parts of our own country. All are actions which are taken for granted, although it must also be remembered that not everyone in our society is able to put their rights into practice.

Human rights also apply in schools. Examples of rights in action in a school setting include: respect for one another, full access to the curriculum, policies

which ensure equality for all members of the school community, and conscious and sustained effort to make the playground and the classroom places where rights and responsibilities are respected and encouraged.

Rights can be seen as recognized standards to enable peaceful life in communities and society. There are international treaties and conventions which require nations to recognize these standards in dealing with their citizens.

Our World, Our Rights was written to promote an understanding of the content of the most important of these international human rights statements, the Universal Declaration of Human Rights, and how it affects daily life.

Children from Shapla School, Wapping, London, U.K.
at an Amnesty exhibition on children's rights, 1993
Photo by Dan Jones



Why Teach Human Rights in Elementary Schools?

Why should we teach human rights in elementary schools? The short answer to this question is that human rights are part and parcel of children's everyday life, and schools have a responsibility to enable children to make sense of the world around them. Most children in the United States have experienced freedom of thought, conscience, and religion; the right to education; and the right of movement. Many also have experience of their rights being denied through bullying, name-calling, or more serious abuse.

Knowing about rights and responsibilities, understanding what they are, and how they have been struggled for and sustained are important elements in the preparation of all young people for life in a democratic and pluralistic society.

Children of all ages express concern or outrage at events or situations which they see as unjust in their own lives and the wider world. Adults who are in regular contact with children recognize the heartfelt cry of "That's not fair!"

Human rights education (HRE) can build on that understanding of injustice and the sense of fair play and can explore why certain behavior is unfair.

Elementary schools often deal with aspects of human rights education without necessarily giving it that name. Many key skills and values inherent in understanding rights and responsibilities are those which teachers already help develop in their students. Skills such as language development through discussion and group work; skills involving judgments and critical analysis; detecting bias, omission, and stereotypes; social skills of communication, including listening; recognizing and accepting differences; skills of peaceful resolution of conflict; and active participation in classroom and school life.

Elementary schools have also been active in exploring issues of equality—particularly in areas of race, ethnicity, gender, and disability. This has supported children:

... learning from different cultural experiences and perspectives and developing the ability to analyze and criticize features of cultural traditions and to identify instances of prejudice, intolerance, and discrimination.

Runnymede Trust, U.K., 1993

All of these skills are fundamental in recognizing and understanding respect for human dignity, an integral component of human rights education.

Rights and Responsibilities

Since the Universal Declaration of Human Rights (UDHR) was introduced in 1948 after the horrors of the Holocaust, schools and society at large have recognized the need to end intolerance. Still, acts of intolerance and discrimination persist around the world.

This book was originally written in 1995, the year designated as the U.N. Year for Tolerance. The year 1995 also marked the European-wide Youth Campaign against Racism, Xenophobia, Anti-Semitism, and Intolerance, "All Different, All Equal." The year 1999 was the 10th anniversary of the Convention on the Rights of the Child. This book, published in 2000, is a contribution to the U.N. Decade for Human Rights Education, 1995–2004.

WHY TEACH HUMAN RIGHTS IN ELEMENTARY SCHOOLS?

Work in schools, elementary or secondary, to counter racism and other forms of prejudice reflects the first article of the UDHR:

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.

Despite the male bias inherent in the language of the Declaration, the concepts of equality and freedom influence the ethos of many schools.

However, in claiming one's rights one also has to consider the accompanying responsibilities. We all have the responsibility to ensure that we do not infringe upon the rights of others.

The right to freedom of opinion and expression (Article 19) carries the responsibility not to hurt, insult, or incite others to prejudicial behavior.

We *have* responsibilities but we also need to *take* responsibility. As members of a community—school, cultural, religious, or other—we recognize the need to ensure the rights of other members of that group but:

These rights are common to all because they belong to each and every one of us, universal because they transcend cultural differences. The values in whose name these rights are invoked correspond to aspirations inherent in human nature and are therefore indeed universal.

Federico Mayor
Director-General of UNESCO, 1994

Taking responsibility for ensuring our rights and those of others is not always an easy task. It often requires standing out from the crowd, being a lone voice, and

making difficult choices. But learning to take responsibility has a direct link with teaching against prejudice and intolerance and developing self-esteem in students.

To take responsibility requires:

- ▶ *self-respect and respect for others*
- ▶ *the ability to express one's views and feelings openly and to listen attentively to others*
- ▶ *assertiveness, neither denying others' rights by aggression nor one's own by submission*
- ▶ *open-mindedness, approaching new situations unhindered by rigid views*
- ▶ *empathy, the willingness to imagine sensitively the viewpoints and feelings of other people*
- ▶ *cooperation, an ability to work with others towards a common goal; be a member of a team*
- ▶ *conflict resolution, an ability to consider a variety of ways to solve problems and be willing to put them into practice oneself*

Hugh Starkey, 1993

All these qualities are essential to the development of the "whole person" and are key to the "spiritual, moral, social, and cultural development" of all students (The Office for Standards in Education, U.K., 1994).

Human rights education contributes not only to children's understanding of the world and how it works but also to the knowledge, values, and skills for a well-rounded education.

Concerns

Adults sometimes express concern about raising rights issues with elementary school children:

“It’s too difficult.”

Much of the official documentation *is* dry and difficult but the basic concepts and understanding of rights and responsibilities in the wider world are often expressed by children themselves.

Young children experience through daily relationships with their peers, situations which have parallels with wider global concerns:

- ▶ *call each other names, sometimes gender or race-related (prejudice)*
- ▶ *exclude others from play for arbitrary reasons (discrimination)*
- ▶ *argue over materials (resource distribution)*
- ▶ *protest that rules are “not fair” (human rights)*
- ▶ *fight (peace and conflict)*
- ▶ *use consumable materials, sometimes unwisely (environmental awareness)*
- ▶ *find that by sharing and working together, more can be accomplished (interdependence)*
- ▶ *negotiate to find a solution to a problem that both parties will find acceptable (perspective consciousness)*
- ▶ *decide what activities they will take part in: write letters, pick up litter, plant flowers (awareness of human choice and action)*

Susan Fountain, 1990

Concepts associated with human rights can, and should, be acquired at an early stage. For example, the non-violent resolution of conflict and respect for other people can already be experienced [within] the life of a preschool or primary class.

Recommendation of the Council of Europe Committee of Ministers of Education, 1985

Human rights issues need to be dealt with in ways which make sense to children, recognizing their age, their experience, and their abilities to deal with concepts.

“But human rights means talking about torture and other awful things. How can we possibly do that in elementary school?”

The nature of some human rights abuse is horrific. Although it is not suggested that graphic detail be used with younger children, they are nonetheless exposed to violent images through television and other media. As well, some children have personal experiences of abuse.

It is imperative, therefore, that teachers sensitively and conscientiously introduce children to the human rights framework so that they can begin to deal with violence and other harsh realities to which they are exposed. Not only will young people learn about rights in a manner relevant to their own lives, by extension they can relate rights to others.

With a basic understanding of the human rights framework, elementary school children can proceed to take appropriate action to promote human rights and address rights violations. Specific suggestions can be found in this book.

WHY TEACH HUMAN RIGHTS IN ELEMENTARY SCHOOLS?

**“I don’t feel comfortable
in teaching about human rights.
It’s too controversial.”**

Teachers need to help children deal with controversy, find out more about an issue, and recognize and evaluate the validity of different views. Avoiding controversy omits a vital part of children’s awakening critical thinking skills and prevents dealing with real-life issues, including rights and rights abuses. Addressing such issues helps children to develop the ability to question and make sense of what they see and hear.

**“What is the effect if we do *not* teach
about human rights?”**

If young people do not understand the human rights framework, the results may be:

- ▶ *inequality of opportunity in access to rights*
- ▶ *inequality of opportunity to influence policy*
- ▶ *inequality of opportunity to effect change through the democratic process*
- ▶ *the danger that rights will be lost and duties unrecognized*
- ▶ *alienation of those denied access or empowerment.*

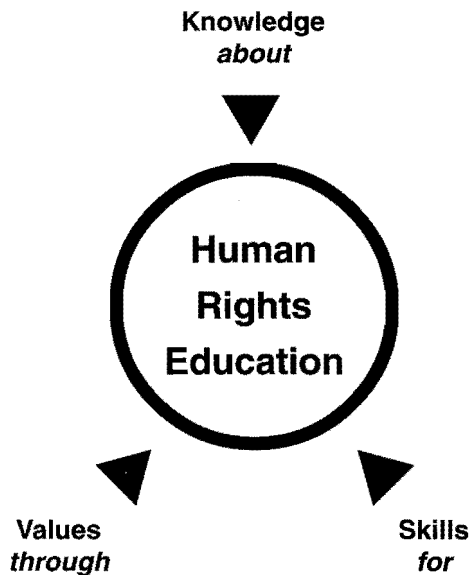
Centre for Citizenship Studies, U.K.

**“Human rights are only rights when people know about them
and can therefore exercise them.”**

Hugh Starkey, 1994

Planning for Human Rights Teaching and Learning

A useful planning framework, as outlined by Ian Lister (1984) for including a human rights element in the curriculum, is to consider three elements: learning *about* human rights, learning *for* human rights, and learning *through* human rights.



Learning *about* human rights involves acquiring relevant **knowledge** about rights and responsibilities and the people and organizations engaged in the struggle to ensure rights for all, both in the past and the present.

Learning *for* human rights encourages children to develop the **skills** essential for understanding the nature of rights and responsibilities and for taking appropriate action.

Learning *through* human rights enables children to experience the **values** of a community in the school where the learning environment supports respect for individuals. Students are encouraged to listen to one another's points of view and can express opinions freely in ways which do not offend others.

Human rights education is about empowering citizens of all ages. Schools have an important role to play in contributing to that empowerment and can achieve it through different curriculum areas.

"It is now clear that successful media education involves an empowerment of learners essential to the creation and sustaining of an active democracy and of a public which is not easily manipulable but whose opinion counts on media issues because it is critically informed and capable of making its own independent judgments."

Len Masterman, 1988

Knowledge: Learning *about* Human Rights

Learning about human rights can take place in any part of the curriculum. There is potential for each subject to develop different aspects of learning about people, events, and concepts, including learning about specific declarations or covenants.

Language Arts

- ▶ using stories, poems, and biographies from around the world
- ▶ using stories and pictures from newspapers and news magazines
- ▶ analyzing media coverage of key news stories
- ▶ planning a debate, perhaps about what newspapers should be allowed to print
- ▶ writing real letters about real issues
- ▶ drama—role plays, particularly exploring rights in conflict
- ▶ building a knowledge of the vocabulary of rights

**“Until lions have historians,
history will always glorify
the hunter.”**

African proverb

Math

- ▶ using statistics provided by organizations such as Oxfam, Refugees International, Amnesty International, Catholic Charities, or Survival International to classify, represent, and interpret data
- ▶ using newspapers to monitor information about human rights and representing the findings mathematically
- ▶ understanding number systems from different cultures
- ▶ learning the history of math and its roots in Egyptian, Chinese, Arabic, and other cultures

History

- ▶ ancient cultures; explore varieties of governance, legal systems, and concepts of democracy
- ▶ child labor, immigration, rights of women, slavery, and civil rights
- ▶ antecedents to war, rights violations during wartime and in its aftermath
- ▶ local history as it applies to rights issues
- ▶ differences between primary and secondary sources
- ▶ biases in recorded history

World Religions

- ▶ explorations of how the struggle for freedom of belief has been undertaken across the major religions
- ▶ learning about religious leaders past and present who have spoken out in defense of the freedom of others
 - ▶ Dr. Martin Luther King, Jr.
 - ▶ Mother Teresa
 - ▶ the Dalai Lama
 - ▶ Mahatma Gandhi
- ▶ considering how different religions encompass rights issues

Art

- ▶ textiles: studying, designing, and making banners
- ▶ making a “rights quilt” (each square designed and made to symbolize a particular right)
- ▶ making posters
- ▶ expressing feelings through color and shape
- ▶ designing a calendar, collage, or mural about rights
- ▶ examining works of art which raise issues such as freedom, poverty, homelessness
- ▶ making sculptures

World Cultures and Geography

- ▶ land and planning rights
- ▶ rainforests—including the story of Chico Mendes*
- ▶ rights of indigenous peoples
- ▶ people on the move: migration, travelers, refugees, nomads
- ▶ water, food, shelter, and other basic rights
- ▶ study of localities
- ▶ concept of interdependence
- ▶ tourism
- ▶ child labor in different localities including the U.S.

*See page 115.

Music

- ▶ listening to and understanding freedom songs in history or the present day
- ▶ composing songs which reflect issues in children’s own lives and experiences
- ▶ listening to current popular music which deals with social issues in the U.S., e.g., homelessness, racism, and violence

Skills: Learning *for* Human Rights

Young children construct a model of their world, both social and physical, by developing skills which help them make sense of it. This enables them to understand and recognize the causes and effects of inequality and injustice and to identify appropriate action. There are specific skills which support understanding and action for human rights.

Competence in these skills helps develop a sense of self-worth in younger children, and an ability to be involved in the process of change for positive good. Understanding the link between what is learned in

school and the world beyond is part of the process of empowerment.

Empowerment, involvement, and commitment are all qualities which we would hope to foster in our children.

As social beings, we need to develop the skills of living and working together amicably. Learning to understand and value differences as well as similarities are essential in supporting one another in achieving a just world.

Skills which Support Understanding and Action for Human Rights

► **Cooperation**

The ability to work together in a group and to complete a given task successfully where all must contribute. Individual strengths and weaknesses of the group are taken into account and peer support encouraged.

► **Inquiry**

The ability to select and critically analyze information about local and world issues from a variety of sources and perspectives.

► **Communication**

The ability to describe and explain their ideas about important issues in a variety of ways. The ability to listen to other views and opinions.

► **Grasping concepts**

The ability to understand certain basic concepts relating to rights issues locally, nationally, and internationally; to use these concepts to construct hypotheses and to support, test, and amend these where appropriate.

► **Critical thinking**

The ability to approach issues with an open and critical mind and to change ideas as more is learned. The ability to identify bias and omission in spoken and written information including that of the media.

► **Assertiveness**

The ability to express feelings and beliefs clearly and in a way which does not cause offense to others. Children begin to learn to deal with challenges to their own beliefs non-aggressively and to mediate when their classmates are unable to find a peaceful way to resolve a disagreement.

► **Action**

The ability to make choices about appropriate action, through analysis and advocacy, through letter writing, campaigning, challenging prejudices, or by changing their own behavior.

Margot Brown, 1993

Values: Learning *through* Human Rights

A grandmother might well prefer her grandchildren to grow up in a just school in an unjust society, rather than in an unjust school in a society with a splendid constitution, strong rule of law, and public commitment to human rights.

Robin Richardson, 1991

The grandmother in Robin Richardson's example poses an interesting dilemma. Those of us working in schools have the possibility of helping to create a just school where the protection of "each person's freedom and fulfillment" is the focus. Many schools do strive to create an environment of justice, freedom, and equality—even if not calling it human rights education. Many schools do encourage each class to draw up its own guidelines for acceptable behavior and so children are already learning something of the democratic process.

Charter of Rights Every child has the right:

not to have to fight
to expect people to be kind
not to be made fun of
not to be made sad
not to be scared of the teachers
to have friends
not to be scared to come to school
to be safe

*Year 3 Class
Runnymede Trust, U.K., 1993*

Key Values which Underpin Human Rights Education

► *Human dignity*

Pupils have a sense of their own worth and the worth of others; the worth of their own particular social, cultural, linguistic, and family background.

► *Curiosity*

Pupils develop an interest in issues related to living in a multicultural society and an interdependent world.

► *Appreciation of different cultures*

Pupils are willing to sustain the positive aspects of their own traditions and therefore willing to be constructively critical when appropriate. They are also willing to learn from different traditions, cultures, and identities.

► *Justice and Fairness*

Pupils value genuinely democratic principles and processes, even if different from those in their own country. They are ready to work for a more just world, and to challenge instances of prejudice, intolerance, discrimination, and cruelty.

► *Resolving Conflict*

Pupils are willing to accept reasonable and equitable procedures for resolving conflicts.

► *Empathy*

Pupils are willing to try to imagine the feelings and viewpoints of other people, particularly people in cultures and situations different from their own.

Margot Brown, 1993

Actively working to develop these values creates a school atmosphere which is open, supportive, and fair. The absence of name-calling, bullying, and verbal put-downs, whether in the classroom or on the playground, the presence of high self-esteem of students, cooperative ways of working, and mutual respect indicate a school whose values are in tune with human rights education.

Research findings suggest that a school which wishes to respect rights must also respect the rights of the learner. Studies have suggested that students have different learning styles and multiple intelligences. Students are best served by different teaching strategies ranging from whole class teaching to role play, individual study to group work, the use of visuals to simulation games, and both structured and unstructured discussion.

This book offers activities which respond to different learning styles and multiple intelligences. Valuing children's needs and approaches to learning are key to respecting the individual.

**"I sit on a man's back choking him
and making him carry me
and yet assure myself and others
that I am sorry for him
and wish to lighten his load
by all possible means —
except by getting off his back."**










Leo Tolstoy

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In the Classroom

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Core Activities

18 Brainstorming

Magic Microphone / Talking Stick

Circle Time

19 Letter Writing

Advice Column

Core Activities

The activities in this book can be described as active learning in that they encourage students to be active in the classroom through discussion, role-play, and physical movement. Several activities suggest introductions

such as “brainstorm” or “circle time.” These are frequently used active learning techniques, described below to ensure that the way they are intended to be used is clear.

Brainstorming

This activity can be used with a small group or a whole class. The aim is to collect as many ideas as possible on a given topic during a short period of time. One member of the group, or the teacher, writes down the suggestions. There are only two ground rules: all ideas are received with no comment, neither praise nor criticism; and only one speaker at a time—children call out their suggestions to be included on the list. The ideas on the list can be grouped under headings and the most appropriate worked on by the children.

Magic Microphone / Talking Stick

This is a strategy which helps children to take turns in circles. The class decides on a pass-around object to represent a microphone or talking stick. It is agreed that only the person holding the object may speak, and that all others will look at and listen to the speaker. Any child not wishing to speak passes on the object when it reaches her or him. Some children who are usually unwilling to speak are encouraged by having an object to hold and do begin to take part. As well, this strategy discourages interruptions.

Circle Time

Many classes now regularly use circle time, class meeting, or some mode of class discussion. At least once a day, teacher and children gather together in a circle. The format of the circle allows children to face one another and to avoid speaking to the back of someone’s head. It allows for a more informal discussion setting, particularly appropriate if the subject to be discussed involves feelings or emotions. It is easier to ensure fair turn-taking in a circle and more difficult for the talkative members of the class to dominate. Resources at the end of this section offer suggestions which use the circle to build self-esteem, cooperative ways of working, and a positive classroom ethos. There are three ground rules:

- ▶ everyone listens to the person who is speaking,
- ▶ no one has to speak—they may remain silent if they want to, and
- ▶ no one makes fun of someone else if they don’t agree with them—keep the comments positive.

Letter Writing

A key feature of many organizations engaged in supporting human rights is letter writing to and on behalf of *prisoners of conscience* (see page 163 for definition), to members of Congress, to ambassadors, and others.

Offering children a variety of contexts in which to develop their letter writing skills will be helpful. The activity in the "Advice Column" box is one way in which children can begin to extend their repertoire and practice letter writing skills. (See page 137 for information about Amnesty International letter writing opportunities.)

Advice Column

In groups, children choose a rights problem on which they would like advice. Together they compose and write a letter to the advice column of a newspaper or children's magazine. The problem could be about bullying, school rules, or they could imagine they are living in another time or another locality and devise an appropriate problem. Pairs of groups exchange letters and each group takes on the role of the advice columnist, writes a reply, and sends the letter back.

Each group can then decide if the advice is good or if it is likely to have unfortunate consequences (e.g., if they are advised to use force).

A collection of various letters and answers can be put in a school publication.

Source: Centre for Global Education, U.K.
(adapted for U.S. edition)

Resources

The following books contain a wide variety of active learning strategies for the elementary classroom. They can be adapted to human rights content and are similar in style to those in the Core Activities section. Since some of these books may be difficult to obtain in the U.S., comparable resources from U.S. publishers are listed on pages 164–165.

- Caldecott, Linda, Nick Durbin and Jacqueline Siner. 1993. *Developing Cooperation in the Primary School*. Cheshire County Council. Available from Education Services, Cheshire County Council, County Hall, Chester, Cheshire CH1 1SQ, U.K.
- Fountain, Susan. 1990. *Learning Together: Global Education 4–7*. Cheltenham, U.K.: Stanley Thornes in association with WWF (World Wildlife Fund for Nature).
- Fountain, Susan. 1994. *Education for Development—A Teacher's Resource for Global Learning*. Trent, U.K.: Hodder and Stoughton. (See page 164 for U.S. edition.)
- Masheder, Mildred. Undated. *Let's Cooperate*. Peace Education Project, 41b Brecknock Road, London N7 0BT, U.K.
- Pike, Graham and David Selby. 1987. *Global Teacher, Global Learner*. Kent, U.K.: Hodder and Stoughton.
- Steiner, Miriam. 1993. *Learning from Experience—World Studies in the Primary Curriculum*. Stoke-on-Trent, U.K.: Trentham Books.

2

Learning about Rights and Responsibilities

- 22 Activity 1 ▶ Needs and Wants
- 26 Activity 2 ▶ Everyone has a right to . . .
- 27 Activity 3 ▶ Rights and Responsibilities in the Classroom

Activity 1 ► Needs and Wants

PURPOSE: To encourage children to think about the differences between needs and wants. To reflect on universal basic human needs and to consider the link between basic needs and basic rights.

PREPARATION: One set of pictures, (*pages 23–25*), cut up and placed in an envelope, for each pair of children. One piece of chart paper for each pair, folded in two, one side headed *Needs*, the other headed *Wants*.

PROCEDURE: Pictures often mean different things to different people. Their messages can be read differently. It is important therefore that each pair discusses and agrees on their interpretations of the pictures. What does each stand for? This will affect their decisions. Once they have agreed, each pair places the pictures face down in a central pile. They turn over each picture, one at a time, and discuss whether they think it is essential in their lives. If so, they place it on the *Needs* section of the paper. If the picture represents something they want, but do not necessarily need, they place it on the *Wants* section of the paper. They can create a third pile for those pictures which represent neither needs nor wants. Each decision must be justified.

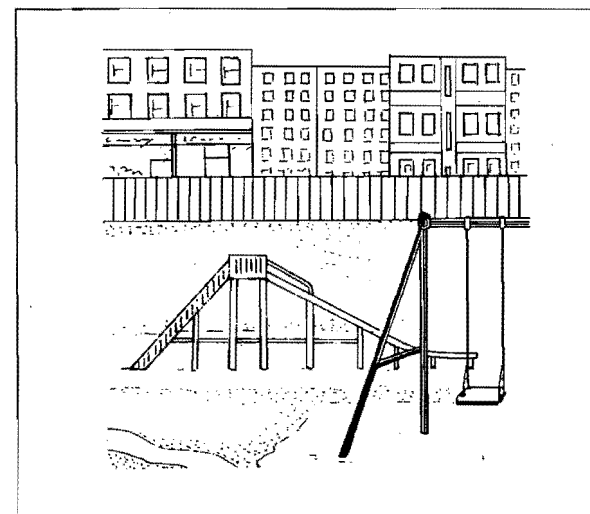
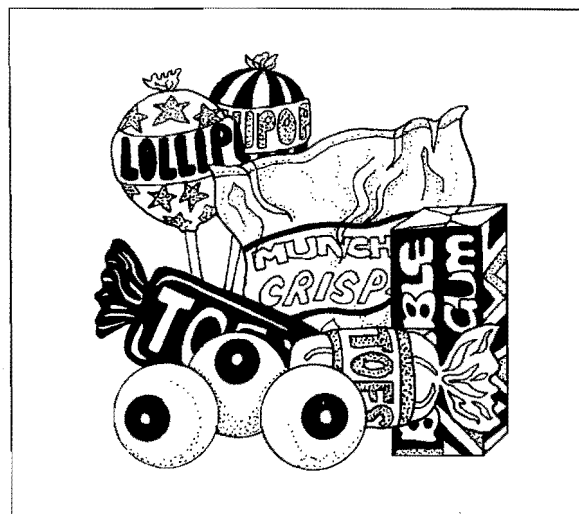
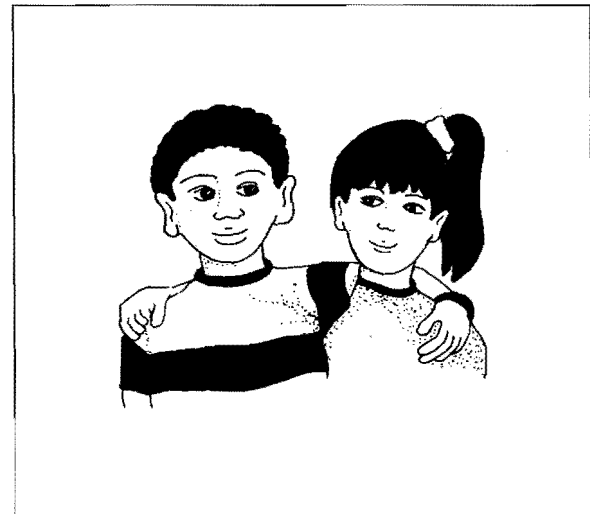
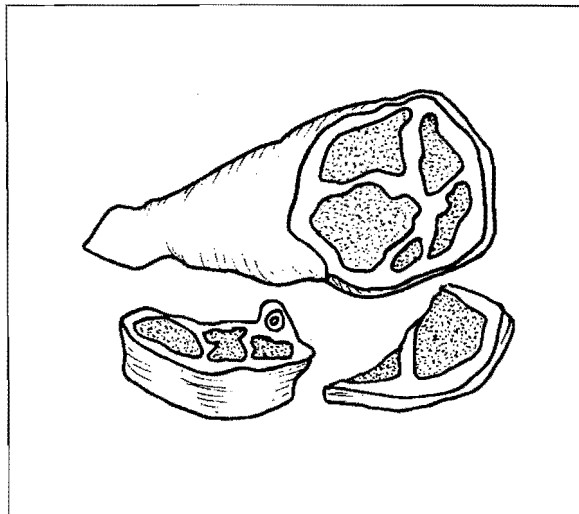
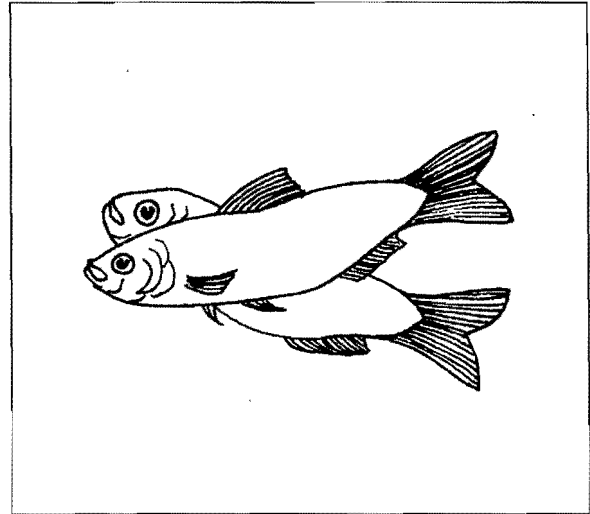
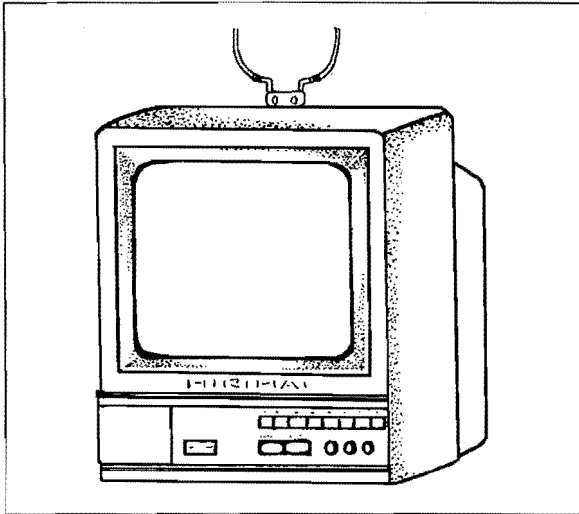
Two or three pairs now join together and compare their categories. How are they similar? How do they differ? Are the reasons the same? Once each group has finalized its lists, the groups can be asked to see which list is longer, *Needs* or *Wants*? Can they think why? If they had to place two needs into the *Wants* column, could they do it? How would it affect their lives? Class lists can be compiled. Are all the needs included there? Are the wants? Can they think of any others?

Suggestion for extension work:

If the class is learning about a particular locality in geography, they can explore needs and wants in that locality as an extension to the main activity. They can be invited to imagine they are living in this different environment. What is the environment like? The climate, the buildings, and the landscape? How do people live? Is it affected by climate and landscape? The group can then look again at the pictures and decide upon *Wants* and *Needs* in the new environment. Are they the same as before? What pictures might be changed? Why? Feedback from each group could then be followed by discussion about the differences between needs and wants. Are needs the same the world over or are there differences? Are there such things as basic human needs which are necessary for everybody? Are these needs always met? What influences our wants? Are wants influenced by age, gender, and culture? It is also possible to consider rights issues in different historical times. (*See pages 83–87.*)

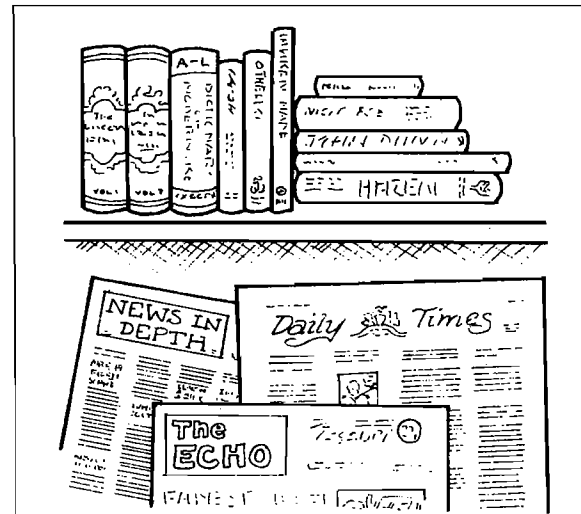
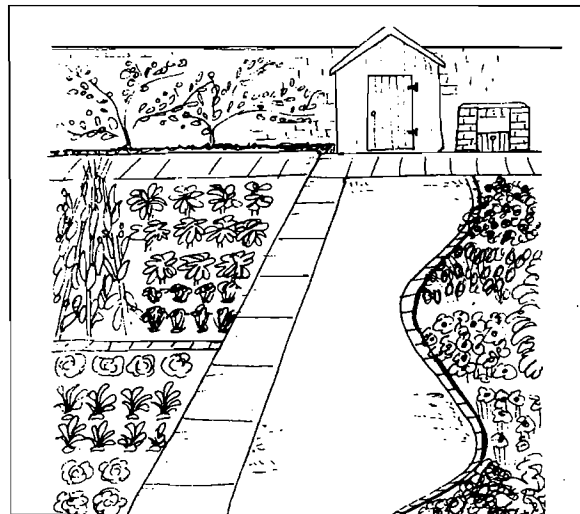
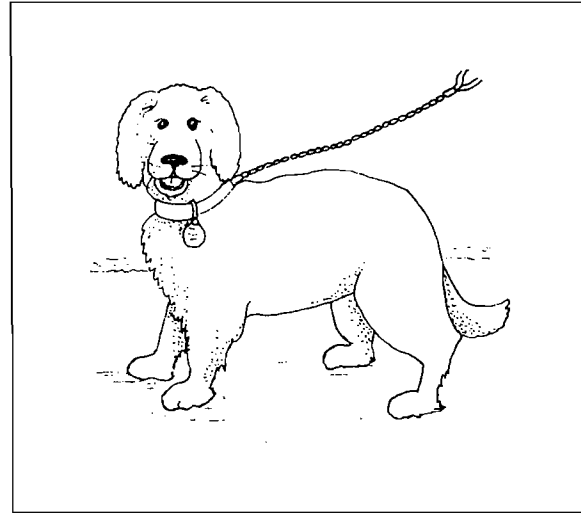
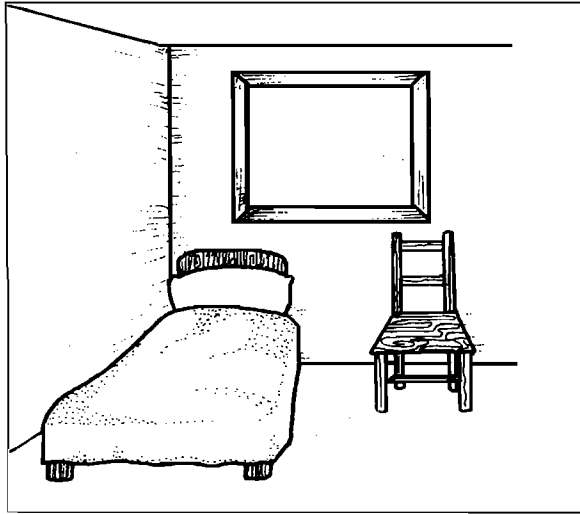
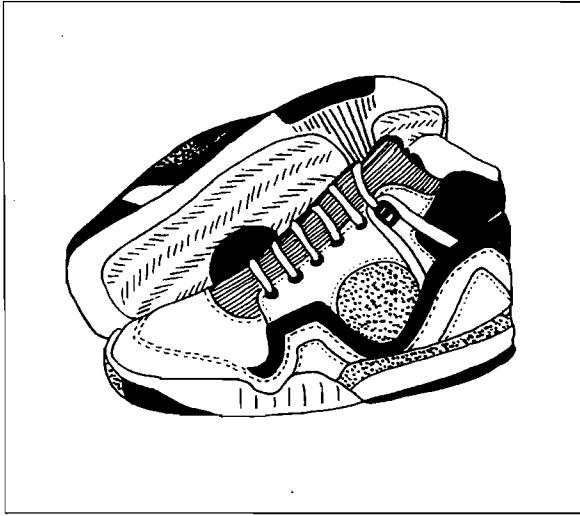
SOURCE: Developed from an original activity by Pam Pointon, Homerton College, Cambridge, U.K., previously at the Centre for Global Education, U.K.

Text reprinted by permission of Pam Pointon.
Illustrations on pages 23–25 reprinted by permission of Pat Brown.

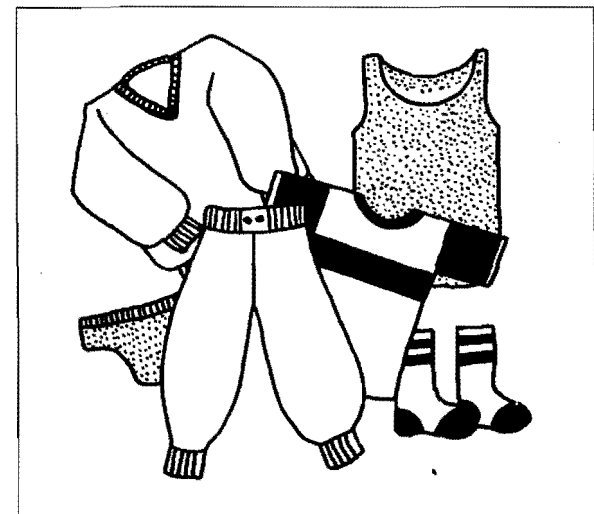
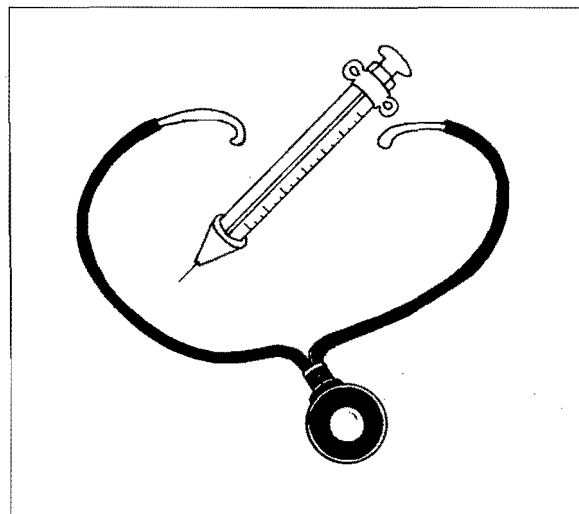
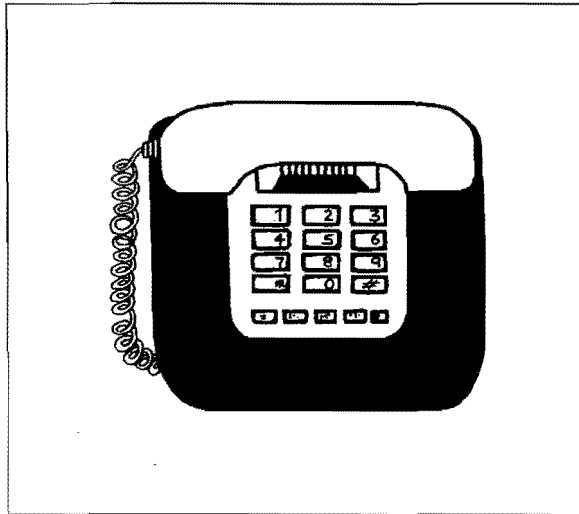
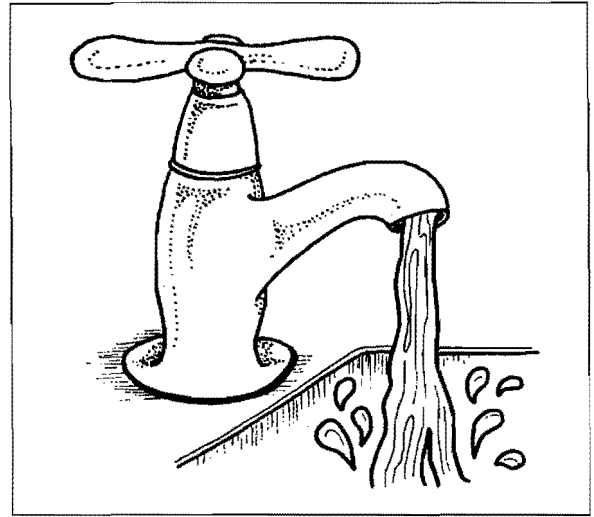
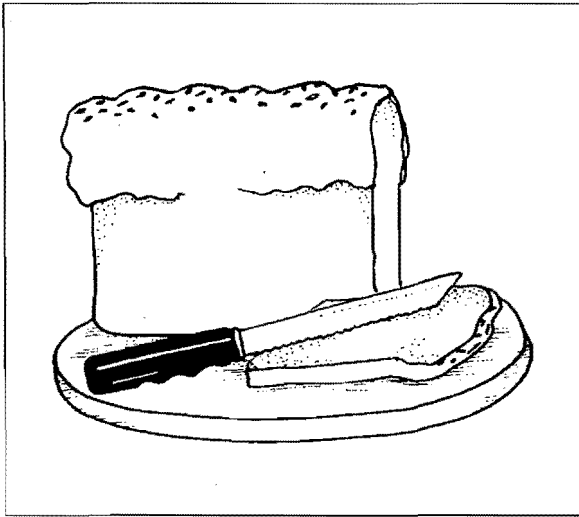


Illustrations by Pat Brown

LEARNING ABOUT RIGHTS AND RESPONSIBILITIES



Illustrations by Pat Brown



Illustrations by Pat Brown

Activity 2 ► Everyone has a right to . . .

PURPOSE: To develop the idea of rights from the children's own perspective.

PREPARATION: Paper and pencil for each child.

PROCEDURE: Following the previous activity, the children are encouraged to discuss what they think are everyone's rights. If they wish, they can use ideas from their *Needs* list or they can make up a completely new list. Encourage them to think of universal needs, not just their own.

When the lists are complete, the class can consider them and draw up a class list. This can be compared with the Universal Declaration (*Summary, pages 154–155*). If the children have included some which are not in the UDHR they can justify their inclusion. Children can draw their own pictures to accompany each right.

SOURCE: Cathie Holden, Exeter University, working with children of Sandford Primary School, Crediton, Devon, U.K.

Everyone has
a right to

1. Privacy
2. enough food and Water
3. family and friends for support
4. your own opinions
5. clothes
6. Somewhere to stay
7. an education

Everyone has a right to...

Food
Water
Parents or guardians
Education
A home
Medicine
Clothes and shoes
Friendship
Opinions
Safety
Recreation

Hanna + Clementine

Activity 3

► Rights and Responsibilities in the Classroom

PURPOSE:

To encourage the children to think about both rights and responsibilities. To reinforce the concept of “**EVERYONE** has rights.”

PREPARATION:

Paper and pencil for each child.

PROCEDURE:

Ask the children: “What things can be done in this classroom to make sure that each one of you is happy and safe?”

Ask them to work on their own to write/draw/tell up to five things which they think might help.

Now they can work with a partner to agree on five things between them. Finally, two pairs join up and the groups of four list the five items which all agree with.

The teacher can now draw up a class list. Older children can think of up to ten items. Younger children may find it easier to brainstorm (*page 18*) a class version together.

Once the children have discussed what can help to produce a happy and safe class, the teacher can explain that everyone has a right to be safe and happy at school.

A human right is: “*An entitlement, something you have without deserving or earning it. It is yours because you are a human being.*”

However, if it is a right for you, it is also a right for everyone else. No one deserves it more than another. Rights belong to everyone. Each of us has a responsibility to make sure that using our rights doesn’t spoil things for others. Spoiling others’ rights is known as “infringing upon others’ rights.” Things that we *can* do because it is our right means that there are also things that we *should* do, to be sure we do not spoil things for others. We must care about and for the rights of others whenever we can.

The class can look again at the list they have developed. If we have these rights, what are our responsibilities? How can we avoid infringing upon others’ rights? How can we help protect the rights of others? Are there differences in rights and responsibilities for teachers (and other adults) and children? When are some rights infringed upon? Why do some people behave that way? How does it feel to have your rights infringed upon by others? How does it feel if you have to stop doing something you want to do because it is infringing upon the rights of others? The class can also list the responsibilities which accompany rights.

Some classes have adopted their rights and responsibilities list as the class charter, properly written out, mounted, sealed, and signed by the class. Children can work on lists of rights and responsibilities on the playground, at home, and in the community.

Rights and Responsibilities in the Classroom

One Year 6 (upper elementary) class in the U.K. developed their thoughts on rights and responsibilities. Here are their lists. How do they compare with your own class list?

Rights

We have the right . . .

- ▶ to be treated kindly, with politeness and respect
- ▶ to be listened to
- ▶ to tell the teacher what we feel and to ask for help when we need it
- ▶ to a clean and comfortable classroom with enough paper and pencils
- ▶ to somewhere to hang our coats and to our own drawer
- ▶ to be able to go to the toilet during lessons with permission
- ▶ to be able to work without being bothered
- ▶ to a playtime if we finish our work
- ▶ to go into school when it is raining if a teacher is in the building
- ▶ to have some quiet time in class
- ▶ not to be bullied

*Year 6 Class
St. Vincent's R.C. Primary School
Rochdale, U.K.*

Responsibilities

It is our responsibility . . .

- ▶ to be polite and treat people pleasantly
- ▶ to be kind
- ▶ to listen to others
- ▶ to wear suitable clothing
- ▶ not to wear muddy shoes in class
- ▶ to keep the playground tidy
- ▶ not to damage furniture and equipment
- ▶ not to waste time
- ▶ not to mess about in class time
- ▶ to share materials
- ▶ not to hurt or bully others
- ▶ to behave sensibly and safely
- ▶ to return to class sensibly
- ▶ to take care of others' clothing
- ▶ not to interrupt people or distract others
- ▶ to do the work set for us
- ▶ to listen to the teacher when he or she is speaking to you, your group, or the class
- ▶ not to waste the teacher's time unnecessarily
- ▶ to come to school if you are healthy
- ▶ to come to lessons on time

*Year 6 Class
St. Vincent's R.C. Primary School
Rochdale, U.K.*



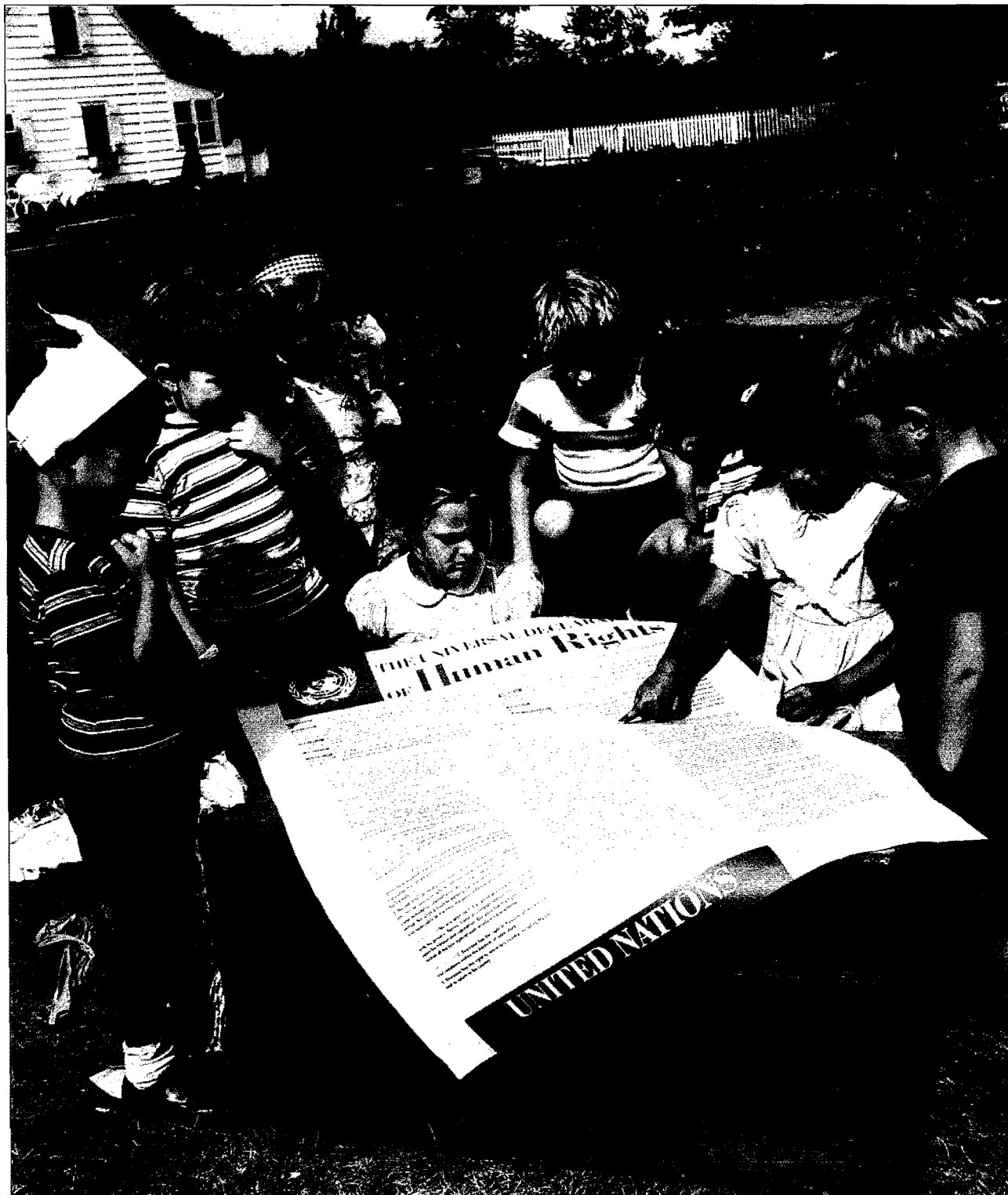
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The Universal Declaration of Human Rights

- 31** Introducing the Universal Declaration of Human Rights
- 33** Activity 4 ▶ Rights Ladder
- 36** Children Can Develop Their Own Rights Alphabet
- 37** Activity 5 ▶ Alphabet Matching
- 40** Activity 6 ▶ Everyday Rights
- 42** Activity 7 ▶ Matching Rights

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

[Lake Success, NY: 1950 caption and photo.] It's Human Rights Day for them too. These children of United Nations staff members are getting a close look at the Universal Declaration of Human Rights, which is two years old on 10 December. All nations in the world have been invited to set aside 10 December of every year as Human Rights Day and through programs in school and community centers to pay homage to the principles of freedom and the dignity of man. *UN PHOTO 22541*



Introducing the Universal Declaration of Human Rights

The previous activities contribute to an understanding that rights belong to everyone — whatever their age, wherever they are, and whoever they are. Children can be introduced now to the Universal Declaration of Human Rights. A summary and the full declaration can be found on *pages 154–157*.

Older children can be introduced to some of the historical key points leading to the Universal Declaration (*page 151*) or can explore the UDHR in more depth in “Locating Human Rights in History and other Social Studies Curricula” (*page 83*).

In this book, the familiar concept of an alphabet has been used to aid understanding and memory. An alphabet display can be built up around the room as children work on individual rights. The Declaration has been summarized in the form of the alphabet. Each letter of the alphabet relates to an article of the UDHR. The most relevant articles for elementary school children have been covered. The repetition of some of the articles is, we believe, a benefit in familiarizing the children with the UDHR. The order of the alphabet does not correspond to the order of the articles of the UDHR.

Alphabet summary with the number of the article of the UDHR

A	Assemble	Article 20	N	Nationality	Article 15
B	Birthright	Article 1	O	Opinion	Article 19
C	Conscience	Article 1	P	Possessions	Article 17
D	Difference	Article 2	Q	Question	Article 19
E	Equality	Articles 1 and 2	R	Religion	Article 18
F	Fairness	Article 10	S	School	Article 26
G	Government	Article 21	T	Travel	Article 13
H	Home	Article 17	U	Union	Article 23
I	Innocent	Article 11	V	Vote	Article 21
J	Justice	Articles 6 and 7	W	Work	Article 23
K	Kindness	Article 5	X	X-ray	Article 25
L	Life	Article 3	Y	Your culture	Article 27
M	Marriage	Article 16	Z	Zzzz, rest and leisure	Article 24

Everyone has the right to:

A Assemble

J Justice

S School

B Birthright

K Kindness

T Travel

C Conscience

L Life

U Union

D Difference

M Marriage

V Vote

E Equality

N Nationality

W Work

F Fairness

O Opinion

X X-ray

G Government

P Possessions

Y Your culture

H Home

Q Question

Z Zzzz,
rest and leisure

I Innocent

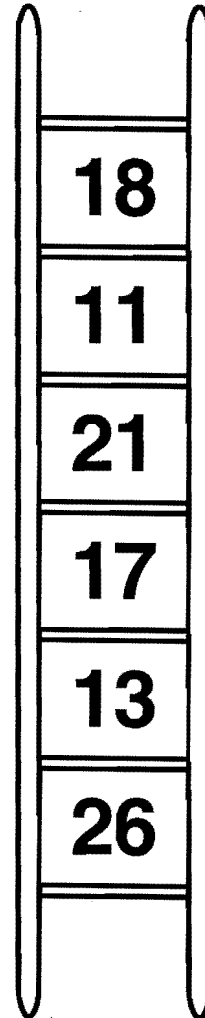
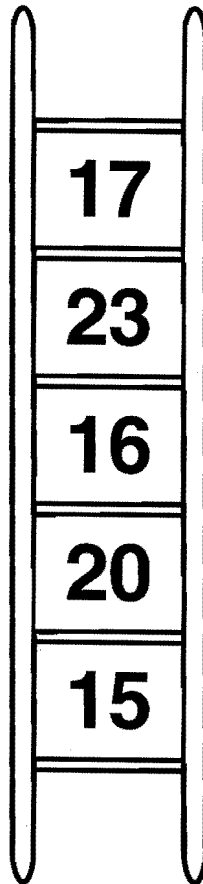
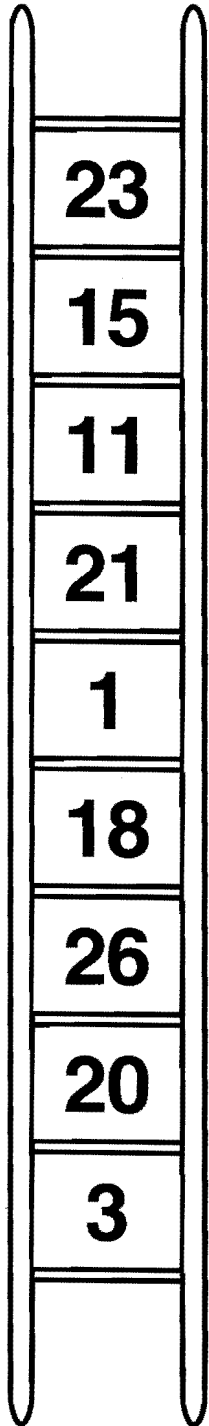
R Religion

Activity 4 ► Rights Ladder

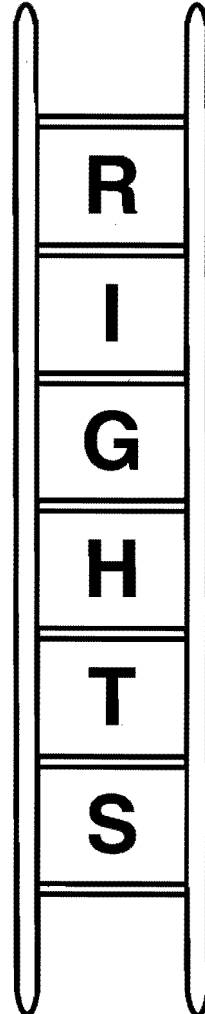
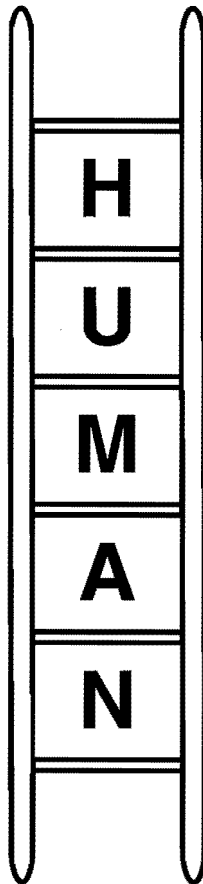
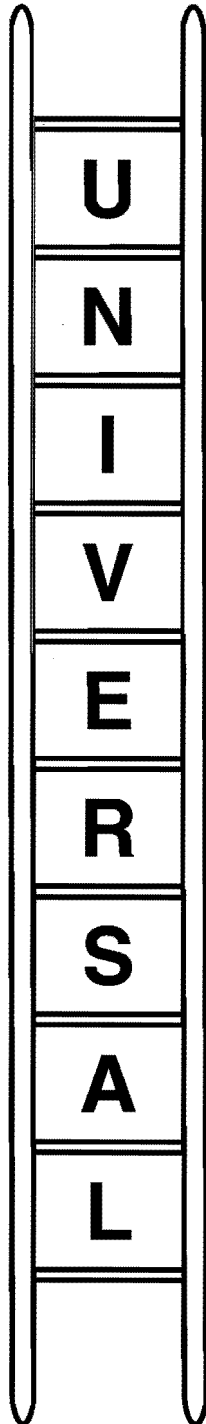
- PURPOSE:** To encourage children to read the articles and to learn about the rights contained in the Universal Declaration.
- PREPARATION:** One copy of the UDHR alphabet (*page 32*) for each group of four, working on each individual ladder.
- One copy of the Summary sheet (*pages 158–159*).
- One copy of numbered ladder sheet (*page 34*), each group to work on a different ladder.
- PROCEDURE:** Ask the children to look at the numbers on the ladder.
- Using the summary sheet, find and read the article corresponding to the number on the ladder.
- From the alphabet sheet find the word which in your opinion fits best with the article you have just read.
- Take the first letter of the alphabet and write it next to the number on the ladder.
- Encourage the children to move on and try the next one if they have a problem and come back to the problem later.
- The letters beside each ladder will make a word.
- The groups working on the other two ladders come together and find out what the three ladder words say. The children can discuss what it means.
- SOURCE:** Deidre Reeves and Eamonn Scott, St. Vincent's R.C. Primary School, Rochdale, U.K.

There is a catch!
Some of the numbers can have two different words.
Can the children find out which?

Rights Ladder



Rights Ladder



The Alphabet and support activities have been devised by Eamonn Scott and Deidre Reeves, St. Vincent's R.C. Primary School, Rochdale, U.K.

ANSWER SHEET

Children Can Develop Their Own Rights Alphabet

- Aa** Ask for help. Don't be unhappy with your work.
- Bb** Books are special. We have special rules which help us to care for them.
- Cc** Care for our classroom, our school, and each other.
- Dd** Dinner time is a time for being together. Help to make it a happy time for everyone.
- Ee** Everyone counts. Everyone deserves good manners, you, me — lunchtime supervisors!
- Ff** Fighting doesn't solve any problems.
- Gg** Good manners make other people happy.
- Hh** Helping each other makes our classroom work.
- Ii** I am going to do my best.
- Jj** Just. Just stop. Just think.
- Kk** Kind hands and tongues don't hurt anyone.
- Ll** Listen to what others have to say. Look at what others are showing you.
- Mm** Making mistakes can help us to learn.
- Nn** Names are special. Get them right.
- Oo** Our classroom is for us.
- Pp** People, pets, and plants need care.
- Qq** Quiet times and areas are important.
- Rr** Remember other people's feelings.
- Ss** Sometimes things are hard. Ask for help.
- Tt** Try all activities — even the difficult ones.
- Uu** Use everything around you to help to solve problems.
- Vv** It's Very important to enjoy yourself.
- Ww** We listen to each other — that's important, too.
- Xx** Take eXtra care on the playground.
- Yy** You can try . . .
You can make . . .
You can help . . .
You can share.
- Zz** Zoom! Moving quickly? Watch where you're going!

Year 1, Holy Family R.C. Primary School, Rochdale, U.K. (adapted for the U.S. edition).

Activity 5 ► Alphabet Matching

PURPOSE: To familiarize children with the rights contained in the UDHR using the simplified alphabet.

PREPARATION: Each pair of children will need one copy of the alphabet words of the UDHR (*page 32*), one set of sentences from those on *pages 38 and 39*, a pencil or pen. It may be helpful to photocopy the sentence cards to a larger size to enable the children to write more easily.

PROCEDURE: As a class, read through the alphabet words to check for understanding.

In pairs or groups students read through their set of sentences and from the alphabet sheet find the word which seems to fit the meaning of each sentence best. They take turns writing the words on the lines. This activity is designed so that each alphabet word is used only once, however, students will be able to justify a variety of answers.

Some or all of the children may be able to fill in more than one sheet.

The children can then form groups of four and compare their answers.

They can also identify real life examples of the alphabet rights from their own experiences. These can be recorded on chart paper or poster board and displayed in the classroom.

SOURCE: Deidre Reeves and Eamonn Scott, St Vincent's R.C. Primary School, Rochdale, U.K. (adapted for the U.S. edition).

Answer Key

SET ONE	SET TWO	SET THREE	SET FOUR	SET FIVE
1. Life	1. Justice	1. School	1. Conscience	1. Vote
2. Kindness	2. Work	2. Question	2. Travel	2. Birthright
3. Assemble	3. Opinion	3. Religion	3. Difference	3. Home
4. Marriage	4. Possessions	4. Fairness	4. Union	4. X-ray
5. Your culture	5. Government	5. Equality	5. Zzz, rest and leisure	5. Nationality
				6. Innocent

Alphabet Matching

SET ONE

1. The right to exist and freedom from threats _____
2. To be treated with compassion by all people _____
3. The right to meet with our friends _____
4. The right to promise to share your life with one partner if you wish _____
5. The right not to be unfavorably treated because you belong to a particular race/ethnic group _____

SET TWO

1. The right to receive reasonable and proper treatment under the law _____
2. The right to employment _____
3. The right to express our feelings and thoughts on all subjects _____
4. The right to have belongings _____
5. The right to help choose leaders of our country _____

SET THREE

- 1. The right to receive an education _____
- 2. The right to ask about and challenge those in authority _____
- 3. The right to follow our faith and attend a place of worship _____
- 4. The right to impartial treatment in all matters _____
- 5. The right to be treated comparably and fairly with and by all others _____

SET FOUR

- 1. The right to our own thoughts in our mind _____
- 2. The right to travel in our own country or abroad if we wish _____
- 3. The right to have our own identity and ideas and not to be picked on because of them _____
- 4. The right to join an association at work _____
- 5. The right to relax _____

SET FIVE

- 1. The right to participate in elections for public office _____
- 2. We receive our rights from the beginning of our life _____
- 3. The right to live in our own dwelling place free from interference _____
- 4. The right to health care and medical examination _____
- 5. The right to participate in all aspects of our society and customs _____
- 6. We are innocent unless proven guilty _____

Activity 6 ► Everyday Rights

- PURPOSE:** To help children recognize how different rights are part of everyday life.
- PREPARATION:** One “Everyday Rights” sheet (*page 41*) for each student. Space for free movement.
- PROCEDURE:** Students spread out. They are asked to find a classmate who can answer one of the questions on the sheet. They write the person’s name in the space. Each name can appear only once until each member of the group has talked to everyone else. Encourage the children to discuss the answer.
- EXTENSION:** When the activity is complete, bring the children back into a circle and, using the Magic Microphone/Talking Stick activity (*page 18*), ask them to share their thoughts and reactions to the different statements. This will need to be sensitively handled as some of the questions may lead to personal disclosures. If any children wish to “pass,” this should be respected.
- Once the children have discussed their own reactions to the statements, they can consider what basic human rights are represented in the statements. This can be done using the simplified lists on *page 32* or *pages 154–155*.
- SOURCE:** Original source unknown
Rights Variation — Centre for Global Education, U.K.

Glasgow elementary school children in Queen’s Square, 1991 with greeting cards sent to three prisoners of conscience: the poets Nguyen Chi Thien (Vietnam) and Jack Mapanje (Malawi) and artist Hong Song-Dam (Korea). In the background one can see Nguyen’s words on a poetry banner.

Photo by Dan Jones



Everyday Rights

Find someone who:

- has a passport

- has gone to a mosque, church, synagogue, or another place of worship

- has helped someone who is being bullied

- is sorry for having called someone an unkind name

- believes that animals have rights, too

- has said "that's not fair" and can tell you why

- has lived in another country

- can tell you the name of an organization which supports human rights

- has a nickname they like

- has not been allowed to say or write what they really think

- has a hobby which they are able to do (collect something, play sports, read, take photographs, play computer games)

- has a relative in another country

- has tried to stop something unfair

- can name a political party in the U.S.

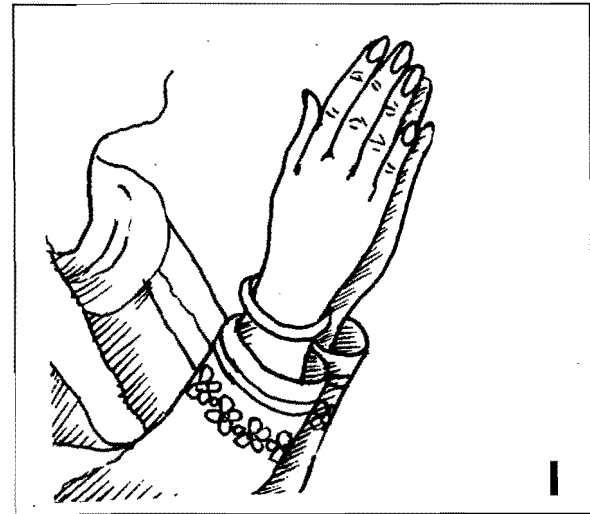
Activity 7 ► Matching Rights

- PURPOSE:** To allow children to review the rights of the UDHR and link them to images/symbols of everyday life.
- PREPARATION:** Photocopy the words and symbols onto cards. One set of words and symbol cards for each pair of students (*set I, pages 43–46* or *set II, pages 46–49*).
- Cards are cut out, shuffled, and spread face down on the table or desk top.
- (Two sets are provided to enable more rights to be covered and for pairs to play the activity on several occasions). Teachers might like to mark the back of the card with *R* for rights and *S* for symbol, as appropriate, if they feel this will help the activity.
- PROCEDURE:** One child turns over two cards, attempting to match a rights card with its appropriate symbol. The right and symbol must be named as they are turned over. If the card and symbol match, the child keeps the pair and the turn passes to her/his partner. If they do not match, the pair is replaced face down and the turn passes to her/his partner.
- Once the children are familiar with the activity, they can be asked to give an example of each right before they keep the cards.
- EXTENSION:** Children can devise their own version for other children, using different symbols and/or other rights. The picture cards can be used for other activities.
- SOURCE:** Centre for Global Education, U.K.

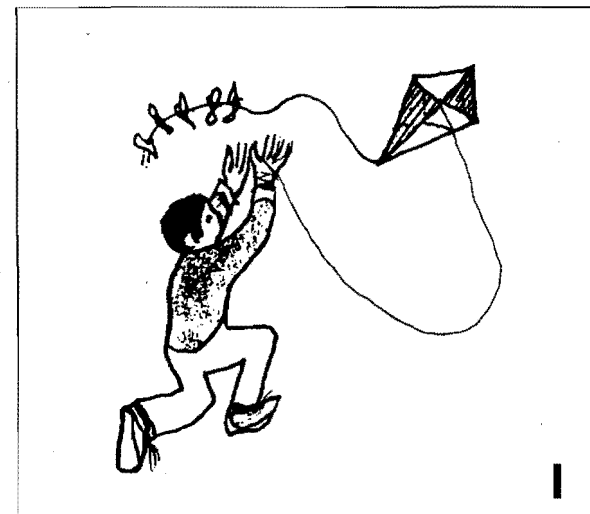
Right to movement
(Travel)



Freedom of belief,
conscience, or worship
(Religion)



Right to rest
and leisure
(Zzzz, rest and leisure)



Illustrations by Dan Jones

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Freedom from
arbitrary arrest
(Justice)



Right to meet with others
(Assemble)



Right to employment
(Work)

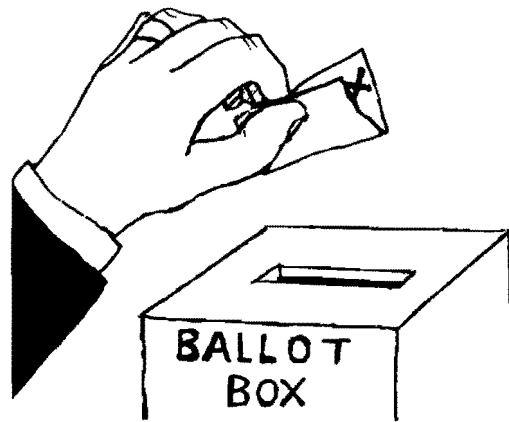


Illustrations by Dan Jones

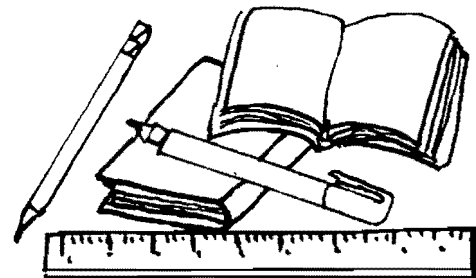
Right to belong to a country
(Nationality)



Right to participation in
free elections
(Vote)



Right to education
(Schools)



Illustrations by Dan Jones

Right to food, clothing,
and shelter
(Standard of Living)



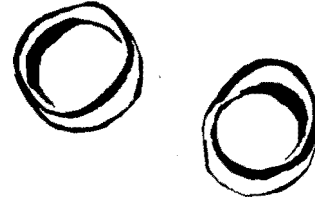
Everyone is equal
despite differences
(Difference)



Illustrations by Dan Jones

Right to marry
(Marriage)

||



||

Right to own things
(Possessions)

||



||

Right to challenge
those in authority
(Question)

||

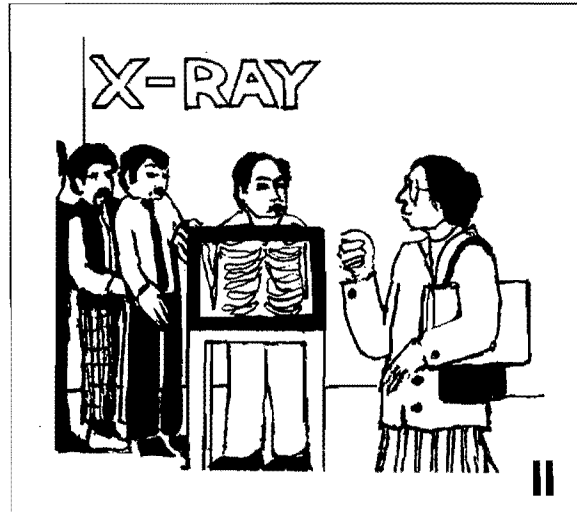


||

Right to go to school
(School)



Right to security
and health
(X-ray)



Right to participate in
electing your leaders
(Government)



Right to say
what you think
(Opinion)

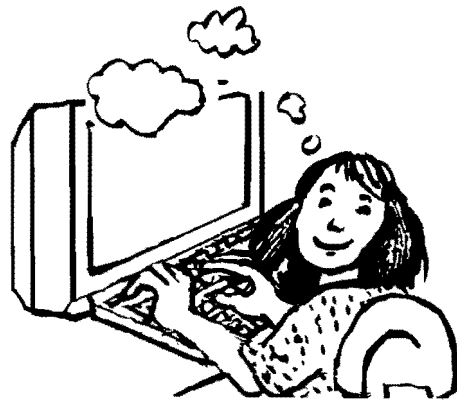
||



||

Right to use
reason and conscience
(Conscience)

||



||

No one has the right
to hurt you
(Kindness)

||



||

4

Rights in Practice

- 52 Activity 8 ▶ “When can I?” Timeline
- 53 Timeline: Statements
- 54 ▶ Our World, Our Rights Passport
- 69 Activity 9 ▶ “What does it mean to me?”
- 70 Activity 10 ▶ “Who helps me to get it right?”
- 71 Activity 11 ▶ Choosing Characteristics
- 72 Activity 12 ▶ Two Sides of a Coin
- 73 Activity 13 ▶ Listening to Children
- 74 Activity 14 ▶ Neela’s Day

Activity 8 ► “When can I?” Timeline

PURPOSE: To encourage children to consider at what age they should be able to claim certain rights.

PREPARATION: One set of statements from *page 53*, cut out and placed in an envelope for each group of five or six children.

PROCEDURE: The children read each statement in turn and consider at what age (between birth and 21 years) they think it should be **legally** allowed. Once they have decided, they can place the statement on a timeline.



“When can I?” Timeline: Statements

<p>■ You can open an account at a bank or credit union.</p>	<p>■ You can get a job.</p>	<p>■ You can legally change your name.</p>
<p>■ You become eligible to receive a public education.</p>	<p>■ You can buy or drink alcohol.</p>	<p>■ You can drive a car or motorcycle.</p>
<p>■ You can be convicted of a crime if it can be shown that you knew it was wrong.</p>	<p>■ You can _____ _____ _____ _____</p>	<p>■ You can _____ _____ _____ _____</p>
<p>■ You can be tried as an adult for a serious crime.</p>	<p>■ You can buy fireworks without an adult present.</p>	<p>■ You can register to vote.</p>
<p>■ You can buy tobacco products.</p>	<p>■ You can join a trade union.</p>	<p>■ You are an adult in the eyes of the law.</p>

“We’re too young to drive or vote, but not too young to take action.”

***Broad Meadows Middle School students, Quincy, MA
(Recipients of a 1998 Team Harmony Award for Global Activism)***

Activity 8 1. Extension Suggestion

Children can draw or paint a particular activity on a large sheet of paper, such as “open a bank account” or “drive a car,” with the age when this can be done. They can hang all the pictures in the right order on a clothesline.

Children can also be encouraged to think about the skills, knowledge, and experiences they are likely to have at each age.

“What can / could I do at 5?”

“What will I be able to do at 13?”

There are many things which children will find they are allowed to do which other children are not. They can discuss issues such as what age you can cross the street on your own, go to the mall on your own, or go to a movie on your own. Is it the same for girls and boys? If not, why?

SOURCES:

The Children’s Legal Centre, U.K.

Activity: Various sources (adapted for U.S. edition)

Variations: Centre for Global Education, U.K.

2. Extension Suggestion

Teachers might also like to use some of the information contained in the case study “Work” with these activities (*page 123*).

► Our World, Our Rights Passport

Pages 55–68 show how one class in Rochdale, U.K. further developed the idea of the timeline. Each child had a copy of the passport. They filled in as much as possible at the time but with the intention that the passport would stay with the child and any gaps be filled in as time passed.

Note: For Article 23, the teacher may need to explain and provide examples of unions/associations.

SOURCE:

Eamonn Scott, St. Vincent’s R.C. School, Rochdale, U.K.

Article 24

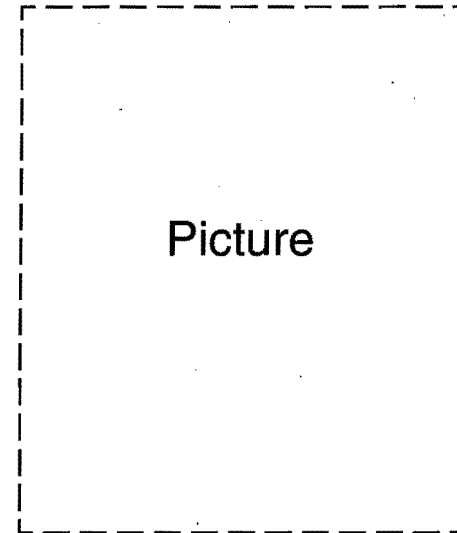
Zzzz, Rest and Leisure

Everyone has a right to rest and leisure.

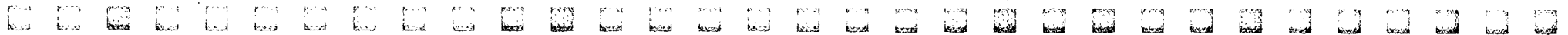


What is your favorite hobby and why do you like it?

Our World, Our Rights
Passport



Name



Personal Details

Given Name

Family Name

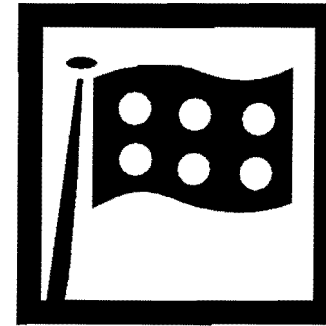
Address

Date of Birth

Article 27

Your Culture

Everyone has a right to celebrate their culture and customs.

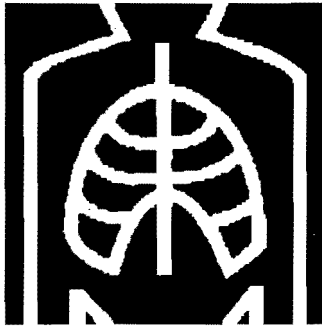


Name one thing about your culture or customs that is different from someone who lives near you and one thing which is similar.

Article 25

X-ray

Everyone has the right to medical care.



Have you ever had an X-ray?

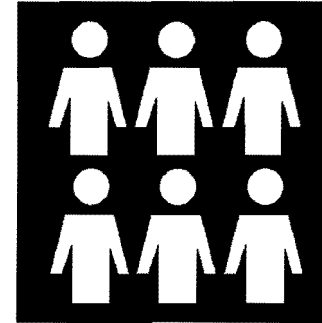
When did you last go to your doctor?

Have you been to a hospital? Why did you go?

Article 20

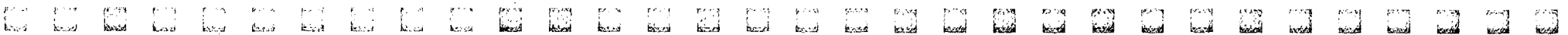
Assemble

Everyone has the right to assemble in a peaceful way.



Have you ever heard about people who were not allowed to hold a public meeting?

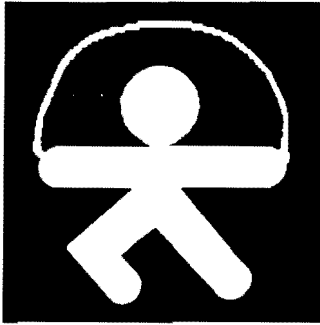
Where did it happen?



Article 30

Birthright

No one has the right to take away any of the rights in this Declaration.



The rights in the Declaration are yours because you are human.

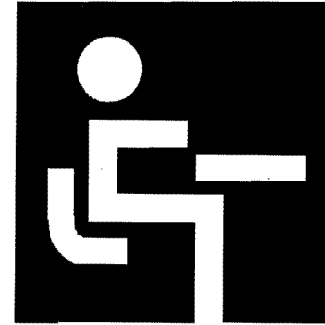
Write down when and where you were born.

Name one right you have had since you were born.

Article 23

Work

Everyone has the right to work for a fair wage.



What work (not school work) have you done?

For whom?

Did you receive a fair wage?

Article 21

Vote

Everyone has the right to take part in choosing the government of their own country.



In which year will you be able to vote?

Three horizontal lines for writing an answer.

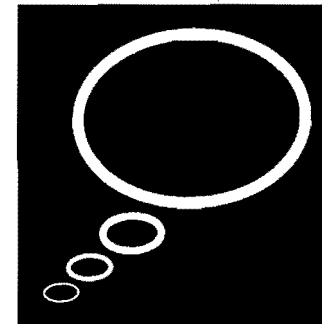
Do you think you will vote?

Three horizontal lines for writing an answer.

Article 1

Conscience

Everyone has their own conscience and can have their own thoughts.

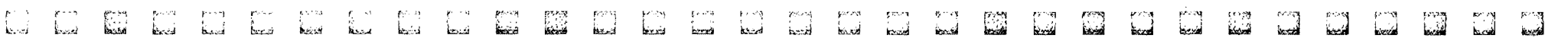


Have you heard of someone being imprisoned for their beliefs and ideas?

Three horizontal lines for writing an answer.

What did they believe and what happened to them?

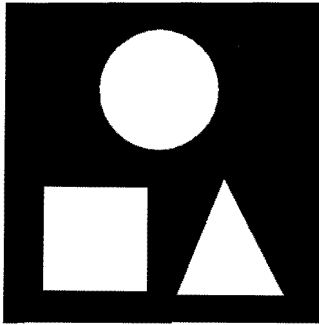
Three horizontal lines for writing an answer.



Article 2

Difference

Everyone is equal despite differences in skin color, sex, religion, and language.



Write three ways in which you are different from a friend of yours or someone in your class.

1. _____

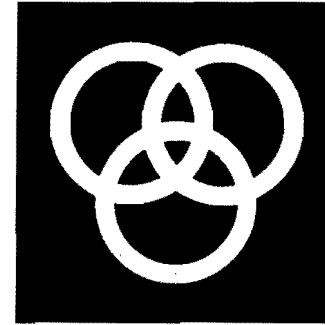
2. _____

3. _____

Article 23

Union

Everyone has a right to start and join a trade union or work association.



Do you know anyone who belongs to a trade union or work association?

Who? _____

What is the name of the union or association? _____

Article 13

Travel

Everyone has a right to travel within a country and to leave and return to their own country.



What places in the United States have you visited?

Three horizontal lines for writing answers.

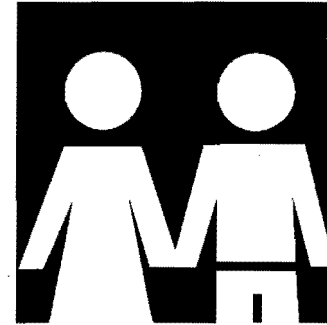
Have you visited any country outside the United States?

Three horizontal lines for writing answers.

Article 1

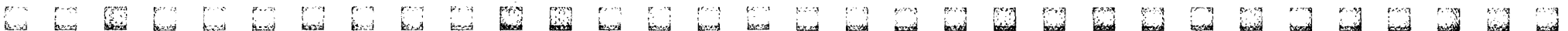
Equality

Everyone is born free and we should all be treated in the same way.



Give three examples of ways in which girls and boys are not always treated equally:

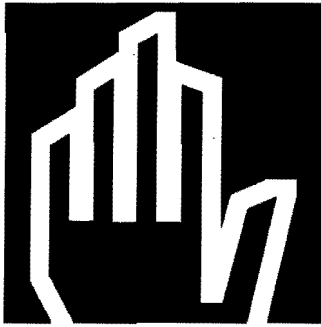
Three numbered sections with horizontal lines for writing answers.



Article 10

Fairness

Everyone has the right to a fair trial.



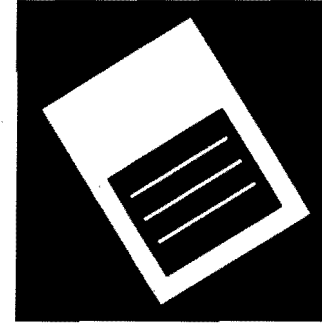
When was the last time you saw someone treated unfairly? What happened?

What did you do about it?

Article 26

School

Everyone has the right to go to school.



Which school(s) have you attended?

1. _____

2. _____

3. _____

4. _____

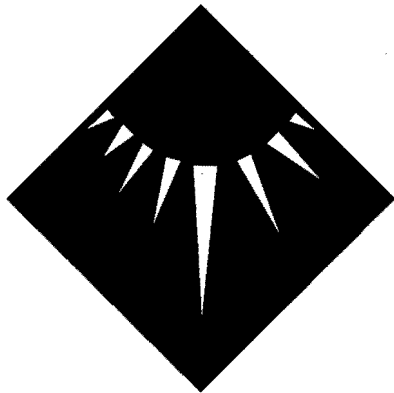
5. _____

6. _____

Article 18

Religion

Everyone has the right to practice and observe all aspects of their own religion.



Do you have a religion?

Three horizontal lines for writing an answer to the question 'Do you have a religion?'.

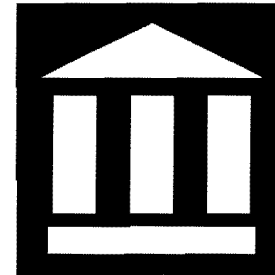
If so, where do you worship?

Three horizontal lines for writing an answer to the question 'If so, where do you worship?'.

Article 21

Government

Everyone has a right to take part in choosing the government of their choice.



Which is the political party of the current President of the United States?

Two horizontal lines for writing an answer to the question 'Which is the political party of the current President of the United States?'.

Name the majority party in the Senate.

Two horizontal lines for writing an answer to the question 'Name the majority party in the Senate?'.

Name the majority party in the House of Representatives.

Two horizontal lines for writing an answer to the question 'Name the majority party in the House of Representatives?'.

Do you know the name of another political party?

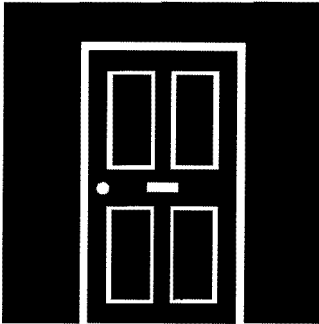
Two horizontal lines for writing an answer to the question 'Do you know the name of another political party?'.



Article 17

Home

Everyone has the right to their own property and possessions. This can include their home.



Name a place where you have lived.

Three horizontal lines for writing.

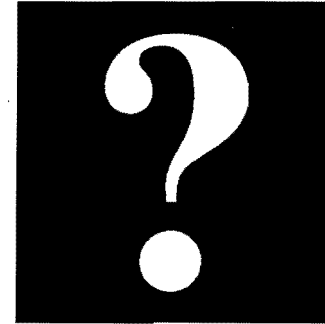
Where do you live now?

Four horizontal lines for writing.

Article 19

Question

Everyone has the right to question those in authority in order to receive information.



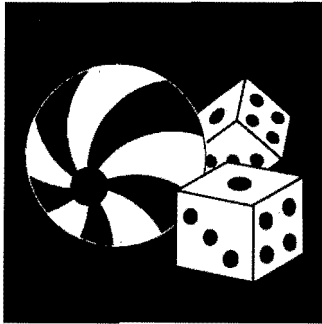
Have you ever questioned someone in authority or written to your member of Congress? Explain.

Five horizontal lines for writing.

Article 17

Possessions

Everyone has the right to own property and possessions.



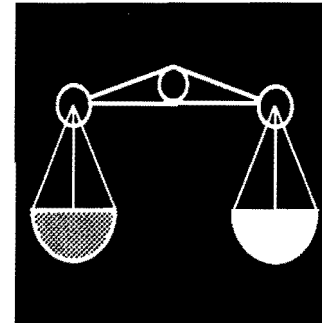
What is your favorite possession?

Why do you like it?

Article 11

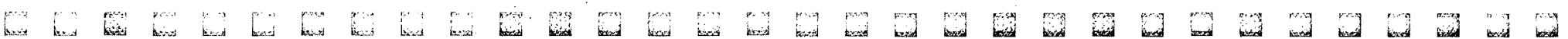
Innocent

Everyone should be considered innocent until proven guilty.



Have you seen someone accused of something they didn't do?

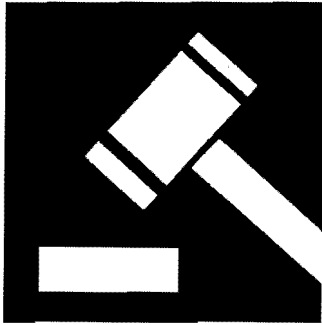
What happened?



Article 10

Justice

We are all entitled to a fair and free trial
in front of a jury.



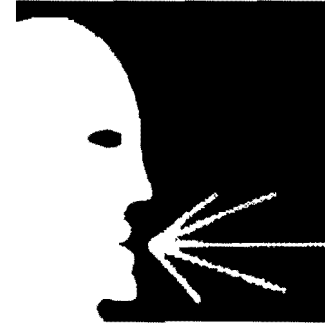
What trial have you heard or read about?

What was the verdict?

Article 19

Opinion

Everyone has the right to say what they think.



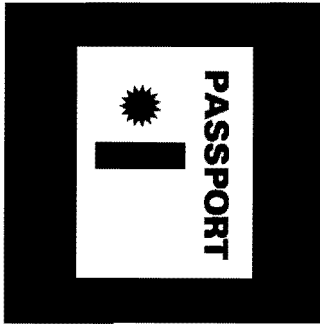
Have you ever been stopped from saying what you
think?

Why do you think this was?

Article 15

Nationality

Everyone has the right to belong to a country.



What is your nationality?

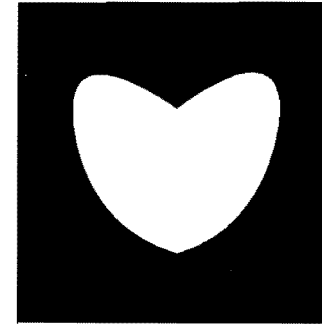
Do you have your own passport?

When did you get it?

Article 5

Kindness

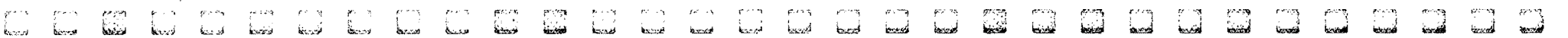
Nobody has the right to hurt you or torture you.



Name two kind things you did yesterday.

1.

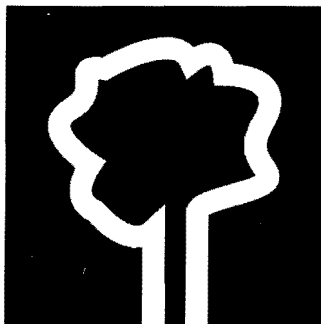
2.



Article 3

Life

Everyone has the right to live in freedom and safety.



Who helps to keep you safe?

Article 16

Marriage

Everyone has the right to marry and have a family.



Do you think you will ever get married?

What is the earliest date you could get married?

Activity 9

▶ “What does it mean to me?”

PURPOSE: To encourage children to think about the daily use of particular rights in their own lives.

PREPARATION: Large sheet of paper and markers for each group of four or five children.

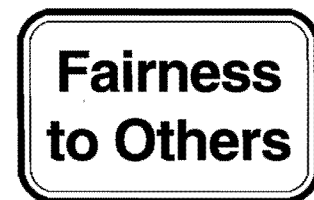
PROCEDURE: Ask each group to select (or choose for them) one of the alphabet rights such as fairness, equality, or justice, appropriate to their age. Ask them to write the word in the middle of the paper and, around that key word, to write other words, examples, or meanings it has for them and others.



Ask the children to make two lists, one with the words and examples relating to themselves and a second list for others. There will be some overlap. The words in common can be joined by yarn and pins or drawn as a Venn diagram. Are there any which relate back to rights and responsibilities? (See page 27.)

A logo or symbol for the word can be drawn and added to the alphabet display.

Posters or badges can also be made.



SOURCE: Centre for Global Education, U.K.

Activity 10 ► **“Who helps me to get it right?”**

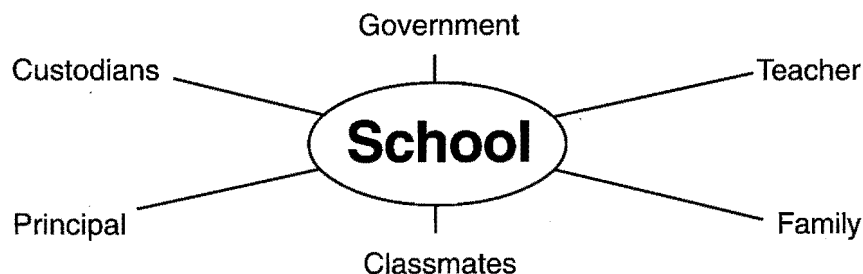
PURPOSE: To build on the concept in “What does it mean to me?” and to help children acknowledge how others support their rights.

PREPARATION: Children work in small groups. Each group has one large sheet of paper and a set of three colored pencils or markers. Each set contains the same three colors.

PROCEDURE:

1. Each group is given one right from the Universal Declaration or the teacher and class can select one from the list of classroom rights the children have devised previously.
e.g., Everyone has the right to go to school (Article 26)—the group writes the right in a box in the middle of the paper using one color pen.

Using the same color, the group writes down all the people who help achieve this right.



2. Once the children have written down all the individuals or groups who ensure the right is met, they circle the name with another color according to the code below. Teachers will want to ensure that this does not unintentionally lead to a hierarchy of importance. Each person/group is interdependent with the others in ensuring children’s rights.

Color One: Someone I see often **Color Two:** Someone I see rarely
Color Three: Someone I never see

(“Someone” can also mean groups or organizations.)

The posters from each group can now be displayed and each group can explain their choices to the others. How many people did they discover helped to ensure the right?

Suitable rights could include:

- Nobody has the right to hurt you. (Article 5)
- Everyone has the right to travel. (Article 13)
- Everyone has the right to practice her or his own religion. (Article 18)
- Everyone has the right to rest and leisure. (Article 24)

SOURCE: Centre for Global Education, U.K.

Activity 11 ► Choosing Characteristics

PURPOSE: To help younger elementary school children understand that we all belong to different groups, sometimes with people we do not agree with or do not like. We all have different attributes and qualities which contribute to our uniqueness as a human being. Being different does not imply that different is better or worse. Although intended for young children, older elementary children also can learn from this activity. Being equal but different is not always an easy concept for young children (and some adults!) to grasp.

PREPARATION: A large open space such as the hall.

PROCEDURE: The teacher calls out an identifiable characteristic:

- color/style of shoes
- birthday month
- number of sisters/brothers in the family
- color of eyes / hair / shirt

The children form groups of those sharing that characteristic by calling out or whispering the one that applies to them, e.g., “June.” Once the groups have formed, the teacher can check that everyone is in the group they intended before calling out the next characteristic and letting the groups form again.

The activity can also include characteristics such as:

- favorite animal (making the animal sound to form the groups)
- favorite season of the year (mime — do not use sound at all)
- favorite subject at school
- favorite activity at home
- favorite TV program

Once the class has tried a few variations, the children can suggest characteristics. This may lead to a discussion of visible characteristics (hair color, shoe size, height) and invisible ones (favorite musical instrument, favorite sport). Children can begin to consider the many ways we are different from but equal to other people.

- DISCUSSION:**
- Did the groups always have the same people in them?
 - Were the groups always the same size? Was that important?
 - Were *you* different when you were in groups with different people?
 - Can you always tell characteristics by looking at people?
 - Was anyone left by themselves? How did they feel?
 - Did girls and boys join the same groups?
 - When have you felt “unequal?”
 - What were the occasions?
 - How did it feel?
 - How could things have been made better?

SOURCE: Various

Activity 12 ► **Two Sides of a Coin**

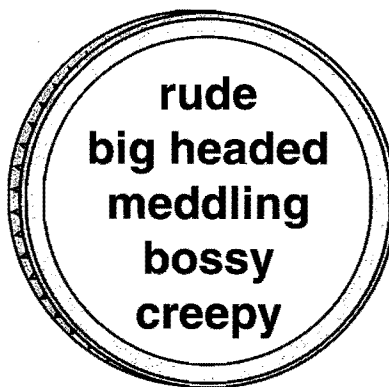
“The sloppiness of our language makes it easier for us to have foolish thoughts.”

George Orwell

PURPOSE: To help children recognize that the words we use to identify people, events, and objects, or to pass on information, can carry many meanings – often unintentionally. They can influence those who hear what we say or read what we write. Choosing words to reflect what we mean without causing offense is not always easy. Acquiring a better sense of language makes a useful contribution to literacy skills. Considering the difference between fact and opinion contributes to historical skills. Questions concerning freedom of expression can also be raised and discussed.

PREPARATION: Chalkboard, chalk.

PROCEDURE: Draw two large circles on the chalkboard, representing the two sides of a coin. In one, write five positive qualities suggested by the children. In the second “coin” write the five words which the children think are the negative counterparts to describe the same kind of behavior.



The teacher may need to help the children find appropriate words.

Working in pairs, the children devise sentences which can be written using either word and consider how different it sounds.

For example:

She is always honest.
She is always rude.

- Does this reflect fact or opinion?
- Where do our opinions come from?
- How do we “know” things?
- Should we be able to say exactly what we think?
- Censorship is when we cannot say or write what we want.
- Why do some people have their work censored?

The children can discuss times when each sentence might be used. They can be encouraged to think about the different feelings people would have in hearing each sentence. If we like people do we give them the benefit of the doubt? Do we always describe people the same way if we like them or not? Is this fair? Children can also read short newspaper reports and identify words which give us a clue as to how the writer feels.

SOURCE: Adapted from an idea in *ABC of Teaching Human Rights* by Ralph Pettman, published by the United Nations.

Activity 13 ► Listening to Children

The Woodcraft Folk Strathclyde Project explored the concept of rights through emotions. They used this very successful activity with children during a consultation day on the U.N. Convention on the Rights of the Child.

“Our exercise was fairly simple in design. We divided the room into four sections using lines on the floor and gave each section an emotion as its title. We deliberately chose two positive and two negative emotions: Happy, Excited, Sad, and Worried. All the participants moved around the room to music and when the music stopped, whichever sector they were in was their “emotion.” They were then given a scenario, having to imagine a reason why they would feel that particular way in that place.

The scenarios that we chose were: “At the Doctor’s,” “On the School Playground,” “In a Strange Place,” and “Going to a Restaurant.” We had hoped that these would relate to some of the fundamental rights of the U.N. Convention: the Right to a Home, the Right to Medical Attention, the Right to Food, and the Right to be Safe.

In practice this particular session exceeded any expectations we may have had. The children were very imaginative indeed and raised numerous issues, which were highlighted and then related to a particular right. These were then written onto “clouds” and displayed around the room.

Among the issues raised were: bullying, safety, the right to food, the right to medical attention, the right to play, the right to protection, the right to go to school.”

The Woodcraft Folk

Reproduced with permission from
The Woodcraft Folk, a cooperative voluntary children’s and youth organization,
13 Ritherdon Road, London SW17 8QE, U.K.

E-mail: folk@woodcraft.demon.co.uk

Web: <http://poptel.org.uk/woodcraft/>

Activity 14 ► Neela's Day

PURPOSE: This activity can be used with older children as an extension to "Choosing Characteristics" and "Two Sides of a Coin." It explores the many unintentional ways children can be made to feel unequal. It also encourages children to think about the effects of different behavior or speech. This version of the story has a focus on gender. Teachers may wish to adapt it for other purposes.

PREPARATION: Children sit in a circle. The teacher explains that they are going to hear a story about a girl called Neela who is the same age as the children in the class. The teacher copies onto a visual aid (chalkboard or overhead transparency) the balloon with Neela's name in it on page 76. As the teacher reads the story, students give a silent "thumbs down" sign whenever something happens to Neela which might make her unhappy or angry. Each time the students give the "thumbs down," a volunteer student erases a small part of the balloon.

VARIATION: Instead of a visual aid, give each student a handout copy of Neela's balloon. Students cut or tear the handout as the teacher reads.

DISCUSSION: Once the story has been told and the different pieces erased or torn off, the children and teacher can discuss what might have been said or done which would have made Neela less unhappy. Tell the story a second time with the amended passages. The children can also discuss ways in which similar things happen in their school. Do they tell anyone? What can be done?

After the discussion, the teacher redraws the balloon or the students glue or tape their pieces onto construction paper, making the balloon whole again. Each student writes a sentence or two to answer: "What could you say to Neela to raise her spirits?"

EXTENSION: Working in groups, the children can write a new story which tells of a different child's day. They can exchange stories, and each group can write the "antidote" to the story they have received.

SOURCE: Story adapted by Elizabeth Cowton, Russell Hall First School, Bradford, U.K. from an original idea by Frankie Galloway in *Personal & Social Education in the Primary School*, Pergamon Educational Publications, 1989.

Another variation is in:
Fountain, Susan. 1991. *Gender Issues: An Activity File*. Cheltenham, U.K.: Stanley Thornes. (Distributed by Trans-Atlantic Publications, Inc., Philadelphia.)

Neela's Day

This is a story about Neela. She's the same age as you. She lives with her Mum, her Dad, and her twin brother Ajay.

One day Neela wakes up and lies in bed. The sun is shining in and she feels really happy.

It's a school day so she gets ready. Ajay dives out of bed and runs to play on the computer.

"Come on Neela," says Mum, "I need to plait [braid] your hair."

When her hair is done, Mum asks her to help with the breakfast. "What about Ajay?" Neela asks. "Oh you know how much he loves that computer," says Mum.

Soon Sean arrives. Neela's Mum takes him to school while Sean's Mum goes to work. Sean and Ajay always run ahead to the corners, but Neela has to hold on to Mum's hand.

When they get to school Mrs. Smithson starts the children on their work. Neela's group has to find out about scientists. They have to get a book and write about a famous scientist.

"I want to be a scientist when I grow up," says Neela. "But you can't, scientists are men," says Michaela. "No they're not," says Neela, "my Auntie's a scientist." But she can't find any famous women in the book.

Soon it's time for assembly. Neela goes to stand at the front but Mrs. Smithson says, "Oh no, I want those noisy boys at the front so I can see them." She gets sent to the back, but it's not too bad because she can sit next to the other teacher in assembly. But when the assembly begins two boys are messing about so they get moved to sit next to the other teacher and Neela has to sit in their place.

At play time Neela and her friends want to play skipping but the teacher on duty makes them go into the other yard so that the boys can play football. Instead she and her friend play with some boys from another class. She has a really good time. When she gets back into class Alison teases her for playing with the boys. Then it's time for work, it's Neela's turn to do a graph on the computer with David and

Liam. David wants to take over but Liam says "That's not fair. We should all have a chance."

Then Mrs. Smithson gives groups a task to do. Neela and Joan work really hard to get it finished in time. When all the groups are finished, Mrs. Smithson asks one person from each group to report on their work. Sean reports for Neela's group. "Well done, Sean," says Mrs. Smithson. "That's a good piece of work." Neela and Joan feel sad that Mrs. Smithson did not mention them.

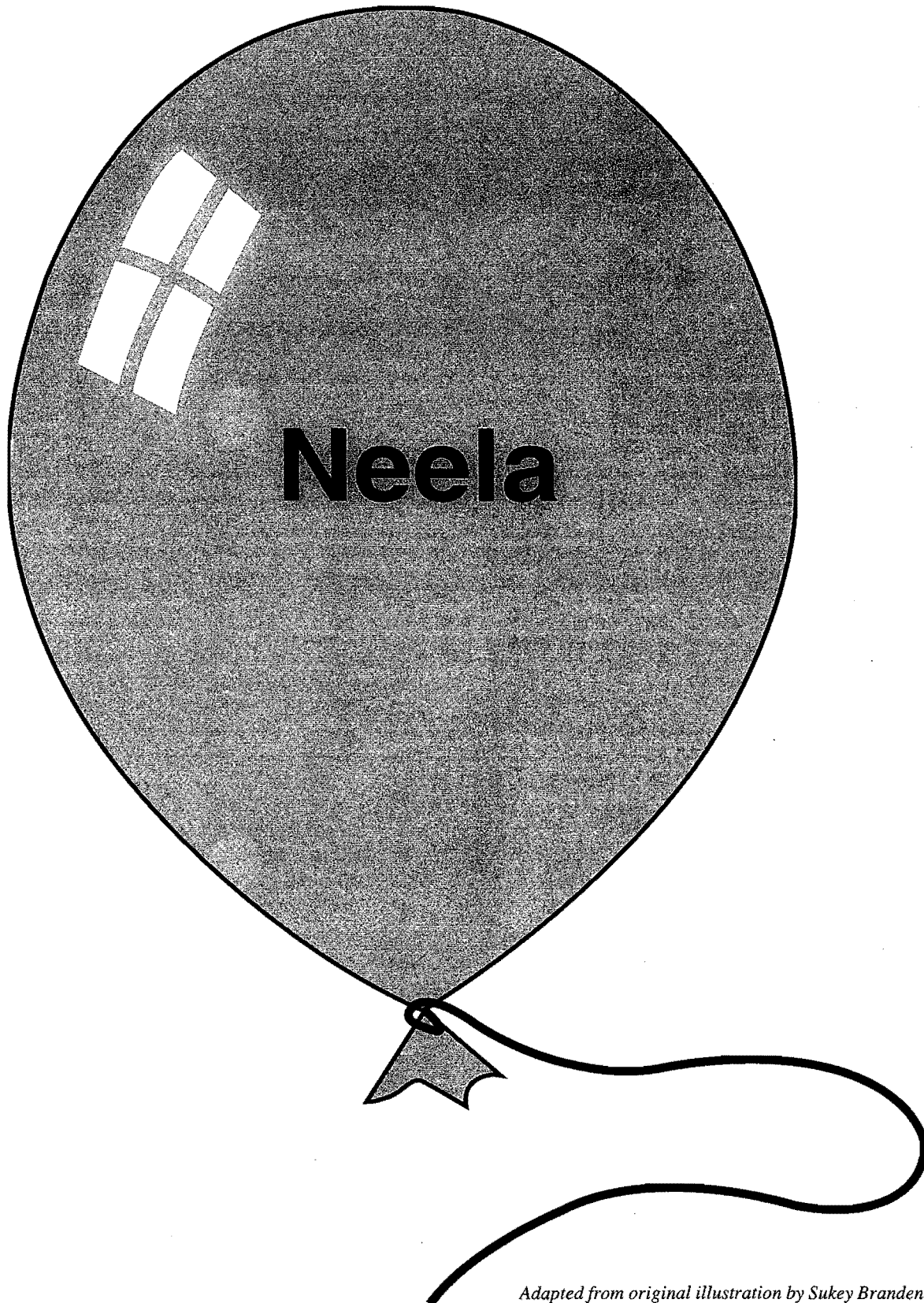
In the playground at lunchtime she sees some boys running races. Neela likes running races and when she races with her brother at home she can run just as fast as he can. She asks if she can join in but the boys say, "No. Girls can't run as fast as boys." So she goes to join Susie and Rani who are playing with balls against the wall.

In the afternoon Neela's group has to make a musical composition to do with their topic on space. Neela wants the big drum but Mark says it's a boy's instrument and Neela and Susie should play the tambourines. Neela asks the teacher if she can have a go on the drum. "Of course," she says, "the drum is for both girls and boys."

Soon it's home time. Dad comes to pick them up. Ajay talks to Dad all the way home about the football at dinnertime and the cricket scores on the car radio. They stop off at the park and Neela goes to climb the big climbing frame. Two big boys come over and Dad tells her to get off in case they hurt her.

Neela asks her Mum at tea time if she's ever heard of any famous women scientists. "No, I haven't," says Mum, "but I am sure you could be one." Dad is helping Ajay with his homework. Ajay is working out how far a boy called Josh can hit a cricket ball. Neela wonders why there aren't more girls in the math books.

Then it's time to go to bed. She has a lovely sleep. When she wakes up the sun is shining in. Neela feels really happy.



Adapted from original illustration by Sukey Brandenberger

**5****Rights for Everyone**

- 78** Ability Not Disability
- 79** Activity 15 ▶ “Can I? Could I?”
- 81** Activity 16 ▶ Using Cartoons
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Ability Not Disability

Children can be helped to understand the concept of universality by learning more about groups who have to struggle to ensure their rights are met. This includes people with disabilities.

"It is impossible to proclaim rights as universal and then apply them only to people without disabilities."

Ken Coates, MEP [Member, European Parliament], 1993

In 1996, the Third Paralympic Congress was held in Atlanta, Georgia. The 10th Paralympic Games, followed by the Congress, formed the world's largest gathering of people with physical disabilities, including people from 100 different countries.

The Congress included educational sessions, roundtable discussions, a film festival, and five working groups called "consensus sessions." These sessions addressed disability issues, including "Forging a New Disability Paradigm: Defining a Human Rights Agenda Inclusive of People with Disabilities." People with disabilities, disabled and non-disabled representatives of organizations who advocate for disability rights, providers of rehabilitation and support services, and representatives

of non-governmental organizations such as Amnesty International USA created an action plan for integrating disability rights issues into the human rights movement and a human rights framework into the disability rights movement.

Increasing numbers of children with disabilities are being included in classes in their local public schools. With this positive educational trend comes the need for deliberate efforts to promote greater understanding and acceptance of ability differences among members of the school community.

The activity on *page 79* can help children begin to think about how we are all "able" or "disabled" by certain characteristics.

The many different ways in which people are disabled do not affect their rights.

"Not being able to walk is an impairment, but lack of mobility is a disability — one that could be corrected by more lifts [elevators] and ramps."

Kirsty Milne, 1995

According to the Census Bureau, in the 1990 census U.S. citizens with disabilities between the ages of 16 and 64 numbered over 157.3 million, or approximately 5.8% of the general population.

In conducting background research on this activity, the editors sought to determine the percentage of people with disabilities filing for unemployment as a possible indication of our governmental efforts to help disabled persons find and keep gainful employment.

However, none of the following federal agencies track the number of employed or unemployed people with disabilities, although representatives from each were confident that one of the others did indeed track this statistic:

Bureau of Labor Statistics
Census Bureau
Federal Information Center
Department of Labor

Disabilities Rights Section of the Department of Justice
Department of Health and Human Services
Equal Employment Opportunity Commission
Bureau of Apprenticeship and Training

These facts raise questions for discussion, such as:

- ▶ How might the nation better understand people's needs by tracking those who are unemployed?
- ▶ If government agencies are not providing this information, what other organizations might?
- ▶ How could your class extend their learning by pursuing these questions?

Activity 15 ▶ “Can I? Could I?”

PURPOSE: Thinking about different kinds of abilities.

PREPARATION: Each child has a copy of the Can I? Could I? sheet (page 80) to fill in by themselves.

PROCEDURE: In small groups they consider their responses, particularly their reasons.

They can then begin to consider what stops people with specific disabilities from taking part in certain activities. Discuss other activities that are not accessible to all.

They can investigate:

Is your school accessible to students, teachers, parents, or visitors who are:

- ▶ wheelchair users
- ▶ partially sighted
- ▶ hearing impaired

What would need to be done to enable children or visitors to be able to use the school building easily? The class can draw a plan of the school and adapt it, if necessary, for wheelchair users.

Are sign language interpreters available in your school? Are there any special devices (e.g., flashing lights for the fire alarm) for Deaf and hard of hearing people in your school?

Do any signs or other markers (e.g., buttons for an elevator) include Braille?

Children might like to invite a person with a disability to visit the classroom to present ideas about the rights and needs of people with disabilities.

SOURCE: Adapted from an original activity by Ruth Sillar, Selby High School, U.K.

RIGHTS FOR EVERYONE

“Can I? Could I?”	“No, because . . .”	“Yes, if . . .”
1. become a professional ballet dancer		
2. travel by public transportation (bus, train, or subway)		
3. make an outfit to wear		
4. climb Mount Everest		
5. read a book written in Urdu		
6. play an instrument in the school band		
7. become a member of Congress		
8. enjoy a movie at a local theater		
9. go on a class trip to a museum		
10. participate in Field Day at school		

RIGHTS FOR EVERYONE

The Cartoonists and Writers Syndicate publishes cartoon books, catalogs, and calendars by the world's leading cartoonists and graphic artists, including cartoon books for these U.N. conferences: *Ecotoon: Our Endangered Planet* (1992 United Nations Earth Summit, Rio de Janeiro), *Human Rights* (1993 United Nations World Conference on Human Rights, Vienna), and *Inhabiting the Earth* (1994 United Nations Conference on Population and Development, Cairo).

<http://www.cartoonweb.com/cartoonshelf/>

UNICEF information on the Web about children's rights includes a section on cartoons. Cartoons for Children's Rights builds on the success of the International Children's Day of Broadcasting (ICDB) held each December. Special child-focused programming is in many cases created by children themselves. Nearly 70 animation studios in 32 countries have developed 30-second non-verbal public service announcements distributed to broadcasters for the cost of the tape. Selected cartoons can be viewed online.

<http://www.unicef.org/right.htm>



ANGELA MARTIN

"We Welcome Ramps" cartoon reprinted by permission of Angela Martin. ["Lifts" are "Elevators"] Her cartoon is reprinted from *Able Lives - Women's Experience of Paralysis*, edited by Jenny Morris, first published in Great Britain by The Women's Press Ltd., 1989, 34 Great Sutton Street, London EC1V 0LQ, U.K.

Locating Human Rights in History and Other Social Studies Curricula

Major events in history that are treated in a variety of Social Studies courses lend themselves to introducing and embellishing upon human rights concepts.

Antonouris and Wilson, in *New Dimensions in Topic Work—Equal Opportunities in Schools* (Cassell, 1989) promote humanities programs based on key concepts such as power, justice, rights, tolerance, and respect. Students learning about who ruled in Ancient Greece, who had power, and who was denied full rights will be able to transfer their understanding of these key concepts to subsequent classes. For example, the study of an economically developing country can encourage students to examine the people of that country: how they live, how they are ruled, who has power, and the rights and lifestyles of ordinary people. These key concepts can be reflected in various topics, from the country of Benin to the Pilgrims.

The following activities were done as part of a long-term elementary level project on Ancient Greece. The students extended the topic to discuss how they could make the classroom a fairer place, drawing up a list of rights in the classroom. They then looked at rights on the playground.

Ancient Greece

Key concepts:

democracy	rights	equality
power	justice	citizenship

Aims:

- ▶ to encourage children to think about their own rights and needs and the distinction between these
- ▶ to help children understand that people may be denied certain rights both here and in other countries
- ▶ to help children understand how such rights are protected and the basis of our democracy
- ▶ to make links with the birth of democracy in Ancient Greece
- ▶ to encourage children to examine the rights of citizens in Ancient Greece

Activity One

“Needs and Wants” (page 22). Children work in pairs to complete this activity. They discuss and compare their list with another pair, and the groups of four produce a list of rights which they feel are applicable to all people.

<u>needs</u>	<u>want</u>
Clothes	Furniture
Water	Swings and slides
Bread	Meat
Friends	Fish
Medicine	Garden
Fire	Television
Fruit, vegetables and rice	Pets
Shoes	Sweets
Hanna + clementine	Fizzy drinks
	Telephone
	Books and newspapers

Activity Two

Preliminary discussion focuses on whether the rights on the children's lists apply to all people in their country. Do they apply to all people in the world?

Distribute pages about differing lifestyles of families around the world. One good resource is *Material World: A Global Family Portrait* by Peter Menzel and Sierra Club staff. (See *Print Resources for Teachers*, page 164).

Encourage children to work in pairs and highlight or underline the sentences which refer to people having or being denied rights.

Children can share their findings.

Discussion

What enables some people to exercise their rights while others cannot? Introduce key concepts of democracy, justice, and citizenship.

Activity Three

Introduce the notion of Ancient Greece as the "birthplace of democracy." What would they expect this to mean? Conduct a class brainstorming session on what rights they think the Greeks had.

Activity Four

Distribute photocopied information on the life of ordinary citizens in Ancient Greece from a textbook or other resource.

Children work in pairs and highlight or underline sentences which refer to the Greeks exercising or being denied rights.

Children write this up and share their ideas.

Everyone Has A Right To..

Have friends

Have enough food
and water.

Wear clothes

There own opinions.

Have a home.

Have an education.

Sarah-w.
marie.C.

<p><u>Athens</u></p> <p>Mainly male citizens had rights. They had a right to vote for a group of 500 men, who took a part in making laws, and taking decisions. There was no king or Queen in Athens. Slaves and women did not have rights, which I think is unfair on them. There was an Assembly and the 500 men that had been voted in, went to it. The Athenians appreciated beauty, and I think beauty was important in their lives. In Athens some people had alot of rights, and some people did not have any. Although Athens soldiers were not as tough as the soldiers from Sparta. Athens still had a powerful army. Sparta and Athens were always at war about which city had the better system. The Athenian people (the rich people) wore beautiful jewelery and clothing</p>	<p><u>SPARTA</u></p> <p>In Sparta any outlanders were considered free men, and could join the army or navy. But not become a citizen. Also they had no right for a place in the assembly hall. Girls were allowed to walk freely and had more rights than girls in other city-states. A king could lead the army but could not declare war. Really I would not want to live in Sparta because it is a very tough place.</p> <p>By Luke</p>
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Rights since the 1930s

The following activities focus on rights during wartime, particularly World War II.

Key concepts:

equality	freedom	respect
justice	democracy	power

Aims:

- ▶ to encourage children to think about the effects of war on *everyone*
- ▶ to focus on the denial of rights rather than the “glory of war”
- ▶ to encourage children to consider whether a time of war justifies the denial of rights
- ▶ to link the denial of rights in World War II to denial in the present day
- ▶ to encourage children to think how rights might be protected in the future

Rationing was fair because if they didn't ration food and clothes then poor people wouldn't be able to afford anything and the rich people would dominate everything. With rationing everybody got the same amount. During the second world war everybody got alot fustier because they couldn't have luxurys like cakes and sweets.

James Ayre

The solgers rights in world war II
The solgers in world war II where denied the privileges of oping home to thier families each day. They had the right to shoot the out her side to defend thier country. I think this was allright in times of war.

Women's Rights

A lot of our rights were denied like — everyone has the right to rest and leisure, we need to go to land army,* cook, and look after the house and family. Women should have had the right to work or not, to fight or not, or to go to the land army or not.

Laura

* Young women conscripted to do agricultural work in the U.K. during World War II made up the “land army.”

Activity One

“Needs and Wants,” followed by their own list of human rights (as above).

Activity Two

“Alphabet Matching” or “Rights Ladder” (pages 37 and 33) to ensure that children have a clear understanding of the Universal Declaration of Human Rights.

Activity Three (Life during World War II)

Children work in small groups. Each group is given an area to research, e.g., families, soldiers, women, rationing, newspapers.

Children note all aspects referring to the upholding or denying of rights. When writing up their findings, children are encouraged to consider issues of justice and fairness.

RIGHTS FOR EVERYONE

Note: Consider the developmental appropriateness and impact of teaching about human rights violations of the Holocaust. Activities Four to Seven should only be used with older elementary students.

Activity Four

Introduce the children to the plight of the Jews in Nazi Germany. Distribute material on what happened to the Jews and ask children to decide which rights the Jews were denied. This can be quite upsetting for some children: the focus on rights helps to give a purpose and objectivity to the research. Each group contributes to a class list.

Activity Five

Read books like those in the list which give first hand accounts of the experience of the Jews. This will help children explore the emotions they may be feeling. Class discussion could culminate in a brainstorm on how both sides may have felt, helping children realize that a denial of rights can hurt people both physically and emotionally, and can be damaging to the oppressor as well as the oppressed.

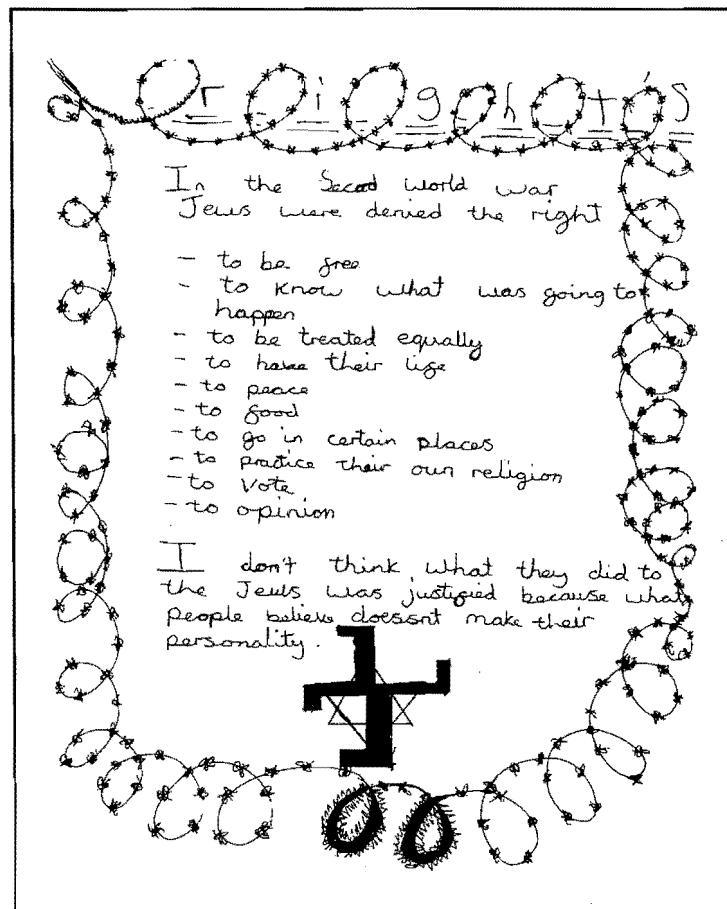
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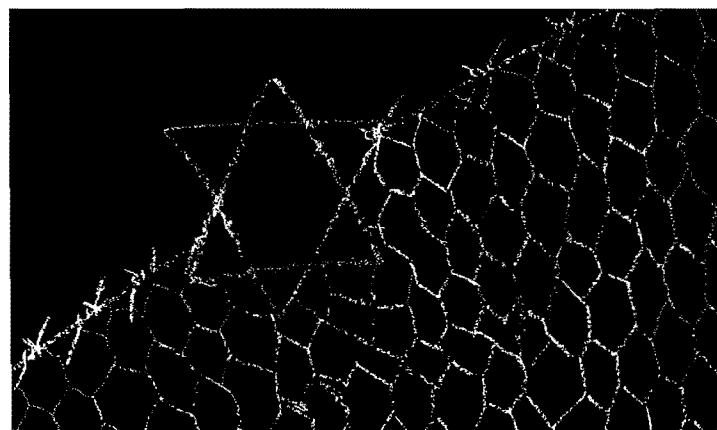
Activity Six (Human Rights Then and Now)

Ask the children to think about countries where people today are denied some of the rights the Jews were denied. Talk about people who have fought for others' rights (pages 114–130). Discuss countries where democracy has recently been introduced, e.g., South Africa, Palestine. What rights were some people there previously denied? Bring the focus back to the United States today. What people living in our country might have some of the feelings the Jews had? Children could work in small groups and then contribute to a class list.

Activity Seven

It is important to end work like this on a positive note, leaving children feeling empowered rather than helpless. Looking to the future is one way of doing this. Tell the children they will be the adults making decisions and ensuring that people's rights are protected in the future. What kind of world do they want to inhabit? They can work on rights for future generations, or plan the laws they would have if they were in power. Alternatively, they can design a town for the future, with its own rules and responsibilities.





“The Nazis couldn’t manage to keep the star in completely.”

This representation of the Star of David trying to escape the barbed wire is by a 10 year old girl at Sandford School.

Nowadays these people might have some of the feelings the Jews had:

- People of color
- Bosnian refugees
- People living on the streets
- People with different religions
- People who live in a country that’s at war
- Lesbians and gays
- Disabled people
- Very very small people

Year 5/6, Sandford Primary School, U.K.

I would like a world where.....

Everybody is equal, no matter what their skin colour or race is.

Everyone can practise their religion in peace.

No animals can become extinct.

There is never any war.

Every car runs on solar power.

There is no crime.

There are no ‘rich’ countries and no ‘poor’ countries. Everyone is the same and there is no poverty.

There is no pollution.

There is no corporal punishment.

There are lots of conservation areas.

No-one has power over everyone. Each town/city/country has a leader, voted in. Voting - men and women, over 18

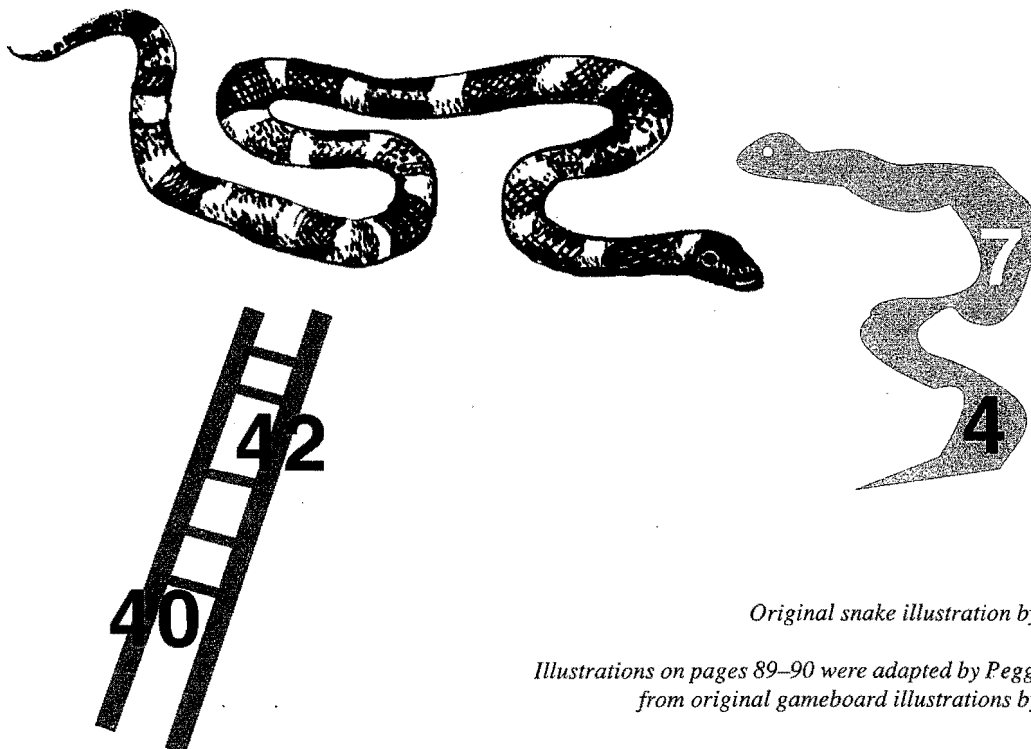
Hanna Williams.

Source: Cathie Holden, Exeter University

All illustrations and lists on pages 83–87 by children of Sandford Primary School, Crediton, U.K.

Activity 17 ► Human Rights Snakes & Ladders

- PURPOSE:** To show how rights should not be left to chance.
To revise rights from the UDHR.
- PREPARATION:** Board (*page 89*), enlarged for each group of children. One game piece for each child.
- PROCEDURE:** Children take turns throwing the die. They move their game piece the number of spaces indicated on the die. If they land on a “rights respected” square, they move up the top of the ladder to the appropriate box and await their next turn. If they land on a “rights abused” square they move down to the tip of the snake’s tail to the appropriate box and await their next turn. The game is complete when all children have reached the final box.
- EXTENSION:** Children can draw their own game of snakes and ladders and add their own ideas for going up the ladders and down the snakes. Alternatively, they can use the blank board on *page 90* to fill in their own ideas.
- They can also devise other board games. In devising the games the children will need to find out more about rights and the organizations which support those fighting for their rights.
- SOURCE:** This rights game was devised by a group of Year 6 pupils at St. Vincent’s Primary School, Rochdale, U.K., with assistance from Deidre Reeves and Eamonn Scott, head teacher.



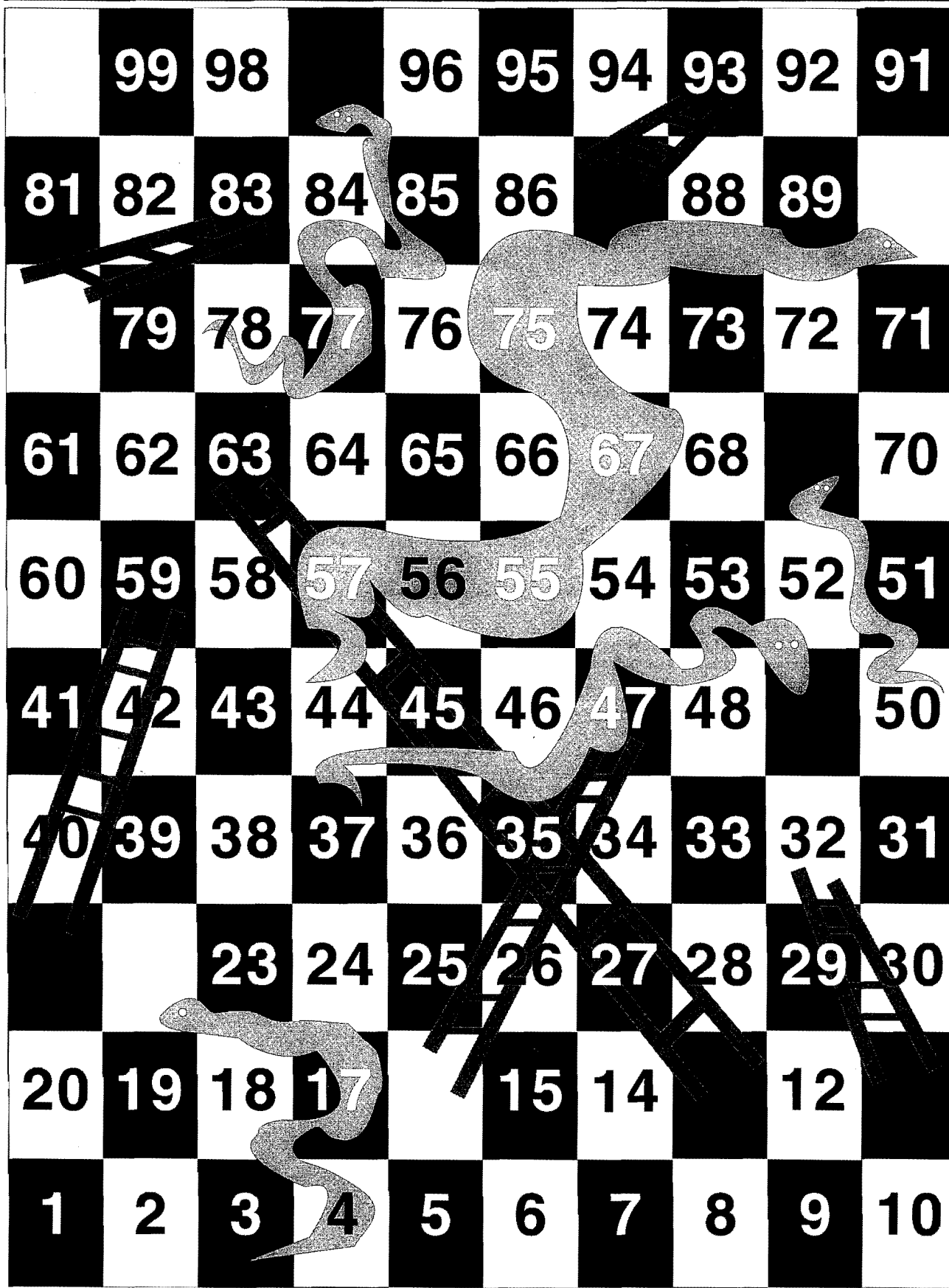
Original snake illustration by Dan Jones.

Illustrations on pages 89–90 were adapted by Peggy Greenfield from original gameboard illustrations by Dan Jones.

RIGHTS FOR EVERYONE

Rights are respected	99	98	You are forbidden to marry	96	95	94	93	92	91
81	82	83	84	85	86	You can vote	88	89	Denied the right to legal aid
You can visit your relatives abroad	79	78	77	76	75	74	73	72	71
61	62	63	64	65	66	67	68	You are homeless	70
60	59	58	57	56	55	54	53	52	51
41	42	43	44	45	46	47	48	You may not use your own language	50
40	39	38	37	36	35	34	33	32	31
You can say what you think	Denied the right to meet as a group	23	24	25	26	27	28	29	30
20	19	18	17	Nobody can torture you	15	14	You have a fair trial	12	You can go to school
1	2	3	4	5	6	7	8	9	10

RIGHTS FOR EVERYONE



6

Problem Solving

- 93 *Donkey* Story Poster
- 94 Activity 18 ▶ Working Together: Simulation
Activity 19 ▶ Working Together: Sequencing
- 95 Activity 20 ▶ Working Together: Guided Imagery
- 96 Warm-up Exercises
- 97 *Donkey* Story
- 99 Activity 21 ▶ Finding a Way

The Council of Europe Recommendation states:

“Concepts associated with human rights can and should be acquired from an early stage.”

“For example, the non-violent resolution of conflict and respect for other people can already be experienced within the life of a preschool or primary [elementary] class.”

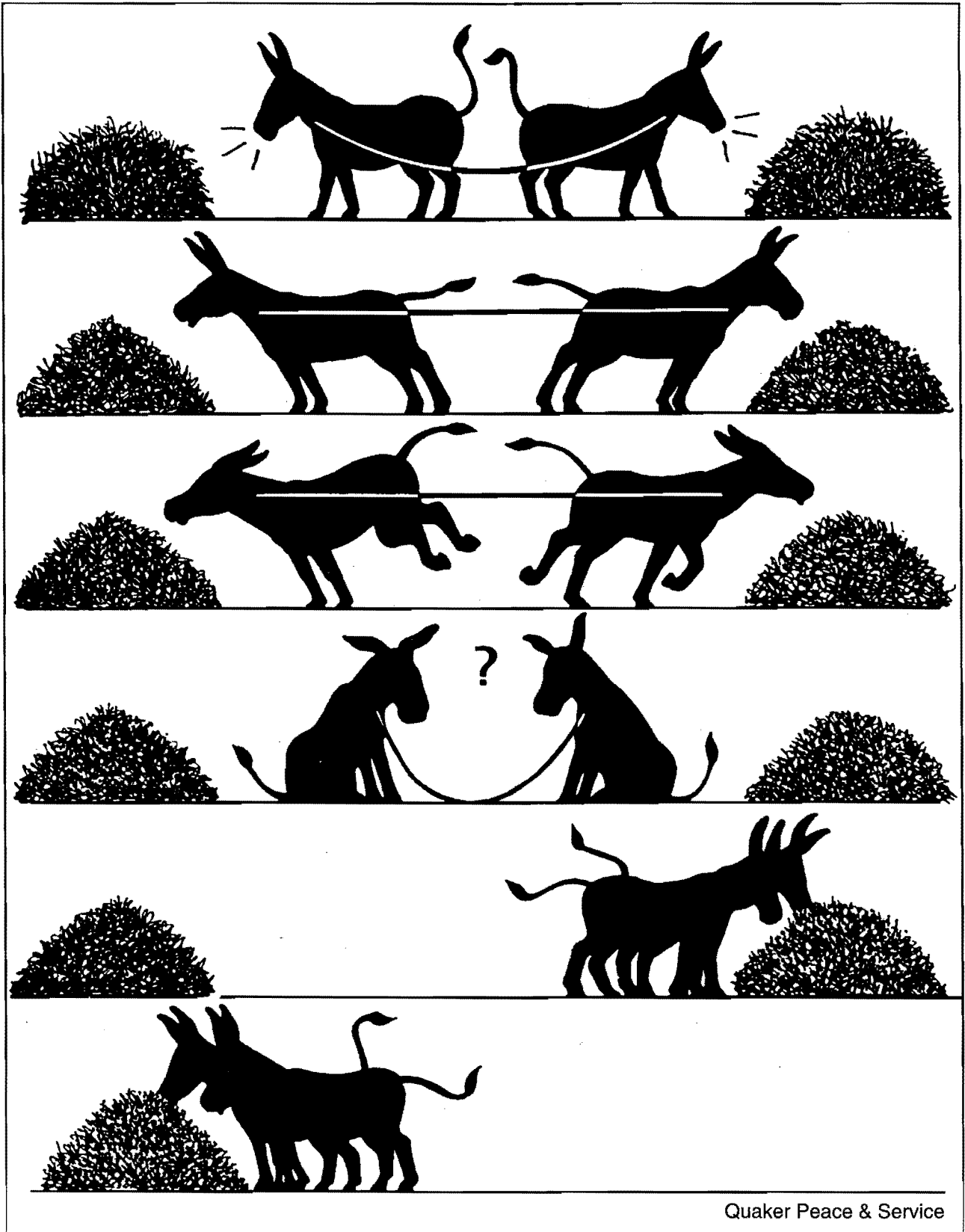
Problem Solving

Children learn in many different ways both in and outside the classroom. To meet the different learning needs of all children, it is important to use different teaching strategies.

The *Donkey* story is used to show three teaching techniques which engage children’s learning in different ways.

1. Simulation
2. Sequencing
3. Guided imagery

Poster on pages 93 and 97 and poster image on page 95 reprinted with permission from Quaker Peace & Service, Religious Society of Friends, Friends House, Euston Road, London NW1 2BJ, U.K.



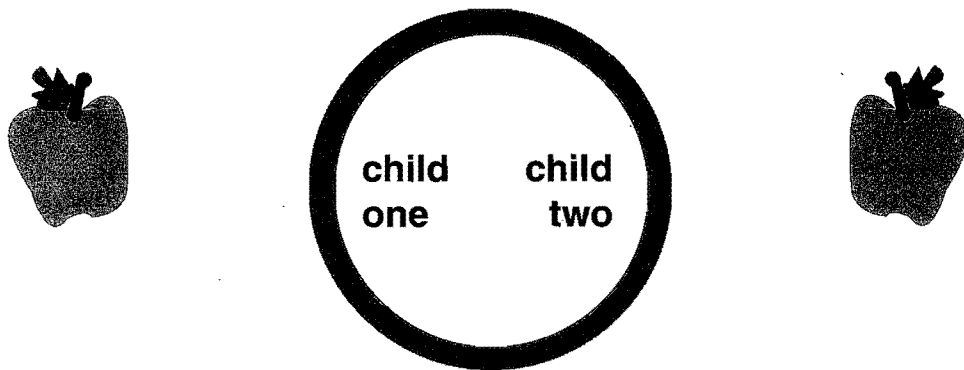
Quaker Peace & Service

Activity 18 ► **Working Together: Simulation**

PURPOSE: To encourage children to consider problem-solving skills and conflict resolution.

PREPARATION: One hoop for each group of four. Two apples, bananas, or carrots.

PROCEDURE: Each group of four selects two members to take the role of two animals. They stand inside the hoop, facing outwards and holding the hoop at waist height. One fruit is placed about two feet from the hoop opposite each "animal."



The remaining two group members act as advisors, one for each animal. The task is set - each animal must retrieve their own piece of fruit within 30 seconds (or less).

The children may know the *Donkey* story (page 97) and re-enact it, but the time constraint may also affect their behavior.

When time is called, ask the children if they have solved the problem and if so, how? What did the advisors say or do? Did it help?

What would have made it easier to solve the problem?

Activity 19 ► **Working Together: Sequencing**

PREPARATION: Give one envelope containing the *Donkey* story poster (page 93) cut into strips to each group of children.

PROCEDURE: Ask the group to sequence the donkey activity strips and work out dialogue and context for the story. What was needed to solve the problem? If one donkey had been bigger or stronger what might have happened? What might happen if the piles of straw are different sizes? What would happen if one donkey was in a particularly bad mood?

SOURCE: Simulation and Sequencing from ideas by Liz Cowton and Jane McMahon

Activity 20 ► Working Together: Guided Imagery

Activity on pages 95–98 developed by Jane Reed.

“We all inhabit a rich, diverse, and vivid fantasy world but many of us remain oblivious to the imagery that is continually being generated . . . Such imagery can be harnessed in creative ways to develop a range of social skills and enhance classroom performance.”

Hall, Hall & Leech, 1990

Social skills can support cooperation, increase self-esteem, and promote positive relationships in the classroom. Each is fundamental to a classroom where rights and responsibilities are genuinely at the heart of children’s experience.

What does guided imagery involve?

- preliminary exercise(s)
- a short reading which allows students to explore their own imagining
- a discussion and/or practical task which enables them to communicate the uniqueness of their imagery to others.

This teaching strategy can be used with all age groups and has been used with preschool as well as school age children. Experiential learning of this kind is particularly valuable in the area of human rights where empathy and involvement are as important as critical thinking. Teachers may want to consider developing some of the case study material elsewhere in this book to include guided imagery. Careful attention to appropriate vocabulary is essential to ensure that emotions which may be generated can be responded to appropriately. Any teacher who is not familiar with this strategy will find it useful to try it out with a friend in advance.



Warm-up Exercises

These are best carried out in the hall or other open space. The aim is to encourage children to relax and allow their minds to be free to imagine. For example, ask the children to stand clear of each other. Explain that in a moment they will hear some lively music to which they can dance or move freely, without touching anyone else. When the music stops, freeze.

The teacher then demonstrates a “frozen” pose, which the class copies. The music begins again and the dancing continues until the music stops and the children freeze. A new frozen pose is demonstrated and copied. Once the children are familiar with the activity, individual children can model a pose for the others to copy.

The teacher can decide how long this activity will last, according to the needs of the group. This warm-up is particularly good for younger children.

If the class is going to work in small groups, these should be selected now.

The following is an example of the instructions which might be given:

“Find a space by yourself, near the other members of your group.

Stand as stiff as you can, as though you were made out of wood or steel.

Slowly turn into a rag doll and flop over.

And again . . .

Stand as stiff as you can, as though you were made out of wood or steel.

Slowly turn into a rag doll and flop over.

Now lie down. Be sure you can lie without touching anyone.

Lie on your back if you can. Raise your hand if you are uncomfortable.”

(Children who are uncomfortable on their backs can choose a position which is more appropriate for them.)

“In a few moments you are going to hear a short story. I want you to imagine in your minds what is happening in the story.

Try to imagine as much detail as possible, as though it is a picture.

At the end of the story we will talk about the pictures which were in our minds and also paint, draw, write, or make a model.”

(Teachers may want to emphasize that children need only tell those parts of their imagining which they want to share.)

“Now close your eyes.”

(If children prefer to keep their eyes open they may do so but explain they will probably find it easier to have them closed.)

“Listen quietly to sounds outside the classroom. Imagine they are becoming quieter and quieter.

Slowly begin to think about your body. Feel it begin to become warm and heavy.

First your feet, let them become soft and floppy.

. . . Now your knees

. . . your back

. . . your shoulders

. . . your face

All your body is now warm and heavy and still.”

(Teachers now use the script on page 97.)

Donkey Story

“You are now going to listen to a story. Try to imagine as much detail as you can.

Everyone imagines in different ways. Everyone’s imaginings are important.

The story will be told slowly with time to let you imagine before you hear the next part.

I will tell you when the story is over. We will hear the story in silence.”

Imagine two donkeys walking slowly along a road. They are joined together by a rein attached to a collar around their necks. The rein is about six feet long, the length of two yardsticks laid end to end.

Imagine the time of day it is when they are walking . . . what the weather is like . . . how they are feeling . . .

Think about what the road is like . . . what the surroundings are like . . .

As they walk along, on each side of the path, a little distance away from the edge there are two piles of food of the kind that they like.

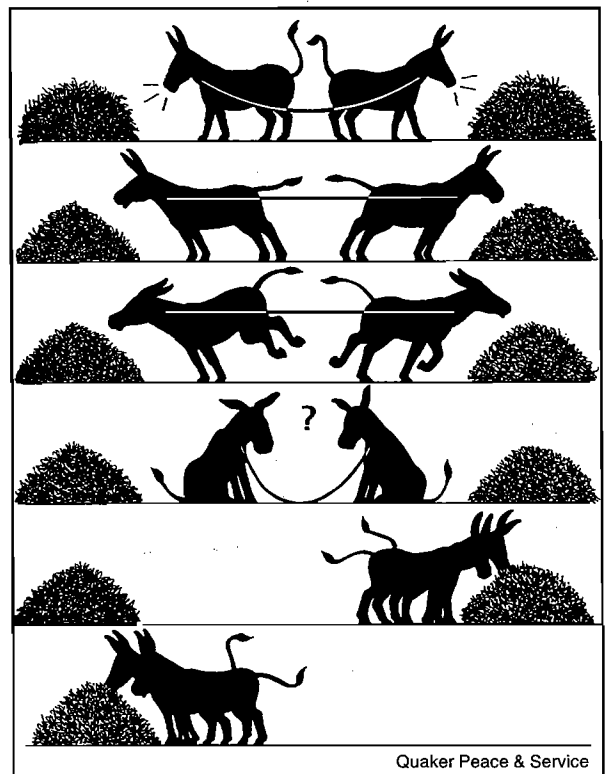
What is that food? Imagine what it looks like . . . how it smells . . .

Both animals are very hungry. Each one moves to eat from the pile on their side of the path . . . It isn’t possible. The rein which joins them isn’t long enough . . . How does each animal feel?

Using your imagination, work out what the animals do to let them both eat . . . How do the animals feel now?

Slowly let the scene fade from your mind and become aware of the room. Lie quietly for a moment . . .

Slowly begin to move your fingers and toes. Open your eyes and slowly sit up when you are ready.



Quaker Peace & Service

Follow Up

For children who are unfamiliar with this strategy, it can be helpful to break into small groups and suggest that in turn they tell each other about their imagining — what the animals were like, where the story happened, how the problem was resolved. However, if the children do not wish to disclose their imaginings, the right to say nothing should be respected.

Once the children have had an opportunity to tell their stories in small groups, they can form a large circle and share their stories with the rest of the class.

It helps children feel confident to discuss if the teacher follows the sequence of the story, for example:

- ▶ “How did the animals look?”
- ▶ “What time of day did you imagine?”
- ▶ “What were your feelings as you walked along the road?”
- ▶ “What was the weather like?”

The teacher will want to focus on how the two animals overcame their problem. Did everyone imagine solving it in the same way? Was their solution an easy one for the two animals to work out? Did the animals have equal rights? Was the solution equally good for each animal?

Can the children think of any real-life situations they encounter which are like the problem of the animals? How do they resolve them? Is it satisfactory?


Children can discuss how they deal with older, bigger, or stronger children who want more than they think is fair. Does being bigger or older give you the right to have more? Who helps children cope with these problems?

The discussion may be sufficient for some groups, but others may want to:

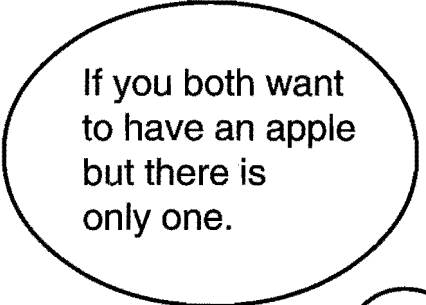
- ▶ devise a mime or drama
- ▶ paint the story
- ▶ devise a dance with appropriate music
- ▶ write a poem or story
- ▶ make models

Extension

Teachers have found visualizing the beginning of the story a second time, encouraging the children to think of their own animals, their own location, and their own “conflict,” useful steps towards developing their own story.



Sharing candy,
sometimes your
friend wants
more.



If you both want
to have an apple
but there is
only one.

Activity 21 ► Finding a Way

PURPOSE: To help children think of alternative ways of solving problems. Role-play can be used to provide examples of appropriate language and behavior.

To encourage children to:

- think about a problem *before* acting
- consider more than one solution
- reflect on how their behavior affects someone else

To try to find solutions to one or more of the real-life situations on *page 100*.

PREPARATION: Photocopy the problems on *page 100* onto cards. Cut out each card and give one card to each group of children.

PROCEDURE: Working in small groups the children are encouraged to brainstorm all the possible solutions to their problem. For example, suggestions might include:

Name-calling Incident

- call names back
- do something unexpected
- cry
- find someone to walk home with
- tell a grown-up
- ask why you are being name-called
- ignore them

Toy-sharing Incident

- grab it
- ask for it nicely
- trade for it
- make a deal
- threaten
- get help
- wait for it

The children can choose which solution they think ought to be tried first. How will the different people involved feel? Why will they feel like that? Children will not always use words which accurately describe feelings and will often use “good” or “bad” rather than “happy” or “disappointed.” When they do, they can be helped to find the appropriate “feeling” word. Recognizing and naming feelings is an important step in dealing with them. Anger is often thought to be a “bad” feeling, but there are times when the feeling is appropriate but the action it generates is not. Children can think about this when considering the effect of the action on the feelings and behavior of others.

“If children are aware of other people’s feelings they can come up with ideas that meet other people’s needs, too, not just their own.”

Elizabeth Crary

Kids Can Cooperate: A Practical Guide to Teaching Problem Solving, 1984

■ You have school work to finish at home. It must be handed in tomorrow. You share a bedroom with your sister who needs to practice her clarinet for the school concert. You can't work anywhere else at home. What do you do?

■ You are playing with a new toy. You really like it. Your friend wants to play with it too, but you both can't play at the same time. What do you do?

■ You are walking home from school. Some children begin shouting unkind names at you. There isn't another route home. What can you do?

■ Two of your classmates are playing together in the playground. It looks like a good game. You would like to play with them. What can you do?

■ You like going shopping on the weekend, particularly with your big brother. Today you have gone into one of the big stores. You only turned around for a moment, but now you can't see your brother at all. What can you do?

PROBLEM CARDS TO COPY

Ask the children to look at each of their possible solutions and consider:

- ▶ feelings
- ▶ possible reactions from those involved
- ▶ the effect of different kinds of approaches on solving the problem.

They can consider when the needs or rights of people may be in conflict and there is no easy way to let everyone have what they want, e.g., the use of the playground for football at recess, effectively stopping its use by others.

Children can consider role-playing different solutions, changing what words they use, the tone of voice, and body language to notice the different responses this can produce.

It is useful for them to make their own book of the scenario they are working on with speech and thought bubbles (*see page 106*).

Source: Centre for Global Education, U.K., based on ideas in:

Crary, Elizabeth. 1984. *Kids Can Cooperate: A Practical Guide to Teaching Problem Solving*. Seattle: Parenting Press.



Using Stories

- 103 Common Threads and Similarities
- 104 *The Maligned Wolf*, a Story by Leif Fearn
- 106 Ranking
 - Speech and Thought Bubbles
- 108 Role-play
- 109 *Wild Life*, a Story for Older Children

Using Stories

The story of *The Maligned Wolf* (see page 104) by Leif Fearn and the books *The True Story of the 3 Little Pigs* and *Fourteen Rats & A Rat-Catcher* can be used to introduce the dilemma of rights in conflict.

- Cressey, James, illustrated by Tamasin Cole. 1976, 1977. *Fourteen Rats & A Rat-Catcher*. Englewood Cliffs, NJ: Prentice-Hall. (Originally published in the U.K. by A & C Black.)
- Scieszka, Jon, illustrated by Lane Smith. 1989. Reprint edition 1996. *The True Story of the 3 Little Pigs* (by A. Wolf as told to Jon Scieszka). New York: Scholastic Books.

The stories are useful for encouraging children to see that there are different perspectives to any problem. They also provide a useful model for children to make a book of their own to show how different perspectives and responses can be presented.

Stories which encourage empathy and understanding and develop insights are a valuable starting point for children in understanding rights issues.

Young children already know about injustice through their own experience, not only of bullying but issues of gender, environment, age, and often death, separation, and loss. Many have to deal with friends who let them down, lie, or steal. Children therefore recognize the injustices which are part of their own experience.

For some children their own experience includes knowledge of relocation and physical, verbal, and other serious forms of abuse. It is essential for teachers to be prepared for personal disclosures from children. This requires creating a classroom climate where children feel secure and valued as human beings. In some cases, the teacher will need to consult with the school counselor or psychologist and/or community resources when children reveal difficult personal experiences.

Using stories with settings which are different from those experienced by the children is one way to show common threads and similarities. (See list of books by Ann Morris on page 103.)

The most effective stories are those which are lively, well-illustrated (if appropriate), and not "preachy." The following ideas have been contributed by Christian Dell, St. Mary's School, Wakefield, U.K., as part of her work to raise young children's awareness of injustice, dealing with emotions, and considering similarities and differences. She began from the knowledge that young children (and older ones, too) love stories. The sound of the language and the visual support of storybooks capture their attention.

Note: The U.S. edition includes additional recommended books and some adaptation of the related activities.

Common Threads and Similarities

- *My Grandmother's Cookie Jar* by Montzalee Miller, illustrations by Katherine Potter. 1987. New York: Penguin Putnam, Inc.

Note: Although this book, recommended by Christian Dell, is now out of print, the editors found it was available through the local public library.

My Grandmother's Cookie Jar can be used to show common threads and similarities. The setting is the United States of the present day and the family is Native American. "The stories passed from generation to generation keep family histories alive. In this story, Grandmother captures her grandchild's imagination and comforts her fears by sharing stories of Indian life long ago. When Grandmother dies, Grandfather helps the little girl see that Grandmother's cookie jar will always remain full of her love"

The story enables young children to talk about their own fears and who helps them to overcome them. It can also be used to begin to explore the situation of indigenous peoples within majority cultures; why shared histories are considered important; how peoples change over time while retaining their history, and how stereotypes can develop. It can also introduce children to oral history as a way of retelling the past.

Young children can explore the concept of "common threads and similarities" through the books of Ann Morris which include:

- Morris, Ann, with photographs by Ken Heyman. 1989. *Bread, Bread, Bread*. New York: Scholastic Books.
- ———. 1990. *On the Go*. New York: Lothrop, Lee & Shepard Books.
- Morris, Ann. 1995. *Shoes, Shoes, Shoes*. New York: Lothrop, Lee & Shepard (1998 Mulberry Paperback Book).

- *The Keeping Quilt*, story and illustrations by Patricia Polacco. 1988. Revised format, 1998. New York: Simon & Schuster Books for Young Readers.

This is a story of the author's Russian Jewish immigrant family, using a quilt made by her great-grandmother to pass the family's oral history and traditions from generation to generation.

- *Buffalo Woman*, story and illustrations by Paul Goble. 1984. New York: Simon & Schuster.

Buffalo Woman is one of many children's picture books that relate a story common to many Native American nations and that emphasize a cultural virtue, in this case: that humans should act with dignity toward a creature they hunt. By telling stories that state an accepted moral or perspective, Native Americans — and all cultures — invite young people to take part in their culture's traditions. Further, the mythological quality of such stories highlights that the lesson is to be taken seriously: beyond mere entertainment, *Buffalo Woman* and stories like it ask the audience to live out the moral within. And because the story features a buffalo who becomes a beautiful woman from a tribe unknown to a young hunter, this mythological aspect also allows us to discuss accepting, rejecting, and loving people who seem different from one's own culture.

- *The Other Way to Listen*, text by Byrd Baylor, illustrations by Peter Parnall. 1978. New York: Aladdin Paperbacks, 1997.

This poetic story illustrates the themes of oral tradition and harmony with nature. The child in the story learns to listen to the hills, with the guidance of a much older friend.

Almost all stories for young children can be used to include these activities:

- ▶ ranking
- ▶ speech and thought bubbles
- ▶ role play

The Maligned Wolf, a Story by Leif Fearn

The Maligned Wolf by Leif Fearn, San Diego, CA © 1980 by Leif Fearn. First published in *Teaching for Thinking*. 1980. San Diego: Kabyn Books (out of print). Reprinted by permission of Leif Fearn.

Here is the story of *The Maligned Wolf*.

Read it and discuss it. Are there any other stories that you can think of where we've only heard one side of the events?

You have a right to be heard. So has the Wolf.

The forest was my home. I lived there and I cared about it. I tried to keep it neat and clean.

Then one sunny day, while I was cleaning up some garbage a camper had left behind, I heard some footsteps. I leaped behind a tree and saw a rather plain little girl coming down the trail carrying a basket. I was suspicious of this little girl right away because she was dressed funny all in red and her head covered up so it seemed like she didn't want people to know who she was. Naturally, I stopped to check her out. I asked who she was, where she was going, where she had come from, and all that. She gave me a song and dance about going to her grandmother's house with a basket of lunch. She appeared to be a basically honest person, but she was in my forest and she certainly looked suspicious with that strange getup of hers. So I decided to teach her just how serious it is to prance through the forest unannounced and dressed funny.

I let her go on her way, but I ran ahead to her grandmother's house. When I saw that nice old woman, I explained my problem, and she agreed that her granddaughter needed to learn a lesson all right. The old woman agreed to stay out of sight until I called her. Actually, she hid under the bed.

When the girl arrived, I invited her into the bedroom where I was in the bed, dressed like the grandmother. The girl came in all rosy-cheeked and said something nasty about my big ears. I've been insulted before so I made the best of it by suggesting that my big ears would help me hear better. Now, what I meant was that I liked her and wanted to pay close attention to

what she was saying. But she makes another insulting crack about my bulging eyes. Now you can see how I was beginning to feel about this girl who put on such a nice front, but was apparently a very nasty person. Still, I've made it a policy to turn the other cheek, so I told her that my big eyes helped me to see her better.

Her next insult really got to me. I've got this problem with having big teeth. And that little girl made an insulting crack about them. I know that I should have had better control, but I leaped up from that bed and growled that my teeth would help me to eat her better.

Now, let's face it, no wolf would ever eat a little girl, everyone knows that, but that crazy girl started running around the house screaming, with me chasing her to calm her down. I'd taken off the grandmother clothes, but that only seemed to make it worse. And all of a sudden the door came crashing open and a big lumberjack is standing there with his ax. I looked at him and it became clear that I was in trouble. There was an open window behind me and out I went.

I'd like to say that was the end of it. But that grandmother character never did tell my side of the story. Before long the word got around that I was a mean, nasty guy. Everybody started avoiding me. I don't know about that little girl with the funny red outfit, but I didn't live happily ever after.

At least the wolf had his say. Many people never have their say. Think of the millions all over the world who can't read or write or are afraid or are persecuted, who simply have no say. But they too have rights or should have.

What can we do about them?

How can we put ourselves in other people's shoes and feel what they are feeling — to be the "I" in the other person so that we can be more understanding about his or her needs?



Illustrations by Peggy Greenfield

Ranking

Children can rank statements or picture cards as a way of prioritizing. When they do this in a pair or small group they are developing skills of negotiation and consensus-building.

A book familiar to many teachers and popular with children is *Oliver Button is a Sissy* written and illustrated by Tomie de Paola (New York: Harcourt Brace Jovanovich, 1979). Also available in Spanish: *Oliver Button es un nena*, texto e ilustraciones de Tomie de Paola, traducción, Fernando Alonso. (Valladolid, México: Editorial Miñón, 1979).

The story concerns Oliver, a young boy who would rather tap dance than play ball games, and is teased for being different. The book can be used to help children consider the different expectations of girls' and boys' behavior, the strength of character needed to carry on doing what you believe is right when you are being teased, and how it feels to be different. A discussion of the book can be followed by a ranking activity.

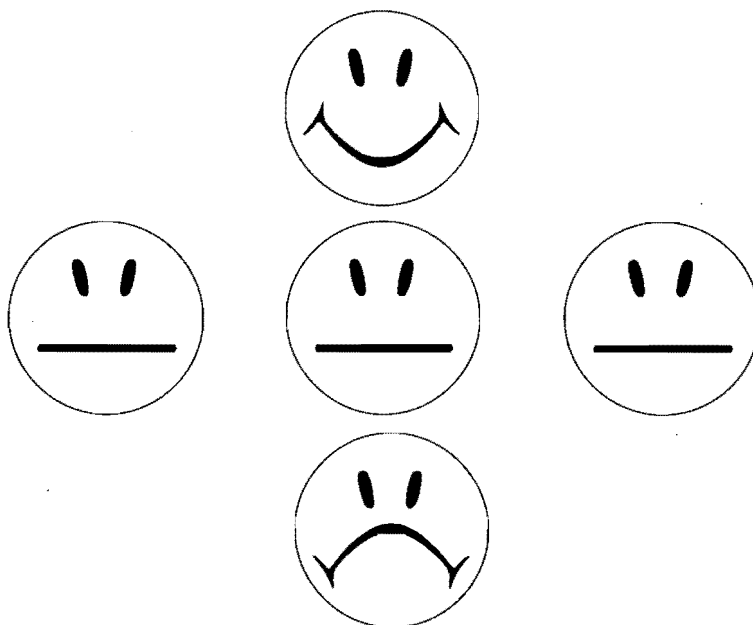
Pairs or groups can think of five or more ways Oliver could have dealt with the teasing he received at school so that it stopped. The children can then use a method

called "diamond ranking," using the happy, neutral, and sad faces (arranged in a diamond shape) to guide them. Each group decides which response would have been most successful (happy face), least successful (sad face), and which three responses fall in between (neutral faces). Pairs or groups should also discuss why they made these choices.

The ranking encourages more discussion and offers a greater opportunity for consensus building than a simple list of five responses. For older elementary children, nine items or pictures makes the activity more challenging.

Speech and Thought Bubbles

Young children can be given the opportunity to empathize with characters in books by imagining the thoughts and speech of characters in the story. These can be recorded through speech and thought bubbles. The drawings on page 105 can be used in conjunction with *The Maligned Wolf*. The drawing on page 107 can be used with *Oliver Button is a Sissy* or with situations from the children's everyday experiences.



When the stories chosen focus on issues of rights and responsibilities or the infringement of rights, children can be encouraged to think through and record ways of responding as if they were faced with the same problem.



Illustration by Peggy Greenfield

Role-play

Speech and thought bubbles can also be the basis of role-play work, allowing the children to extend the dialogue.

Use the following cards as a stimulus to role-play. Then discuss the card which was chosen, why the event happened, how the children felt, and what they could say and do.

You see people
whispering.

Your friend is away
from school.

Someone takes
your lunch money.

Someone calls you
names.

You have no one
to play with.

You join a group
of friends and they
all stop talking.

The "bullies" are
waiting to get you
on the way home.

Someone pushes
you in line.

Someone makes
faces at you.

Wild Life, a Story for Older Children from the Citizenship Foundation

This story and suggestions for use are reproduced with permission from Rowe, Don and Jan Newton (eds.), 1994. *You, Me, Us — A New Approach to Moral and Social Education for Primary Schools* with an additional section on “Rights and Responsibilities.” London: Citizenship Foundation, U.K.

E-mail: info@citfou.org.uk Web: <http://www.citfou.org.uk>

Key Ideas

- ▶ the responsibility of individuals towards the environment and the shared property of the school community
- ▶ group responsibilities towards each other
- ▶ vandalism and its consequences
- ▶ the causes of anti-social behavior

This story is about the anti-social actions of a boy, Anthony, who vandalizes the school pond out of a sense of frustration and anger. It presents the very obvious wrongness of the act alongside an opportunity to understand what might lie behind it. Classes often have to cope with the behavior of disruptive children and this can present problems for both teacher and class. Children may ask why the disruptive child should be treated differently or why the rest of the class should be sympathetic and tolerant. This story may provide a starting point for considering such issues.

Below are some of the issues arising from this story which you could explore. Remember to ask the children if they would like to raise any issues of their own for discussion.

Rights and Responsibilities

- ▶ The UDHR does not mention rights for a clean environment. Do you think it should? If you were writing the UDHR today, what would you say? Are there links between a clean environment and other

rights such as “the right to life, liberty and security of person” (Article 3) or “to free choice of employment, to just and favorable conditions of work” (Article 23). Can you think of others?

- ▶ In this story, is Anthony treated in a just way? How does he treat others? Should his behavior affect his rights? What are his responsibilities? What are the responsibilities of his classmates? His teacher?

Moral Reasoning

- ▶ What aspects of Anthony’s behavior would you say are wrong? What would you say to Anthony to persuade him that his behavior was wrong? What do you think Anthony might reply? (You could write this as a conversation or act it out.)
- ▶ Why is vandalism wrong? Think of all the reasons you can. Work in pairs at first, then share your ideas with the class. What other kinds of vandalism do you know about?
- ▶ Anthony was not too eager to help with the work. Do you think it was fair that he had to help? Would it have been more fair to use only those children who wanted to help?
- ▶ Should children care about keeping their school neat and tidy? Why or why not?
- ▶ Think of as many reasons as you can why Anthony was wrong to pollute the pond. Think about this in relation to himself, others, the school, and the environment. Share all your reasons in a class list. Take a class vote on the best reasons.

USING STORIES

- ▶ Think carefully about what you know about Anthony and the way he behaves. Do you blame Anthony for being naughty? If yes, say why and if no, say who you would blame.
- ▶ What might be done to help Anthony behave better in the future? Whose responsibility is it?
- ▶ Put yourself in the position of the teacher, Miss Ladwa. How would you deal with Anthony? What would you take into consideration in dealing with him? What would be best for Anthony? What would be best for the class as a whole? Are the two things different?
- ▶ If Miss Ladwa felt sorry for Anthony, should she let him off? Why or why not?
- ▶ If you were Dipika, what would you say to Annie to persuade her to change her attitude towards Anthony?

Thinking Things Through

- ▶ What Anthony did was wrong, but did he have any *excuse* for doing it?
- ▶ What is the difference between a reason and an excuse?
- ▶ Think about the different ways Anthony was treated by Annie and Dipika. Is it possible to say that one behaved better than the other or are they simply different? Give reasons for your answer.
- ▶ Why are people so different in their attitudes and the way they behave?
- ▶ For what different reasons are people punished? Try to think of as many as you can. Which are the best reasons, in your opinion?
- ▶ What is the value of beautiful surroundings?
- ▶ Would it be better if the school got rid of the pond? At least no one would be able to vandalize it.

Community Building

- ▶ Do you think it is a good idea for all the classes in the school to take turns looking after the school pond? List all the advantages and the disadvantages you can think of. Are there areas in your own school which could be looked after in this way?
- ▶ Vandalism is a problem for most communities. Are there problems where you live? Why do you think it happens? Who causes the problems and can anything be done about it? Who suffers as a result of the vandalism?
- ▶ How would you assess the quality of your local environment? What things would you look for in pleasant surroundings?

Personal Writing

- ▶ Write a short story showing the effects of some piece of vandalism on someone else. Try to show why it may be happening.
- ▶ Design a poster encouraging other students to look after the school better.



Illustration by Dan Jones

Wild Life

"Now class, come and sit on the carpet," called Miss Ladwa. "I've got some exciting news." "Anthony!" she called to the last boy to make a move. "Hurry up or you'll miss it, won't you?" As slowly as he dared, Anthony crossed the classroom and sat himself on the very edge of the carpet, so that most of his bottom was still on the cold, hard floor. The hard edge of the carpet quickly began to hurt.

"Anthony, you're keeping everyone waiting and it's not fair on the others, is it? Now sit properly." Anthony wriggled onto the carpet as the whole class turned round to stare at him. Anthony could not really say why he behaved like this. In lots of ways he wanted to be just like everyone else in the class, but he wasn't. He didn't know why, but he found it so hard to remember things. Sometimes, when Miss Ladwa was able to sit down with him and explain things properly, he would find them easier but it never seemed to last. The next day, it was no better than before. No one else seemed to have this problem. It was all right for them.

"As you know," Miss Ladwa was saying, "now that Mr. Newbold has retired, he is not going to look after the school pond any more and so we thought it would be a lovely idea if each class took it in turn." There was a buzz of excitement around the room. "Now, I've just been speaking to the head [principal] and she wants our class to go first."

The next day, after play in the afternoon, work on the pond began. Miss Ladwa decided that one group of children could go out each day. Anthony was put in the first group with Jacko and Sahel, two boys he often played football with, and the two girls who were the best in the class at almost everything, Annie and Dipika. Dipika was all right. Anthony quite liked her, but Annie was different altogether. She lived on a farm a few miles away and all she could talk about was *her* horses and *her* sheep. It got everyone down, even Dipika sometimes. Miss Ladwa got the group together and gave them their instructions.

"Today the best thing would be to do a survey of the

pond. Have a look at the state of the water and see if the pond itself needs cleaning." The group turned to go. "Oh, and why don't you also do a survey of the long grass between the pond and the road?" See what signs of wild life you can find."

When they got to the pond, Annie and Dipika immediately started noting things down on their clipboards and Jacko and Sahel decided they would count the number of fish, even though the water was so murky it was difficult to see anything.

"What about you, Anthony?" said Dipika. "What do you want to do?"

"Dunno," said Anthony, with the slightest flick of his head and shoulders. Miss Ladwa had learned to dread that gesture.

"You've got to do something," said Dipika cheerfully. "Miss said we had to work together and help each other. What about collecting all the litter?"

"What about it?" asked Anthony.

"Well, all right then, do a survey of the long grass and see what you can find."

Without a word, Anthony turned and walked away from the pond, his hands in his pockets, kicking the tufts of long grass as he went. What he was looking for, he had no idea.

Some way from the pond, Anthony's foot kicked against something. It was an empty oil can which someone had thoughtlessly thrown over the hedge from the nearby road. Anthony stooped down to pull up the can, and as he did so, two baby frogs started up in fright. Anthony stooped down and picked up one of them before it could escape and, cupping it in two hands, he ran back to the others. Just at that moment, Miss Ladwa was walking over to see how they were getting on.

"Look what I've got, Miss," he called.

"What is it, Anthony?" she asked as everyone gathered around.

USING STORIES

“Come on, Ant, what you got? Show us,” urged Jacko.

Anthony slowly removed his top hand, trying not to frighten the little frog. The group was now so close, their heads were nearly touching. From the corner of his eye, he could see Annie watching closely but, unlike the others, she had a kind of sneer on her face, a look which told Anthony she would never admit that he could ever have anything good.

Suddenly, he jerked the hand with the frog right up into Annie’s face. She screamed and swung her arm upwards, knocking Anthony’s hand away. The little frog flew into the air, landing several feet away on the hard footpath. Anthony dashed over to where the baby frog lay completely still on the tarmac. As the group followed to see what had happened, Anthony lashed out at Annie, hitting her hard on the shoulder. She turned away, crying.

“Anthony, go indoors at once,” ordered Miss Ladwa, sternly. “You are not to hit people like that. Go and wait by my desk.”

With tears in his eyes, Anthony turned to go in. For a second something had gone right for him. But it hadn’t lasted. Annie had spoilt it for him and he hated her. As he entered the classroom, everyone seemed to stop and look at him. He didn’t care how he was punished. Just at that minute he didn’t care about anything.

When Miss Ladwa came back into the classroom, she asked everyone to pack up quickly because it was home time. When the classroom had emptied, Anthony was still standing by the desk but his teacher was clearly in a hurry.

“Anthony,” she said, “how many times have I told you not to hit other people?” Anthony said nothing. Miss Ladwa looked at her watch. “Look,” she said, “I can’t stop now, I’ll deal with this in the morning.”

Anthony followed his teacher slowly out of the classroom. Already the school was quiet, except for the hum of a distant vacuum cleaner. His path took him past the pond and he stopped. Someone had piled all the leaves in a soggy heap near the water’s edge

next to a disgusting heap of decomposing litter — crisp packets and sweet wrappers [potato chip bags and candy wrappers] of all kinds.

Suddenly, Anthony remembered his baby frog and he went to the spot where it had fallen but it was nowhere to be seen. He wondered whether someone might have thrown its little body on to the flower bed by the side of the path but it wasn’t there either. His frog had gone.

At once, his anger returned. All his feelings of being different, of being looked down on by the others, of being no good, flooded back. He ran to the piles of rubbish and kicked them as hard as he could, scattering them back across the water. Then he raced over to the oil can, where he had first found his frog. Not caring whether he was seen or not, he threw the can into the pond as hard as he could. As it filled with water, the can began to sink, slowly at first, then much quicker until it disappeared with a gurgle. Anthony stared at the water until it became still again and then, as the first rainbow traces of oil appeared on the surface, he turned to go. Not feeling anything at all, he walked on. As he reached the school gate, Dipika was waiting for him.

“Anthony,” she called, “I’ve got something for you.” To his delight Anthony saw in her hands his baby frog.

“After you were sent in, it began to move,” she said, “so I put it in some grass and wrapped it in my cardigan until it was time to go home.” Then she added, “I knew you were upset.”

Anthony did not know what to say. That someone had thought about him and his feelings made him feel, somehow, that he mattered. Then he remembered the pond and suddenly he realized what he had done. Grabbing the frog with a quick “Thanks,” he raced back into school.

By now the oil was spreading unstoppably across the water. The leaves and litter lay still on the surface but there, in the middle of the pond, just as Anthony had feared, floated the upturned bodies of two dead fish.

8**Case Studies**

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Case Studies: An Information Resource for Teachers

The information in this section is intended as source material for teachers. A few classroom activities are included as examples, but it is expected that teachers will make use of the information here in whatever way best suits the needs of their classes.

The issues focus on specific elements of human rights. The examples relate to:

- ▶ environmental rights
- ▶ travel
- ▶ work
- ▶ indigenous peoples
- ▶ freedom of expression

The information can be integrated into different curriculum areas. For example, the environmental examples can be used to include rights issues in geography or science and the statistics on work can be used in math.

Environmental Rights

Whether living in rural or urban settings, a clean, safe and sustainable environment is necessary for all human beings. The relationship of people and planet ensure that environmental issues are also rights issues. There is no environmental right in the UDHR.

However, the rights in Articles 17, 22, and 25 (the rights to own property and possessions, to social security, and to a standard of living for the health and well-being of self and family) when linked to livelihood or land rights could be said to be “environmental rights” by implication.

Unfortunately, there are many cases where the environment, and often the livelihood and lifestyle of people living in a particular location, are being destroyed. This is frequently for economic reasons and is an example of rights in conflict.

The following account of Chico Mendes’ attempt to halt the destruction of the Brazilian rainforest can be used to include a rights dimension in the geography curriculum.

Chico Mendes, Brazilian activist (1944–1988)
© 1988 Philly Cowell



Chico Mendes — Brazil

Used with permission from McFarlane, Catherine. 1991. From page 158 of *Theme Work—A Global Perspective in the Primary Curriculum in the 90s*. Based on the account in *Fight for the Forest: Chico Mendes in His Own Words*, 1989. Birmingham: Development Education Centre, Gillett Centre, 998 Bristol Road, Selly Oak, Birmingham B29 6LE, U.K.

Chico Mendes was born in 1944 on a rubber estate in northwest Brazil. He became the leader of the rubber tappers in their fight to stop the Amazon rainforest from being destroyed.

As a child, he learned how to “tap” latex (liquid rubber) from rubber trees. The day began at dawn when the rubber tappers made a cut in each tree in their patch and left a cup to catch the latex. Later in the day they collected the latex and prepared it for sale.

Chico didn’t learn to read and write as a child. He got the chance to learn when he was 18. Every Saturday afternoon, Chico would walk for three hours through the forest to a hut, and there he learned to read using old newspapers. For the first time, he found out what was happening in his country and in the outside world.

Being able to read and write made a huge difference. He learned that the rainforest was being destroyed by rich landowners to make money and that this affected the people who lived and worked in the forest and also the climate of the world.

The landowners would clear the forest so they could graze cattle later to be killed for canned beef. They would sell the wood from the trees to the United States or Europe for hardwood furniture.

The climate in the rainforest is hot and moist. The forest is rich in plant and animal life but if this is disturbed most species are unable to live outside it. Once the rainforest is uprooted, plants and animals die and the soil is of little use for grazing.

Chico Mendes decided that something had to be done to change the situation. He formed a local trade union. They organized *empates*, or “stand-ins,” a form of protest. When they heard that a patch of forest was to

be cleared, men, women, and children would gather together on the site and persuade the hired workers (paid by the landowners) who were cutting down the trees to leave. The local people were sometimes shot at or threatened with violence, but they tried to resist without fighting back.

Chico knew that education had been very important for him, so he worked with others to set up schools for children and adults to learn to read and write. Organizations like Oxfam and Christian Aid helped fund these schools. The Brazilian government only gave a little money; they feared that education would make people dissatisfied.

In 1985 Chico was at the National Rubber Tappers Congress which urged the government to look at:

- ▶ the needs and rights of the peoples living in the rainforest
- ▶ the future of the rainforest itself.

They wanted the government to see the rainforest as an immense natural resource. They suggested that “extractive reserves” should be set up, where rubber tappers could live and work. They wanted a better price for their rubber. As people in different parts of the world heard about Chico and the rubber tappers, they lobbied for change.

Chico and the rubber tappers met with the Indians living in the forest. For years these two groups had fought each other but now they realized that they needed to work together to bring about the change they both wanted.

All the time, Chico found there was a threat from the landowners. Often the government and the police were on their side. They had money and power but the peoples of the forest struggled on to defend the rainforest.

On December 22, 1988 Chico Mendes was shot dead by men hired by the landowners.

Brazil and the world were shocked by this news. Chico had spent his life getting his people to agree on the need for change and to work together for that change. He said, "*the struggle teaches us many things, everyday we learn something new. Our roots are too*

deep for us to think of giving up the struggle." *

*The Sierra Club's Chico Mendes Award recognizes individuals and organizations outside of the United States who have exhibited extraordinary courage and leadership in their efforts to protect the environment. Contact Sierra Club's Human Rights Campaign, 408 C St., NE, Washington, DC 20002, 202-547-1141, fax: 202-547-6009 <http://www.sierraclub.org>

Chipko Movement — India

Although the Amazonian rainforest is one of the most popular areas to teach about and is well resourced, there are other examples around the world where people have also taken action to save trees. The Chipko Movement (Chipko is the Hindi word for "hug") in India is one such example.

The modern Chipko Movement began in 1972. Its leaders and activists are mainly village women acting to protect their livelihood by stopping the destruction of the forests and the subsequent impact on the water cycle and land.

In 1987 the Chipko women won the Right Livelihood Award* for "vision and work contributing to making life more whole, healing our planet, and uplifting humanity."

Today part of their struggle is against the planting of commercial, imported eucalyptus seedlings, since the trees will be used as a commodity for the pulp industry. For the women and men of the Chipko Movement, trees are a living resource, central to their

lives. The people see the deforestation programs as the creation of wastelands, not a program for their development. The eucalyptus makes excellent pulpwood but is disastrous for the local environment.

The conflict of interests exposed by the struggle against insensitive deforestation can be summed up by the story of a forester who, puzzled by the Chipko activists, asked them what they were trying to do. The women replied, "We have come to teach you forestry." The forester replied, "Foolish women, how can you who prevent felling know the value of the forest? Do you know what forests bear? They produce profits and resin and timber!" And the women sang back in chorus:

*What do the forests bear?
Soil, water, and pure air
Soil, water, and pure air
Sustain the earth and all she bears.*

The women of the Chipko Movement have been challenging both the commercial forestry system and the local men who have been drawn into that system economically and politically. However, the Chipko Movement — and the meaning behind its name — has a longer history.

The present-day movement was inspired by the action in 1730 of over 300 Bishnoi women of Rajasthan who had promised not to cut any green trees or kill any wild animals. The Maharajah of Jodhpur of that time wanted to build a new palace and needed logs to burn in the lime kilns.

*The Right Livelihood Award Foundation was established in 1980 by Jakob von Uexkull, a Swedish-German writer, philatelic expert, and former member of the European Parliament, to honor and support those offering practical and exemplary answers to the crucial problems facing the world today. As of 1999, 78 individuals and organizations from some 60 different countries have been chosen to receive the Right Livelihood Award, which has become widely known as "The Alternative Nobel Prize." They have been selected from over 650 nominations.

See their Web site: <http://www.rightlivelihood.se/>

One of the Bishnoi women, Amrita Devi, heard the Maharajah's soldiers approach, realized what was happening, and ran to embrace the trees in protection. She was cut down by the axmen, but others in the village followed her example. There was great slaughter before the horrified Maharajah called a halt — and allowed the forest to remain standing.

The story of the bravery of Amrita Devi and her friends remained alive across the centuries. Then in 1972 the non-violent protest was revived to save trees from the ax yet again, when a sports goods company wanted to cut down ash trees for their business. Once

again the people hugged the trees. The current movement has won a moratorium on felling trees above 1,000 meters (1,094 yards) and on 30° slopes for commercial purposes in Uttar Pradesh.

*Plant our seedlings for your children
Watch them grow to decorate the earth
What is ours, is yours also
Do not cut us — save us
Remember Chipko and embrace the trees.*

from *Appeal by a Tree* by Ghaneshyam Shailani,
folksinger and Chipko activist

Note: Children may like to find out about tree-planting programs in the United States, about government policies at local, state, and federal levels, and about the history of deforestation in the United States. They may be able to research the actions of environmental groups who have attempted to stop deforestation when new highways or other developments have been planned.

Chipko activists on World Environment Day, 1986.
Photo by A. G. Krishna Menon on page 186 in Kumar, Radha, ed. 1993. *The History of Doing—
An Illustrated Account of Movements for Women's Rights and Feminism in India, 1800–1990.*
New Delhi: Kali for Women. London and New York: Verso. Reprinted with permission.



Wangari Maathai — Kenya

Africa, too, has its activists to protect the planet by caring for trees. Women in Kenya have long played a major role in the economy and this continues with the Green Belt Movement. The Green Belt Movement was established by Professor Wangari Maathai as a result of her commitment to stopping the encroaching desert by planting trees.

On World Environment Day (June 5th) in 1977, seven trees were planted to honor seven people who had made notable contributions to Kenya. In the same year, all the delegates at a conference on desertification planted a tree. The idea of tree-planting captured people's imagination. More and more trees were planted. More and more people became involved.

Instead of planting single trees, small plots were planted and the term Green Belt, inspired by the narrow strips bordering schools, was coined. The popularity of the movement meant that a plant nursery had to be established in 1978. As many as 20,000 seedlings a year were being grown by 1979. This number has grown to over 65 nurseries and over 1,000 public Green Belts — and many more Mini Green Belts.

The work of the movement has also promoted a positive image of women who began as small-scale farmers and have also become competent foresters. Soil erosion has been reduced and enough wood provided for local, basic purposes such as building and cooking.

When Green Belt rangers were first appointed, communities were asked to appoint people with disabilities to the post. Each local community now makes decisions for its own needs through its committees.

The movement has grown into a major activity in Kenya. However, the impact of this movement has caused problems for its members.

It is perceived as dangerous to the government because it politicizes women. Any NGO [nongovernmental organization] which is involved in political activities is harassed and threatened with banning.

Green Belt Movement member, 1994

The main aim of the Green Belt Movement is to encourage tree planting and improve the environment, but inevitably this has led to a conflict of interests. The government has been criticized for clearing and selling forest areas.

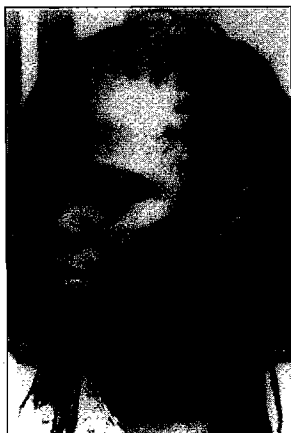
"In 1994, provincial authorities in Laikipia threatened to have Green Belt Movement workers arrested when they tried to organize a meeting in the area."

Women in Kenya: Repression and Resistance

Amnesty International, 1995

Professor Maathai, the first woman to gain a Ph.D. in Kenya, has also supported campaigns on behalf of victims of human rights abuses. One such campaign was "The Mothers' Hunger Strike" — a non-violent protest to gain the release of political prisoners in 1992. Most of the mothers were between 60 and 82 years old, and the political prisoners on whose behalf they were protesting were their sons. Having exhausted all other avenues, they began a hunger strike at a place in Nairobi that became known as "Freedom Corner." A paramilitary police unit was sent in to break up the peaceful demonstration. Tear-gas canisters were fired. One hit Professor Maathai and she was knocked unconscious. Although the Mothers were forced to abandon their protest on that day, they returned and kept up the protest for a year — by then 51 out of the 52 political prisoners, some of whom were prisoners of conscience (POCs), had been released. (A POC is someone imprisoned because of political or religious beliefs who has not used or advocated violence.)

Professor Wangari Maathai has also been a prisoner herself. Not long before the "Mothers' Hunger Strike," she was arrested after stating she had evidence that the government intended to hand over power to the army. When she was released, she was hospitalized with



AIUK photo

Professor Maathai was Nairobi University's first woman professor, in the Department of Veterinary Anatomy before she left to set up the Green Belt Movement. She has been Chairperson of the National Council of Women in Kenya, and was awarded several international honors including the Right Livelihood Award in 1984 and the United Nations Environmental Program Global 800 Award.

chronic rheumatism brought on by having to sleep on the police cell's concrete floor without a mat or blanket. In March 1993, Amnesty International issued an Urgent Action Appeal* when she went into hiding in fear for her life following her support of victims of violent ethnic clashes in Western Kenya. Her colleague, John Makanga, was abducted and beaten at the same time.

One month later she was no longer in hiding and no further action was required by Amnesty. She is still active in support of the victims of oppression.

* Amnesty International's Urgent Action Network is a worldwide network of volunteers who write letters to stop human rights violations. For details on AIUSA's Children's Edition Urgent Action Appeals, see page 137.

Resources

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- Rose, Deborah Lee. *The People Who Hugged the Trees: An Environmental Folk Tale* (illustrated, grades 4–8). (A story book about the original Chipko movement with a less violent ending). 1994 paperback. (1990, 1st ed.) Niwot, CO: Roberts Rinehart Publishers.

Addresses

- **Human Rights and the Environment**
Amnesty International USA
600 Pennsylvania Ave., SE
Washington, DC 20016
Tel.: 202-544-0200
Fax: 202-546-7142
env@aiusa.org
- **Center for Environmental Information**
50 W. Main St.
Rochester, NY 14614
cei@servtech.com
- **Friends of the Earth**
1025 Vermont Ave. NW, Suite 300
Washington, DC 20005
<http://www.foe.org/>
- **Green Teacher**
P.O. Box 1431
Lewiston, NY 14092
greentea@web.net

Cecil Rajendra

— Malaysia

Cecil Rajendra is a Malaysian poet and lawyer. His poetry has won worldwide acclaim and has been translated into many languages including Spanish, Bengali, Urdu, German, Japanese, Tagalog, Malay, and others.

His poems are on “unpoetic issues like war and want and refugees” and deal with issues of peace, justice, and ecology. The poems speak powerfully about the present state of the world.

Below are excerpts from four of his many poems, followed by the complete poem, “Hustlers.” Articles from *Tourism in Focus* (Autumn 1993) on page 121 tell about how Cecil Rajendra’s passport was withdrawn and the successful campaign which had it returned. The power of Cecil Rajendra’s poetry to raise issues of human rights has not endeared him to the Malaysian government.

Discussion

Read aloud or ask the children to read the excerpts from the poems and from *Tourism in Focus* on the next page. Can they identify what Cecil Rajendra believes in? Why might this upset the government?

Why might the government decide to take away his passport? Is it a right or a privilege to have a passport?

Discuss the kind of action which support groups might take to help restore his passport. Imagine you are writing to the Malaysian government. What could you say? Ask the children to collect current news items about people moving or traveling and where a question of rights can be raised. News stories concerning refugees and travelers can form part of this collection.

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- *Tourism Concern*, Southlands College, Roehampton Institute, Wimbledon, Parkside, London SW19 5NN, U.K.

from “Home”
in *Broken Buds*,
The Other India Press, 1994

Home is
laughter and toys
and comforting arms of mother
tears being brushed away
playground bruises kissed better
Home is the place
this continent
of damned children will never taste

from “The Continent of Hunger”
in *Bones & Feathers*,
Heinemann,¹ 1978

The Continent of Hunger
has no boundaries
Its Capitals stretch
from Rio to Chicago
Kingston to Addis Ababa
Naples to Calcutta
Jakarta to Buenos Aires

from “Canto of Progress”
in *Refugees & Other Despairs*,²
Choice Books, 1980

Vibrations of pile-drivers . . .
the land shudders from
“developing” to “developed”
everywhere tower-blocks
and condominiums mushroom
to eclipse a lowering sky.
High-rise hotels — more
forbidding than the ramparts
of any colonial fortress —
wall us from our beaches.
I watch marauding bulldozers
scalp the distant hills.

from “This World”
in *Child of the Sun*, BLP Press, 1986

This World . . .
Where prisoners of conscience
waste forgotten in prisons
where the norm is torture
in extracting “confessions” . . .

“Hustlers”
in *Bones & Feathers*,
Heinemann,¹ 1978

Beggars
cockroach our city
Politicians
in their Mercedes
whizz by in luxury
As long
as one man
has no shirt
and his M.P.³
has two . . .
count me out
of any Party!

¹ Oxford OX2 8EJ, U.K.

² Withdrawn from circulation by Singapore publisher under governmental pressure.

³ M.P. (Member of Parliament)

Reprinted by permission of Cecil Rajendra

Tourism in Focus: The Right to Travel

“Visit Malaysia Year 1994”

Cecil Rajendra, a Malaysian lawyer and poet who was expected to visit London in September at the invitation of the Poetry Society of Great Britain, had his international passport taken from him by the Malaysian immigration authorities on 5th July 1993 and is now unable to leave Malaysia.

... *Tourism Concern* says:

“Visit Malaysia Year becomes a mockery, if Malaysian citizens such as Cecil Rajendra are prevented from having the right to travel themselves.”

Cecil Rajendra is known throughout the world as an outstanding and independent writer promoting human rights and the protection of the natural environment. Mr. Rajendra was informed that his passport had been retained because of his alleged anti-logging activities, although he denies being involved in any such activities, except as a poet.

Tourism Concern press release,
4 August 1993

Malaysia Denies Passport to “Anti-logging” Poet

After checking with Kuala Lumpur, a Malaysian High Commission spokesman said: “Mr. Rajendra’s passport was retained for his anti-logging activities, which it was felt could damage the country’s image overseas.” Asked if the government action might not be equally damaging, he said: “The issue of a passport is a privilege, not a right.”

Raymond Whitaker,
The Independent, 7 August 1993

In Malaysia the Berawan Take Action

The Berawan, a small indigenous race who inhabit the Tutoh River area near Mulu National Park, blocked a construction access road last year. Their protest is against the development of the famous Mulu park and caves into a first class hotel and golf course. Already an airstrip has been built, making access very easy. Their claim to customary land predates the setting up of Mulu as a national park. They say that 2,000 acres of their land has been taken by the park.

The Berawan People near Mulu Park are distributing thousands of leaflets to tourists coming to the park in order to expose their land rights issue. All native “landowners” have erected signs on their land saying “No trespassing or encroaching into my native customary land. Respect indigenous rights on property as declared by the United Nations.”

Sarawak Solidarity Campaign Update,
5 July 1993

IN THE PAST, ISOLATED COMMUNITIES could afford to think of one another as fundamentally separate. Some could even exist in total isolation. But nowadays, whatever happens in one region of the world will eventually affect, through a chain reaction, peoples and places far away. Therefore it is essential to treat each major problem . . . as a global concern. It is no longer possible to emphasize, without the destructive repercussions, the national, racial, or ideological barriers that differentiate us. Within the context of our new interdependence, self-interest clearly lies in considering the interest of others.

His Holiness the Dalai Lama,
World Goodwill Newsletter,
No. 1, 1993

Cecil Rajendra was a guest at the Education in Human Rights Network (EIHRN) 1999 summer school conference at Sheffield University, Yorkshire, U.K., where he launched a new book, *Shrapnel Silence & Sand*, and read his poems to great enthusiasm.

Photo by Dan Jones



POSTSCRIPT: A joint campaign by the Poetry Society, *Tourism Concern*, and other international groups to have Mr. Rajendra’s passport returned to him has been successful. Mr. Rajendra’s passport was impounded by the Malaysian authorities in July 1993 and returned to him in September 1993, “due in no small measure to an international campaign spear-headed by the British poet Adrian Mitchell and my London publishers.”

Rights in Conflict

This short article appeared in the *London Evening Standard*. It raises interesting questions about rights and appropriate action to counter the infringement of rights.

Woman Passenger Drenches Smoker

A middle-aged woman turned a fire extinguisher onto a teenager who lit up in a no-smoking train compartment. She was cheered by more timid passengers after her action last night.

When the youth, dressed casually in jeans and jacket, lit up a cigarette, she asked him politely to put it out. When he ignored her, she asked him again.

His response was to light up two more cigarettes.

Seizing the train's fire extinguisher, she fired and didn't stop until it was empty.

"He had it coming to him," said one passenger. "He had three cigarettes going at once, and then he started blowing smoke in her direction in a very provocative way. But normally people don't react."

As water dripped from his clothes, fellow passengers stepped in to prevent the furious smoker from striking his attacker, who calmly sat down and continued reading her newspaper.

The incident happened as the 8:57 P.M. train from Liverpool Street was passing Clapton on its way to Chingford. The unknown woman, in her mid-forties, left the train at nearby St. James Street Station in Walthamstow.

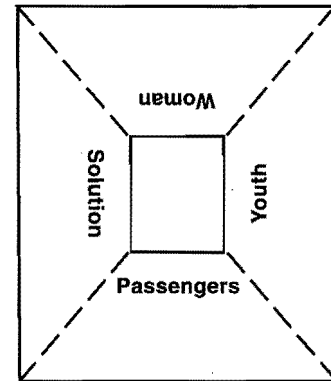
London Evening Standard, 28 September 1988

The following strategies may help pupils explore some of the implications.

Suggestion One

Each group of four or five has a large sheet of paper.

Place the newspaper clipping in a box in the center and draw lines from the corner of the box to the corner of the paper.



- ▶ Ask the children to record their views in each section as follows:
 - *as the woman*, your rights, responsibilities, and feelings
 - *as the youth*, your rights, responsibilities, and feelings
 - *as the other passengers*, your rights, responsibilities, and feelings
 - possible solutions
- ▶ Children can report to the whole class how they have filled in their sheet, and work towards a consensus.

Suggestion Two

- ▶ Ask the children to develop the story as a role-play. Read the story up to the sentence "His response was to light up two more cigarettes."
- ▶ In small groups, the class can work out dialogue, a possible ending, perform their role-play for the rest of the class, and discuss the implications of each of their endings.
- ▶ As a class, read the ending as reported in the paper and discuss the implications of that action.

Source: Centre for Global Education, U.K.

Work: Child Labor in the U.K.

From *Modern Slavery: A Teaching Resource Pack on Modern Slavery and Child Exploitation* for teachers of children aged 11–14. 1994. London: Anti-Slavery International and World Vision U.K. Reproduced with permission from Anti-Slavery International, Thomas Clarkson House, The Stableyard, Broomgrove Road, London SW9 9TL, U.K. and World Vision U.K., 599 Avebury Boulevard, Milton Keynes, MK9 3PG, U.K.

What Children Can Do and What They Can't

Most children in the U.K. don't know what the laws on child labor are and how they affect them. They may be surprised by some of the things they are not allowed to do:

- 1) You are not allowed to do paid work if you are under the age of 13.
- 2) You are not allowed to work during school hours during the school year.
- 3) You are not allowed to work before 7:00 A.M. and after 7:00 P.M. on *any* day.
- 4) You are not allowed to work for more than two hours on school days and Sundays.
- 5) You are not allowed to lift, carry, or move anything that's so heavy it might injure you.

These rules apply to any job, paid or unpaid, in a business that is carried out for profit.

Working in Birmingham, U.K.

In 1990, the Low Pay Unit and Birmingham City Council conducted a survey of child labor in the city. It was the largest such survey for almost 20 years and produced some interesting results. The researchers found that:

- 1) 43% of a sample of 1,827 children (aged 10–16 years old) had a job.
- 2) 31% of the children in the sample had a job during the school year.
- 3) An estimated 74% of the children in the sample were working illegally.
- 4) The hourly rate of pay ranged from 7p [pence] an hour to £8 33s. [8 pounds, 33 shillings] an hour. [A range of \$0.04 to \$13 per hour]. The average was £1 80s. an hour [\$6.54]. Almost a quarter of the children earned less than £1 an hour [1 pound = approximately \$1.35].
- 5) 35% of the children in the survey had had an accident at work during the past year. Since many of the children's jobs were unregistered (which is illegal in itself), they would have little protection under health and safety regulations.

Why Child Labor Laws are Broken

There are a number of reasons why people may be breaking the law:

- 1) Employers, children, and parents may be ignorant of or confused about the law.
- 2) An employer may ignore the law because s/he thinks that it isn't important.
- 3) It may be cheaper to employ a child instead of an adult. An employer could be saving money.
- 4) Since children are not members of trade unions and may not know about health and safety regulations, they are more likely to put up with bad conditions at work.

Of course, child labor laws may well prevent children from earning as much money as they would like.

However, it's important to remember that these laws are designed to protect children's rights, to stop them from being exploited, and to prevent them from being injured when they are working.

Extension

- Research child labor laws and practices in your state.
- Read about Iqbal Masih, a young activist who lost his life trying to change child labor practices in Pakistan (*pages 135–136*).

Resource

- Sanders, Amy and Meredith Sommers. 1997. *Child Labor is Not Cheap: A Unit for Grades 8–12 and Adults*. Provides information about additional resources — print, video, World Wide Web, and organizational — for more learning and action opportunities on the issue of child labor in the Americas and around the world.

Order from Resource Center of the Americas, 3019 Minnehaha Ave., Minneapolis, MN 55406-1931. Phone: 612-276-0788, 1-800-452-8382. <http://www.americas.org/>

Pocket Money in the U.K.

Note: Students may want to conduct a classroom survey of allowances and payment for doing household chores, to find out what trends and inequalities exist.

British children do jobs around the home and often earn pocket money for doing so. The following statistics show trends and inequalities even in this domestic situation.

1 shilling = .05 pound

1 pence = 1/12 shilling = 0.004 pound

1 pound = \$1.35

1 pence = \$0.005

Average Weekly Pocket Money 1989-95

Year	Total	Boys	Girls	5-7	8-10	11-13	14-16
1989	140p	143p	136p	65p	97p	167p	274p
1990	149p	151p	147p	74p	99p	184p	285p
1991	169p	170p	167p	64p	143p	216p	289p
1992	182p	190p	174p	70p	139p	223p	333p
1993	187p	194p	181p	72p	132p	220p	386p
1994	205p	204p	206p	91p	151p	236p	366p
1995	205p	206p	205p	75p	135p	264p	398p
% change 1994-95	0%	+1%	-1%	-18%	-11%	+12%	+9%

Average Weekly Earnings from Odd Jobs 1989-95

Year	Total	Boys	Girls	11-13	14-16
1989	68p	68p	67p	49p	276p
1990	86p	88p	83p	60p	348p
1991	118p	127p	108p	61p	465p
1992	101p	104p	97p	87p	372p
1993	103p	94p	112p	64p	424p
1994	113p	132p	94p	52p	444p
1995	88p	95p	81p	52p	338p
% change 1994-95	-22%	-28%	-14%	0%	-24%

Source: *Wall's Monitor, 1995: The Authoritative Survey on British Children's Pocket Money.* Gallup [Poll] for Wall's Ice Cream, 1995. Birds Eye Wall's Ltd, Station Avenue, Walton on Thames, Surrey KT 12 1NT, U.K.

Note: The following two examples on page 125 illustrate situations of working children. Teachers and students may wish to investigate such topics as child labor in U.S. coal mines, U.S. factories, and other sites in the past and present.

Children of 11 Work in Fake Jeans Factory

CHILDREN as young as 11 were found working in a back street factory making fake designer jeans, trading standards officers said yesterday, writes Jonathon Foster.

The youngsters were part of what is believed to be a multi-million pound operation producing counterfeit Giorgio Armani and Paul Smith designs, which can sell for up to £80 a pair.

The operation was discovered in raids on two units in an old mill at Preston, Lancashire, last weekend. Clothing worth an estimated £500,000 was seized. Jim Potts, a Lancashire trading standards officer, said at least six children 11 and 14 years old were found at the factory.

Local authorities and the Child Poverty Action Group have discovered "almost endemic" employment of children in textile and hosiery mills, many making counterfeit designer products. They work long hours, often at night. Most were untrained and investigators regularly encountered cases of 12 to 15-year-olds operating large and potentially dangerous machinery.

"Ethically and morally, one would question the use of children in what is clearly an illegal counterfeit operation, quite apart from the law covering the use of children in this sort of work," Mr. Potts said. "When our officers arrived, the adults seemed to be spirited away, and they were left with these innocents."

The authority's education welfare department is to investigate, and may prosecute the factory's owners.

Independent, 13 April 1994

Child Miners in Colombia

At the Center for Retired Coal Miners in the mountains, 30 of them gathered on the gravel in the courtyard in the morning sun to chat about old times.

Christian told how he had ended his time in the pits, doing two hard years at the coalface, packing the plastic sacks that others would run up to the mine entrance and send on their way, perhaps to Britain.

Francisco had done four years, first on drainage, taking the water out of the mine with pumps, buckets, or a rudimentary siphon. Then he went on to filling the sacks. His 12-hour shift started at 4 A.M. Anyway, he said, the money was good. A week's work brought in the equivalent of £3.

But, like miners everywhere, he and the others were glad to be out of it. And, like other veterans, their memories were going. Edwin, for instance, was not sure whether he had started in the pits when he was five or six. Whenever. About five years ago.

Hugh O'Shaughnessy (*London Observer*, 6 December 1992)

Children in the United Kingdom have not worked in the mining industry since the Coal Mines Regulation Act of 1860. There are certain laws restricting the amount and type of work that children can do. Many people argue that more needs to be done to ensure that the laws are obeyed. However, in the 1990s, the U.K. government opposed the European Union Directive which placed further restrictions on children's working hours.

A Tempo Boy in Bangladesh

Majnu, age 12:
"I am the only wage earner."

The story at right is from *Tempo Boy*. The tempo is a small three-wheeled bus used as public transport in the cities of Bangladesh. Most tempo drivers employ a boy under the age of 12 as their helper and bus conductor. It is believed there are about 18,000 tempo boys at work in Bangladesh.



Photo by Shah Ahmed Sadeque,
 from *Tempo Boy* —
Child Labor on the Buses of Bangladesh.

"My name is Majnu. I am 12 years old. My father died of heart disease last year. We live in Sylhet. I am the only son in the family. I am the only wage earner. I have one sister who is six years old. My mother begs from door to door. She gets about 1 to 1.5 kg of rice a day and an average of 15 taka.*

I work in this tempo from 7 in the morning until 9 in the evening. I work all day without any rest. I earn 20 taka a day and money for my food.

Every morning I stand on the roadside outside my house until I find a tempo which has a vacancy. I cannot work permanently as a tempo boy because I fall ill frequently. The drivers do not want to employ me on a permanent basis.

I get food from a roadside restaurant. I take my breakfast at about 10 A.M. — two pieces of tandoori roti, with some vegetables and a cup of tea for 8 taka. I take lunch at about 3 P.M. and dinner when I finish work. For these meals I take a plate of rice, with some fish or skinny chicken or vegetables. These meals cost 10 taka each.

I used to work in a restaurant as a waiter but the manager there beat me and sacked [fired] me after I broke a plate. Since then I have been working in the tempo. I don't like this job but I must do it to help support my family. Who else would help me?"

*1 taka (Bangladesh currency) is worth about 2 pence (British currency) and 1 cent (U.S. currency).

Resources

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- Development Education Centre, U.K. *Working Now* photo-pack. Development Education Centre, Gillett Centre, 998 Bristol Rd., Selly Oak, Birmingham B29 6LE, U.K.
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- Meltzer, Milton. 1994. *Cheap Raw Material: How Our Youngest Workers are Exploited and Abused*. New York: Viking/Penguin Books.
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- Springer, Jane. 1997. *Listen to Us: The World's Working Children*. Toronto: Groundwood Books / Douglas & McIntyre.
- UNICEF. 1994. *The Progress of Nations*. UNICEF-USA, 333 East 38th Street, New York, NY 10016.

Indigenous Peoples: Rigoberta Menchú — Guatemala

Rigoberta Menchú, a Quiché Maya Indian from the western highlands of Guatemala, has experienced injustice and the abuse of human rights close at hand.

In 1979 her younger brother, aged 19, was cruelly tortured and murdered by the Guatemalan Army.

A few months later her father led a peaceful protest to call attention to the grievances of the people. The state security forces set fire to the building he was in and he burned to death. Shortly after this, her mother too was tortured and killed.

Rigoberta Menchú fled to Mexico.

The oppression of the native indigenous people of Guatemala dates back to 1524 when Spain conquered this area of Central America following the voyages of Christopher Columbus. Since that time, the Indian majority has been ruled by the Spanish-speaking minority, who are mostly descended from the Spanish colonists. The Indians have kept their 2,000-year-old traditions alive in their villages, but in 1954 the army overthrew the elected government and a savage war was waged against them. In 40 years, over 150,000 Indians have been killed, one million displaced, and 50,000 made to “disappear.”

As the repression grew more intense during the 1970s some Indians began to resist. Rigoberta Menchú’s family was among them. The story of her family’s suffering for standing up for their rights is not an isolated story. She says, “*The important thing is what happened to me has happened to many other people, too. My story is the story of all poor Guatemalans. My personal experience is the reality of a whole people.*”

Having escaped to Mexico, she worked with an international human rights group and became a frequent visitor to the United Nations. When she was selected for the Nobel Peace Prize in 1992, Guatemalan government officials criticized her selection.



Rigoberta Menchú, Quiché Indian leader, at the Second Continental Congress on Five Hundred Years of Indigenous and Popular Resistance, 1991, Guatemala.

AIUK photo

Despite death threats she returned to Guatemala and was met by thousands of supporters.

In awarding the Peace Prize, the Nobel Committee wanted to draw attention to the plight of Guatemala’s Indians in the hope that the situation might improve.

U. S. edition note: Perhaps it will, especially considering that the peace accords of late 1996 have held; a first step among many toward a respectful treatment of Guatemala’s indigenous people.

Resources

- Burgos-Debray, Elizabeth, ed. 1984. *I, Rigoberta Menchú - An Indian Woman in Guatemala*. Verso. Order from *Teaching for Change* catalog (see *Print Resources for Teachers*, page 165).
- Burr, Margaret, ed. Rachel Warner. *We Have Always Lived Here — the Maya of Guatemala*. Teachers’ packets for KS2. Minority Rights Group (see *Agency Card*, page 145).
- Resource Center of the Americas. *Rigoberta Menchú: The Prize That Broke the Silence*. (For adults and grades 7–12 in Spanish and English versions.) Resource Center of the Americas, 3019 Minnehaha Avenue South, Minneapolis, MN 55406. <http://www.americas.org/>
- Stoll, David, 1999. *Rigoberta Menchú and the Story of All Poor Guatemalans*. Boulder, CO: Westview.
- Survival International (U.S.A.), 17th Street & Constitution Avenue NW, Washington DC 20006 <http://www.survival-international.org/>



..... stop press stop press stop press

Guatemalan Indian wins Nobel Prize, 1992

Rigoberta Menchú, the Quiché Indian woman from Guatemala who has achieved worldwide recognition by speaking out against the oppression of her people, is the winner of the 1992 Nobel Peace Prize.

The October 16 announcement by the Swedish Academy came just 4 days after the 500th anniversary of Columbus' landing in the Americas.

A Momentous Year

This year has been a momentous time for the recognition of tribal and indigenous peoples' rights.

May saw the completion of the formal demarcation of Yanomami territory in Brazil, a step which can only be reversed by Presidential Decree, and which makes Yanomami land safer than ever before. Survival has been working for this since 1972.

Other notable successes (such as the recognition of Nukak and Wichi land rights in Colombia and Argentina, respectively) are highlighted in our regular publications.

New Report

We've also been campaigning to ensure that the Columbus anniversary is not mentioned without reference to the five centuries of invasion and abuse which that fateful voyage has come to symbolize.

Survival's September 17 press conference at the Houses of Parliament in London launched our new report, *Indians of the Americas — Invaded But Not Conquered*, when Glenda Jackson, MP introduced Indian visitors from both North and South America (from the Western Shoshone and Kayapó nations). We also released an account of the "Top Ten" companies responsible for invading Indian lands in the Americas. The eventful week resulted in RTZ, the Body Shop and Shell all trying to silence Survival with threats of legal action.

U.N. Year — 1993

On December 10, the United Nations' Human Rights Day, the emphasis will be on highlighting 1993, which the U.N. has

designated "The International Year for the World's Indigenous People." Unfortunately, there is a risk that this will be marginalized by those member states with tribal peoples within their borders. To date, practically no funds have been allocated for the year.

Invasions Continue

The worldwide picture for tribal peoples remains grim in many places. 1992 saw one of the biggest massacres of tribal people in recent history — 1,200 Jumma killed by the army in Bangladesh. And government response to tribal peoples' rights remains particularly appalling in Indonesia and Malaysia.

The same countries where there have been successes have also witnessed dismaying hostility to tribal peoples. In Brazil, half the remaining Awa-Guajá still flee contact with "whites" and hundreds have been killed by local ranchers and loggers.

Survival is stepping up its work in all those areas as well as beginning to campaign with tribal peoples in the former Soviet Union. We have visited both the Udege and the Khanty and Mansi peoples during the course of the year and found the same invasion, marginalization, and oppression as in other parts of the world.

Nobel Recognition

Awarding Rigoberta Menchú the Nobel Prize is not only recognition of the inspiring bravery and commitment of a remarkable individual — but is also an endorsement of the struggle of the indigenous people of Guatemala who have seen some of the worst oppression in the Americas — as well as an acknowledgement by the international community of tribal peoples worldwide and their struggle to survive.

In the last 25 years, 100,000 people have been killed in Guatemala and over a million forced to flee the brutality of a U.S.-supported government which has been committed to denying the most basic human rights of its people.

Source:

Survival International, 1992

Freedom of Expression — Tibet

Since Chinese troops invaded Tibet in 1950, Tibetans have been struggling to regain their independence. The Dalai Lama, Tibet's religious and political leader has been the most visible symbol of that struggle.

Many Tibetans have died as a result of Chinese rule and although some Tibetans have called for an armed uprising, the Dalai Lama remains determined to wage a non-violent struggle for self-rule. His commitment to peaceful action earned him the Nobel Peace Prize in 1989.

One of the Dalai Lama's principal concerns is that the Tibetan nation, with its unique cultural heritage, is now facing a real danger of extinction. "Every problem on every corner of this planet is interlinked," he says. "So if something happens far away from your country, eventually there is an effect on you."

"It does not matter what culture or religion a person belongs to, or what a person believes, all are human beings and should be treated with respect. That, I think, is the foundation of human rights."

Adapted from *Junior Scholastic Magazine*

"If we are free to criticize China for their restraint of political freedom, they ought to be free to criticize us for our unwillingness to give everybody a home."

Former U.S. President Jimmy Carter

On 13 May 1993 Gedun Rinchen, a 46-year-old tour guide, was arrested for "stealing state secrets" in Lhasa. He and his neighbor Lobsang Yonten are being held in Seitru jail under severe risk of torture.

Gedun Rinchen is an advocate of nonviolence. A Tibetan colleague said "Rinchen was interested in human rights rather than politics." According to friends he was deeply affected by the deaths of some 200 demonstrators in the previous three and a half years, and acutely conscious of the torture suffered by several thousand others who were imprisoned. He had been monitoring human rights abuses in the hope that information about the suffering of Tibetans under Chinese rule would reach the West.

Gedun Rinchen and Lobsang Yonten had done no more than exercise fundamental human rights, as defined by the Universal Declaration of Human Rights.

Tourism Concern, June 1993

Update

With our last mailing we gave details of how to campaign for the release of Gedun Rinchen in Tibet. He is now released but the Tibet Information Network advise us that of approximately 300 other Tibetans in prison for political offenses, all except 16 of them are held for non-violent offenses. The fact that Gedun Rinchen has been released was described as an "amazing" development by one western expert on China.

Tourism Concern, Autumn 1993

Freedom of Expression — Vietnam

In November 1990, To Thuy Yen, a Vietnamese writer and poet was arrested during a crackdown on government critics. He was charged with writing anti-government poetry and making contact with foreign groups officially said to be “hostile.”

To Thuy Yen was detained without trial in a prison in Ho Chi Minh City, and finally released in August 1992, along with four other prisoners of conscience. However, at least twenty suspected critics and opponents of the government were arrested during the same year, despite the National Assembly adopting a new Constitution which introduced guarantees for fundamental rights, including freedom of expression.

Illustration courtesy of Paula Cox from *Amnesty International Calendar*, 1995
Original color illustration ©1993 Paula Cox

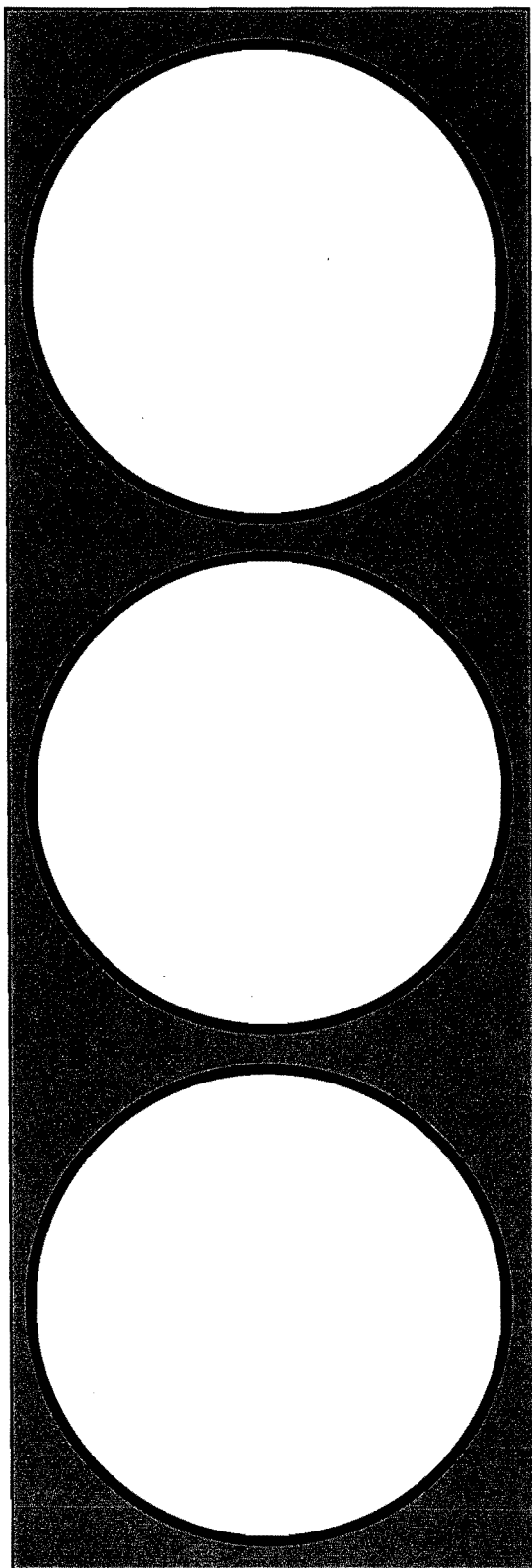


9

Taking Action

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My Goals



Red

Yellow

Green

**“Human rights are not a matter of study
but of commitment to action.”**

***Simon Catling, President
Geographical Association, 1992–93***

As Simon Catling stated, action is a key component of learning about human rights. Active learning does not stop at the classroom door. Just as we expect children

to use the knowledge, understanding, and skills they have learned in math beyond the classroom walls, so an understanding of human rights should also lead to action.

The action may be a change of personal behavior in the classroom or a willingness to work with someone not liked, less aggressive behavior on the playground, or a willingness to listen or to take part. It may also mean becoming involved with appropriate youth groups which support human rights. This chapter offers some suggestions.

Activity 22 ► My Goals

- PURPOSE:** To encourage children to consider ways of prioritizing appropriate actions for rights which are within their capabilities.
- PREPARATION:** Paper and pens for each group of 4–5 students.
One copy of the traffic light sheet on *page 132* for each child.
- PROCEDURE:** Ask the children to brainstorm, in small groups, as many ways as possible in which they could act to improve rights and responsibilities in class and school, e.g. flush the toilet, put away their books, share crayons, say “yes” when someone who is not a friend asks to join in, support someone who is being bullied.
- Give each child a copy of the traffic light goals sheet (*page 132*). Ask them to color in the three lights: red, yellow, and green.
- Explain that the goal sheets are going to be a record of their personal commitment to change. From their shared brainstorm list, choose one thing which they can do easily, by themselves, which needs no extra help. Write it next to the green traffic light.
- Next choose a second item from their list. This time, something a little bit more difficult, which will require some help from a friend or an adult to be achieved. It may also take longer. Write this next to the yellow light.
- Finally, choose an item that will be personally quite difficult for them to do, which may require a long time to achieve and where help and support will probably be needed. Write this next to the red light.
- These goals need not be shared with anyone but can be put away and reviewed later. They are a private record of intentions.
- SOURCE:** Various

Assemblies

Taking action can also mean telling others about human rights, sharing the knowledge and understanding gained through classroom study. School assemblies are an ideal time to focus attention on rights issues, particularly when it is also possible to link the date to a key event in rights history. It is also a time to share with parents, school board members, and others in the school community, the school's concern about human rights.

Assemblies can put the spotlight on specific events or organizations.

January 15	Martin Luther King, Jr. Day
March 8	International Women's Day
April 17	World Health Day
April 22	Earth Day
May 1	International Labor Day
May 2	Holocaust Memorial Day
May 5	Cinco de Mayo (Mexican)
May 24	Women's International Disarmament Day
May 28	Forget-me-not Day (anniversary of the launch of Amnesty International in 1961)
June 5	World Environment Day
June 15	International Children's Day
August 2	Friendship Day
August 6	Hiroshima Day/Peace Day
August 26	Women's Equality Day
September 15	Respect for Aged Day (Japanese)
September 18	International Day of Peace
September 28–29	American Indian Days
October 11	Eleanor Roosevelt's birthday
October 16	World Food Day
October 17	Day to Overcome Extreme Poverty
October 24	United Nations Day
November 21	World Hello Day
November 29	Children's Rights Day (U.N. Convention on the Rights of the Child adopted in 1989)
December 10	Human Rights Day (UDHR adopted in 1948)
December 26	First Day of Kwanzaa

Assemblies can provide the opportunity for the whole school to focus on rights. Each age group can work on a different aspect and bring the threads together at the assembly. Speakers from local organizations can be invited to share their particular emphasis on human rights. Children have the opportunity to share their understanding of rights instruments such as the Universal Declaration of Human Rights and relate that understanding not only to their own lives but also to the lives of children and adults in situations different from their own.

Focusing on the *human* in human rights can offer children the opportunity to explore complex issues through the actions of people who are working for a just society.

The Power of Young Voices: The Story of Iqbal Masih

The story of the late Iqbal Masih of Pakistan exemplifies the courage, determination, and creativity of a young person who saw injustice in his life and the lives of others around him. He tried to fight that injustice and inspired many others of his young age and of all ages to continue to work for a more just world.

Born into extreme poverty in 1982 in the village of Muridke, Pakistan, Iqbal became a bonded laborer at age four in exchange for \$12 loaned to his family. For the next six years, he worked under inhumane and degrading conditions in a carpet factory, until he learned that there were children and adults organizing against the practice of child bonded labor in his country. In 1992, Pakistan passed the Bonded Labor Act, abolishing bonded labor and canceling all debts owed by families to the slaveholders. After attending a freedom day celebration and meeting Eshan Ullah Khan, founder of the BLLF (Bonded Labor Liberation Front), Iqbal decided he would not return to the factory. At age ten, he was free and he committed himself to freeing other bonded child laborers.

With Khan's help, Iqbal moved to Lahore and began to attend school at BLLF's Freedom Campus. He became an activist, speaking to groups in Lahore and attending the International Labor Organization's November 1994 conference in Stockholm.

The Reebok Human Rights Foundation had become aware of Iqbal during this time, and in December 1994 they awarded him the Reebok Youth in Action Award. While he was in the U.S. to receive that award, he visited the Broad Meadows Middle School in Quincy, Massachusetts. The students who heard his story would never forget Iqbal. One of them, Amanda Loos, said:

"I am one of those millions of children who are suffering in Pakistan because of bonded labor and child labor. But I am lucky. Due to the efforts of the Bonded Labor Liberation Front (BLLF), I am free and I am standing in front of you here today. After I was freed, I joined the BLLF School. I am studying in that school now. For us slave children, Eshan Ullah Khan and BLLF has done the same work that Abraham Lincoln did for the slaves in America. Today you are free and I am free, too."

Iqbal Masih, December 7, 1994

When Iqbal spoke to us, he made me look at what I had differently. He showed me that it was wrong to take things for granted and that it was important to speak out against things that were wrong. I thought, if Iqbal could make a difference, so could I.

From Kuklin, Susan. 1998.

Iqbal Masih and the Crusaders Against Child Slavery, p. 75.

Unfortunately, they would never meet him again. On April 16, 1995, back in Pakistan, Iqbal was shot while riding a bicycle near his grandparents' home.

The Broad Meadows students gathered at school on the day after Iqbal was shot, during their spring break. They resolved to take action, starting with a petition asking for an independent investigation into Iqbal's murder. They sent their petition to Amnesty International, but they wanted to do more.

Iqbal Masih receives
Reebok Youth in Action Award,
December 1994.

*Photo courtesy of the Reebok
Human Rights Foundation
© 1994. Photo by Richard Sobol*

(below) Iqbal visits students at
Broad Meadows Middle School
with the help of an interpreter,
December 1994.

Photo by Ron Adams



TAKING ACTION

The Kid's Campaign to Build a School for Iqbal was launched and reached thousands of people on the Internet. The students asked for \$12 contributions, symbolizing that Iqbal was originally sold for \$12 and that he was 12 years old when he visited Quincy and also when he died. The campaign raised well over \$100,000. The students solicited proposals from Pakistani organizations to build the school.

A small community organization called Sudhaar in Iqbal's home province was chosen to build the school. (Sudhaar is an Urdu word meaning "enlightenment" or "improving.") The Broad Meadows students received the Reebok Youth in Action Award in 1995 for their work in Iqbal's memory.

Although the founders of the campaign are no longer in middle school, new groups of young student activists continue to work for human rights. To contact them:

A Bullet Can't Kill A Dream: A School for Iqbal
Broad Meadows Middle School
50 Calvin Road, Quincy, MA 02169
email: endchlabor@aol.com
phone: 617-984-8723
Web site: <http://www.mirrorimage.com/iqbal/index.html>

These books, accessible to upper elementary readers and above, provide information about the complex topic of child labor and more details about the history of Iqbal. *See also pages 123-126 for more about child labor.*

- Kuklin, Susan. 1998. *Iqbal Masih and the Crusaders Against Child Slavery*. New York: Henry Holt and Co.
- Parker, David L. with Lee Engfer and Robert Conrow. 1998. *Stolen Dreams: Portraits of Working Children*. Minneapolis: Lerner Publications Company.



Pakistani students in Grades 1-4 at the School for Iqbal in Kasur celebrate their graduation at the end of the school's first year in 1997. *Photo courtesy of Sudhaar.*

April 4, 1999

Mr. Ron Adams & Campaign Leaders
Broad Meadows Middle School
Quincy, MA

Dear Ron & Campaign Leaders:

Iqbal Masih was shot dead on Easter evening in 1995. Today it is Iqbal's fourth death anniversary. All of us in Lahore and Kasur join you in remembering Iqbal and in reminding ourselves for what he believed in: Courage, Struggle, and Freedom.

These are the attributes we need to remember in pursuance of our cherished goal of creating a society in which exploitation and abuse of children have no place. The small school that we started in Kasur in the memory of Iqbal Masih today has over 280 children enrolled. More than half of them are working and most of the rest are younger siblings of working children. A staff of ten teachers facilitates 280 children covering Grades 1-4. Without the School Dedicated to Iqbal, very few of these children would have had access to a school.

Recently a health center has been established close to the school for the children and their families. Here they will be able to have subsidized health facilities [care] from qualified medical professionals. Under the program, about half a million rupees have been provided to 42 families to develop their family enterprises, improve their income and consequently be able to send children to school instead of driving them into the child labor market. Based on its four schools in Kasur (including the School Dedicated to Iqbal), Sudhaar is working with 85 government schools in Sialkot (primary products: soccer balls, surgical instruments, leather products and carpets) and 26 municipal schools in Kasur. Sudhaar educational programs in Kasur and Sialkot are now reaching out to nearly 14,000 children and 400 teachers.

The objective is to improve education quality and teacher and children's motivation to increase enrollment and decrease dropouts to prevent the growth of child labor.

This is our joint and humble tribute to Iqbal Masih who showed us the way.

We are making efforts to sustain the School for Iqbal by seeking support from other quarters. You will be pleased to know that in terms of academic achievements, the children and teachers of the School for Iqbal are doing the best among all our four centers.

Best regards,

Fawad Usman Khan
And all of us at Lahore and Kasur

A letter from the school's chief administrator highlights results of the Kid's Campaign. *Letter downloaded from "School for Iqbal" Web site above.*

Children's Edition Urgent Actions

AIUSA's *Children's Edition Urgent Actions* (CE/UAs) are part of Amnesty International's worldwide emergency letter-writing campaign; urgent appeals for victims of human rights violations. The CE/UAs are simply written casesheets in large typeface: for children, about children, issued monthly. They provide unique hands-on human rights education opportunities for home or classroom. The monthly *Children's Edition UA* offers teachers and parents a chance to introduce children in fifth through ninth grades to letter writing as an empowering activist tool.

Each CE/UA casesheet provides children with information about youngsters who are experiencing human rights violations. The CE/UA is written in language children can understand and all grisly details of mistreatment are edited out. Children are moved to help young victims from every corner of the world by writing to in-country government officials or to the country's ambassador in Washington urging official intervention.

Teachers and parents receive a detailed 48-page letter-writing "how-to" guide called "Children Can Be Human Rights Activists Too!" filled with details and suggestions about classroom activities and human rights education resources, letter templates, and edit sheets. The CE/UA is accompanied by the original *Urgent Action* appeal from which the *Children's Edition UA* is derived. This unedited UA provides

country background information and additional case detail which teachers and parents find helpful.

The monthly *Children's Edition Urgent Action* has been used in hundreds of classrooms, religion programs, and homes as an enrichment activity in social studies, current events, history, and civics classes, and in language arts, religion, ethics, and English classes. Some schools use the *Children's Edition UA* in Talented and Gifted (TAG) programs or in remedial writing classes; others make letter-writing a form of community service.

A few teachers tell us they encourage letter writing as a Friday Afternoon Club activity choice. Students are free to write to government officials using the *Children's Edition UA* or to write to their local officials about environmental, health, education, or other civic concerns.

- Order a *Children's Edition Urgent Action* starter packet from:

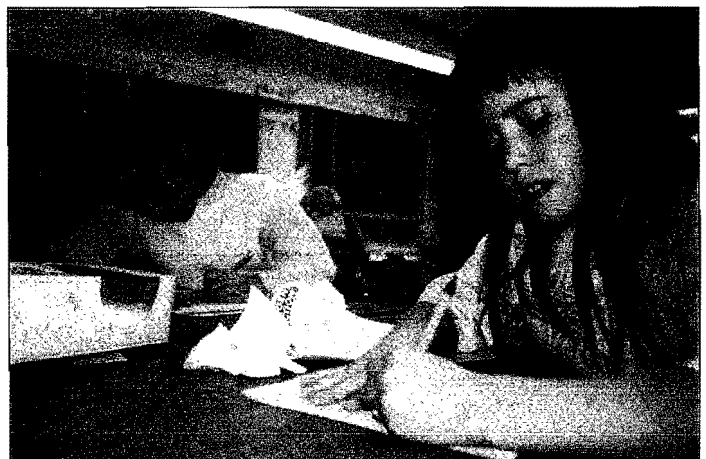
Ellen V. Moore, Amnesty International USA
Urgent Action Program Office, POB 1270
Nederland, CO 80466-1270

Telephone: (303) 258-1170, Fax: (303) 258-7881
E-mail: emoore@aiusa.org

Colorado students Megan Ruskay and Adria Packett-Truckey write letters on behalf of victims of human rights violations. Excerpt at left is from a letter written by a student in response to the CE/UA casesheet on page 138.

Photo and letter courtesy of Ellen V. Moore

January 5, 1999
Dear Secretary Albright;
I am ten years old
and going on eleven in July.
I would like to tell you that
I do not like that children
under 18 years of age are in
an army such as this one.
If some of my friends were
in the army I would not like
to see them get hurt or killed.
I want to ask you to support
a worldwide ban on the use of
children as soldiers.





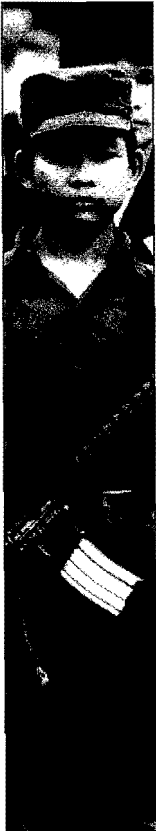
Amnesty International USA's
URGENT ACTION APPEAL

• Urgent Action Program Office • POB 1270, Nederland CO 80466-1270 • ph. (303) 440-0913 • fax. (303) 258-7881 • email: cmoore@aiusa.org •

CHILDREN'S EDITION

December 1998 - February 1999

US Campaign to STOP the Use of Child Soldiers



Amnesty International is worried about children under eighteen years of age who are encouraged or forced to become soldiers in many countries of the world.

Hundreds of thousands of children are taking part in armed conflicts in many parts of the world. Thousands of child soldiers are hurt and killed while taking part in war every year. Some child soldiers are treated like slaves who must cook and carry and walk into dangerous minefields. Some child soldiers are as young as ten-years-old.

Amnesty International has joined with other organizations who are concerned about children to protest the use of youngsters in armed conflict and war.

Please send a polite letter to the United States Secretary of State Madeleine Albright. Ask her to support a worldwide ban on the use of children as soldiers. Thank Secretary Albright for reading your letter and request that she let you know exactly how she will take action to protect children from forced participation in armed conflict internationally.

[Salutation: Dear Secretary Albright]

**SECRETARY MADELEINE ALBRIGHT
SECRETARY OF STATE
STATE DEPARTMENT
WASHINGTON DC 20500**

CE/UA casesheet about the US Campaign to STOP the Use of Child Soldiers.

In the 1990 photo, young boy-soldiers with rifles drill on the grounds of the Karen Rebel headquarters, in Manerplaw, Burma.
*UNICEF PHOTO/4761/
John Chaisson*

February 11, 1999

*Secretary Madeleine Albright
Secretary of State
State Department
Washington D.C. 20500*

Dear Secretary Albright,

Please support a worldwide ban on the use of children as soldiers. Thank you for reading my letter.

Please let me know how you will take action to protect children from forced participation in armed conflict internationally.

Excerpt from another student letter written in response to the casesheet is at right.

*Letter courtesy of
Ellen V. Moore*

Clubs

Many schools run clubs at lunch time, after school, or on designated days each week or month. These may include crafts, sports, or music. It is also possible to join Amnesty International's Urgent Action Network and receive the monthly *Children's Edition Urgent Actions*. (See page 137 for more information.)

All the clubs in St. Vincent's, including the Amnesty Club, are organized and run by the children. When a new club is set up they submit the aims of the club, numbers, age range, on which day it is held, the venue, and whom to contact. From then on the children are in control. Notices about the clubs (including the Amnesty Club) are checked by a staff member before

being displayed. There is one notice board in school specifically for the children. They organize it and keep the display attractive and up-to-date.

For each of the last four Christmases we have sent over 150 Christmas cards to Prisoners of Conscience all over the world. The children have sent many letters over the years to Kings, Prime Ministers, Presidents, Army Officers, and Ambassadors — what a pen pal list! This club has gone from strength to strength and is open to Year 5 and Year 6 children [ages 9–11].

**Eamonn Scott, Head Teacher
St. Vincent's R.C. School, Rochdale, U.K.**

People and Groups Active in Human Rights

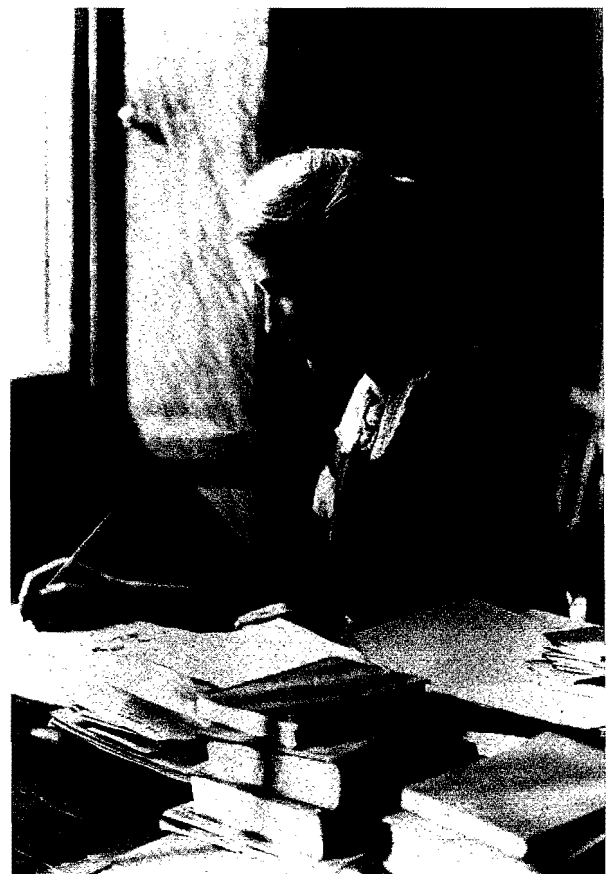
Human rights are for people. For the rights encompassed in the Universal Declaration of Human Rights to be assured for all people, there are many individuals and groups, past and present, who have been at the forefront of the struggle for rights for all.

The final pages of Taking Action identify two such cases: Eglantyne Jebb, founder of Save the Children and the children, parents, and teachers of a London school.

Activity 23: Rights Protection Agencies (see pages 144–148) helps children to recognize many of the groups who are actively engaged in supporting the rights of all people for a just society. Knowing about and supporting one or more of these groups is another way of taking action.

Eglantyne Jebb, late 1920s.

*Photo courtesy of
The Save the Children Fund Archives, U.K.*



The First Declaration of the Rights of the Child —Eglantyne Jebb, Founder of Save the Children

Eglantyne Jebb was born in 1876 to a family of well-to-do land owners in Shropshire. She spent much time as a child playing, riding, swimming, boating — and reading in her father's large library. Her reading was very important in shaping her view of the world.

Despite her prosperous background, she was no advocate of the class system: *"Respect accorded to people should not depend upon the way in which they spend their working hours. In a social sense there should be only one class - the great class of humanity."*

Changes to education at this stage of the Victorian era meant that Eglantyne Jebb was able to go to college. In 1895 she went to Oxford University to study history.

After Oxford she began training at Stockwell, South London to be a teacher. She did not find it easy. *"I must just pull myself together and do it better."*

Her first job teaching was in a school in Marlborough. She worked hard to be a good teacher and won the affection of her pupils, but felt she was a failure. After only 18 months she gave up due to ill health.

She was still eager to do work which was socially useful and became involved with the Charity Organization Society. This led her to investigate how charitable organizations were attempting to deal with the poverty in certain areas of Cambridge. By the time she completed her study, she had a good grasp of how charities worked.

In 1913 she went to Macedonia to deliver relief money following the Balkan Wars. She was horrified by the effects of the war and in particular the sufferings of the thousands of refugees. On her return to England, she urged the Macedonian relief fund to use their money for long term good — such as settling refugees on the land — instead of short term relief.

Nothing was done.

During the 1914–18 War, Eglantyne's sister Dorothy began to publish a newsletter carrying translated extracts from European newspapers because she felt the British papers were not giving enough information about the realities of life in Europe. In 1917, Eglantyne joined her, and it soon became clear that as the war was coming to a close, the extreme shortages which the devastation of war and the effect of the Allied blockade had caused were beginning to tell on the people of continental countries. The blockade continued after the end of the war to enforce the peace treaty. Families were starving and there was such a shortage of linen that newly born babies had to be wrapped in newspaper.

In response to the suffering caused by the blockade, a Fight the Famine Council was set up. Eglantyne realized that the Council was more concerned with campaigning than with alleviating the immediate needs. A separate fund, the Save the Children Fund was set up and a public meeting held on May 19, 1919. Eglantyne and Dorothy Jebb addressed the large crowd.

The public was unsympathetic at the start. They had come to challenge "the traitors who wanted to raise money for enemy children." Eglantyne Jebb persuaded them "by the passionate conviction for the cause that she defended."

Money began to pour in, public concern had been awakened—even for "enemy children." For Eglantyne Jebb and Save the Children there was a clear commitment to aiding children "beyond any consideration of race, nationality or creed!" The Fund had no religious basis—support came from all quarters.

The money was quickly distributed to the children where the need was perceived the greatest.

Save the Children was a dramatic success in Britain and around the world. In 1920, in Geneva, an International Union was set up. It was Eglantyne Jebb's belief that Save the Children should not divide countries into "givers" and "takers" but that every country should take care of its own children as well as aiding those overseas. As a result, since 1920, Save the Children has supported children in the United Kingdom through grants and projects.

In 1923 Eglantyne Jebb wrote, "I believe we should claim certain rights for the children and labor for their universal recognition, so that everyone . . . may be in a position to help forward the movement."

She produced a declaration in five (later seven) easy statements about the rights of children.

This document was adopted by the Save the Children International Union in 1923 and later by the League of Nations as the world's first Declaration of the Rights of the Child. It was to lead in turn to the U.N. Declaration of the Rights of the Child in 1959 and the 1989 U.N. Convention on the Rights of the Child. It also meant that Save the Children became more than just an emergency relief agency.

The work of the Fund continued to grow through the 20s despite the economic difficulties. The interest of the Fund began to move beyond Europe and when she died in 1928, Eglantyne Jebb was hoping to organize a conference on the needs of the children in Africa and she was planning a project to provide an alternative to child labor in China. She was beginning to learn Chinese.

The work of Save the Children continued after her death and has continued to support the rights of children in the United Kingdom and overseas and to bring about permanent improvement to the lives of children everywhere.

Adapted from Information Sheet 15, SCF.

Students may like to find out more about the work of Save the Children in the U.S. and to find out about

how the organizations named in Activity 23 (page 144) first began.

- Save the Children
54 Wilton Road, Westport, CT 06880
203-221-4000
<http://www.savethechildren.org/>

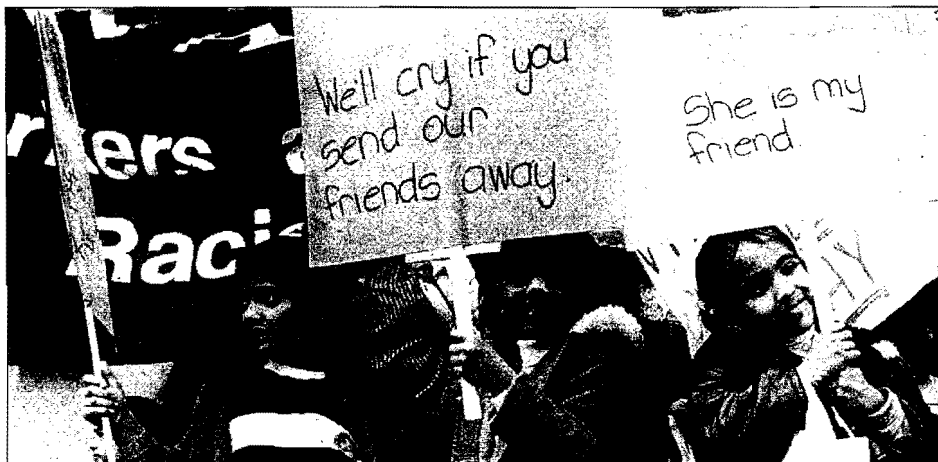
Declaration of Geneva

By the present Declaration of the Rights of the Child, commonly known as the Declaration of Geneva, men and women of all nations, recognizing that Mankind owes to the Child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality, or creed:

- I. THE CHILD must be given the means requisite for its normal development, both materially and spiritually.
- II. THE CHILD that is hungry must be fed, the child that is sick must be nursed, the child that is backward must be helped, the delinquent child must be reclaimed, and the orphan and the waif must be sheltered and succored.
- III. THE CHILD must be the first to receive relief in times of distress.
- IV. THE CHILD must be put in a position to earn a livelihood and must be protected against every form of exploitation.
- V. THE CHILD must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

1923

Case Study: Schools Taking Action



(page 142) Students with banners they carried to the Home Office in support of Fatih and Zeynep. Earlier they had written to the Home Office asking if Zeynep and her family could stay in the U.K.

(page 143) Students holding a sample postcard they sent to Prime Minister Thatcher. (right) A sketch of Zeynep.

Photos and illustration are by Brian Simons from *Zeynep* —

That really happened to me . . .

Zeynep — That really happened to me . . .

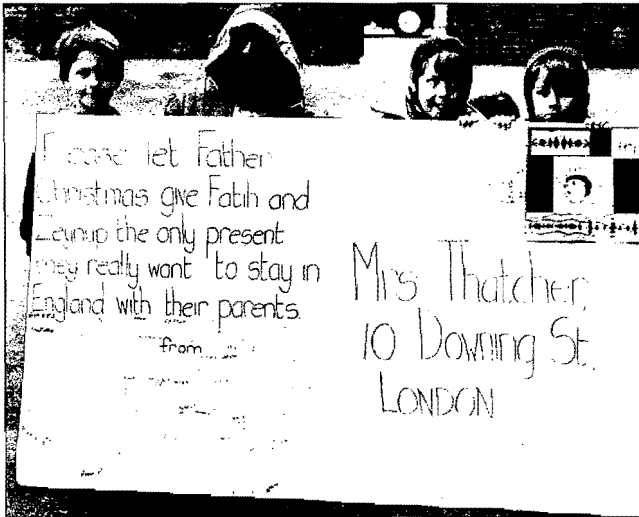
Children are moved to take action when they sense injustice. The issue which they feel is unjust may not be one which is included in the Universal Declaration of Human Rights (UDHR). The Declaration was written immediately after World War II, and to some extent reflects the concerns and priorities of its time. As time has passed, new issues and concerns have come to public awareness — environment, sexuality, and land rights of indigenous peoples are among those which now can be found regularly in newspapers and on television. The fact that certain issues are not explicitly mentioned in the UDHR does not stop children and others from expressing their concern and feeling the injustices deeply. The following case study is of action taken by a school when the parents of two of its pupils were served with a deportation order for being “overstayers” [meaning that their permission to stay in the U.K. had expired].

Both the children, Zeynep Hasbudak and her brother Fatih, were born in the United Kingdom. Their parents had been born in Turkey and came to the United Kingdom after marrying. Now that Mr. Hasbudak’s temporary work permit had expired, the whole family would have to leave their work, home, school, and friends. Zeynep and Fatih’s parents turned to the Parents’ Association of their East London elementary school for help.

The head teacher of the school wrote at the time:

For a long time now the school has had a history of opposing racism. This has taken several forms. On one hand we try to focus on the many positive things that can be done to support black children, working class children, and girls and help them to succeed; to encourage all children to bring their language and culture into school, and to help them to talk, read, and write their heritage languages; to ensure that the images in the school (in books, pictures, displays) reflect the rich diversity of our community. We are very aware of the dangers of this sort of approach becoming mere tokenism and so we try also to recognize the importance of our children’s lives out of school and to be honest with them. This implies being prepared to listen and talk about anything that affects them. It also means developing respect for and trust in each other. Most of all, however, we believe that we — as a school — have to be prepared to take a stand on issues that affect our children and their community.

The school became directly involved in the case of the Hasbudak family when, in October 1983, the family was served with a letter instructing them to leave in November. In desperation, the family took their plight to the Parents’ Association and a public meeting was called. We were amazed at the response. The issue obviously touched a chord in many people: teachers, parents, people from the local community, from the council, from Turkish groups, from the Joint Council for the Welfare of Immigrants, from the Evening Institute, from Trades Unions, from Workers against Racism. The “Stop the Hasbudak Deportation Campaign” was formed and pledged to fight the deportation of this family.



As a school we felt that it was a school issue. It directly affected two of our pupils, indirectly it potentially affects many more, and, by contact, affected all the pupils. Fatih and Zeynep had been in the school from the age of three; they were known and liked by all the children; their parents had been active and supportive of school life. When we talked to the children about what the government was proposing to do, they were shocked. They saw more clearly than many adults (perhaps because they were not concerned with legal technicalities) that this act was wrong, unfair, and senseless. Many of them also expressed concerns that the same thing might happen to them. And for young children there can be nothing worse than the prospect of separation from loving parents.

Head teacher Sandra Smidt
writing in *Issues in Race and Education*

Parents and children together mounted a campaign. The children wrote to the Home Office [the U.K. government office which handles legal matters, including immigration] asking if Zeynep and her family could stay. No reply was received.

Banners were made and coaches took parents, children, and teachers to the Home Office. It was cold but they hoped that someone would take notice. However, the protests had no effect. A letter arrived from the Home Office giving a date and time for deportation.

The family was determined to fight on. They had made their life in the United Kingdom, both parents



were working and the children had been born in the United Kingdom. None of the family wished to live in Turkey. They made the momentous decision to go into hiding. Christmas was spent in hiding.

Still the parents and teachers from the school carried on the campaign. They took a petition to Downing Street [the residence and office of the Prime Minister of the U.K.]. Newspapers and television reports carried the story.

Zeynep and her brother missed their school and their friends.

The police finally caught Zeynep's father, put him in prison, and then deported him. The rest of the family were still in hiding. Zeynep became ill and her mother decided that staying in hiding would not work. She went to the Home Office and agreed to go to Turkey. They were deported.

The school went on to raise enough money to bring Zeynep and her brother, who both have British passports, back to the United Kingdom for a holiday and to see their friends.

Adapted from Hasbudak, Zeynep and Brian Simons. 1979.
Zeynep — That really happened to me . . .
All London Teachers Against Racism and Fascism
(ALTARF) [organization no longer exists].

This example can be used to raise rights issues within the curriculum. Work in English and Social Studies can encourage children to explore the concepts of "home," "belonging," "fairness," and "decision making" in society. The example of the school's action can be discussed. The question of "rights in conflict" can also be raised and explored with students.

Activity 23 ► Rights Protection Agencies

Before beginning this activity, the children should collect stories about children (or people of any age) who have had problems in having their rights respected. These can be collected from newspapers, library books, examples contained elsewhere in this book, or the publications distributed by the agencies themselves.

- PURPOSE:** To provide students with a stimulus to explore the aims and activities of a range of agencies or organizations concerned with rights and to identify the various lines of action available to them. The teacher and students can identify additional agencies, e.g., with a state or local focus, and students can be asked to gather information for inclusion on new “agency cards.” Blank cards, which can be photocopied, are provided on *page 148*.
- RESOURCES:** A large clear space with tables, one for each agency or organization, each table with three chairs, set out at intervals around the perimeter of the room. Poster boards or large index cards, markers, tape, and completed agency cards (*pages 145–147*).
- PROCEDURE:** Members of the class form pairs, one pair for each agency represented in the activity. Each pair is allocated an agency card outlining the aims and activities of a particular agency working to protect and promote human rights. Pairs then go to tables around the edge of the classroom — the agency offices. While they wait for their first client, they are asked to read the details given on their agency card and to make and display an agency sign (this can include a drawing of the logo) using the card. The cards can be made earlier by the children if preferred. The remaining members of the class are each allocated an identity sheet describing a person whose rights have been threatened in some way. These sheets are devised from the previous work done on newspapers or library books. After a time spent familiarizing themselves with the case, they go into role-play and visit as many agencies as time allows to find out:
- How far each agency is able to help with what they see as their most endangered or violated rights
 - The ways open to the agency to protect the rights of their visitors.

When the “clients” have had the opportunity to visit most or all agencies to discuss their case, the activity is debriefed. In the debriefing, students can be asked how each visitor was helped. How could the agencies be categorized? Did anyone find their particular needs were not well met? Agency representatives can be asked how they felt when confronted with specific clients. How helpful did they think their response had been to each client? Which client(s) could they help least? Could they recommend trying another agency? What sorts of action could they propose on behalf of clients? Are there other agencies, not represented, who could have helped?

The class can also discuss how they might, individually and/or collectively, support the work of the agencies. To extend the discussion, representatives of one or more agencies might be invited to visit the class with a view to organizing and launching an action project. If the children are writing letters to agencies, remember:

- To send a self-addressed stamped envelope (or a return e-mail address)
- To allow at least one week for a reply
- That only one person from each class should write

SOURCE: This activity was devised by David Selby and Graham Pike while at the Centre for Global Education, York, U.K., and adapted for the U.S. edition.

AGENCY Amnesty International USA (AIUSA)
Address 322 Eighth Avenue, New York, NY 10001
Phone 212-633-4270
Web <http://www.amnestyusa.org>



Aims Amnesty International is a worldwide voluntary activist human rights movement which is independent of any government, political faction, ideology, economic interest, or religious creed. Amnesty International promotes all the human rights enshrined in the UDHR and other international standards through human rights education programs and campaigning for ratification of human rights treaties. Members take action within a closely defined mandate: to seek the release of prisoners of conscience — people imprisoned solely for their beliefs, color, sexual orientation, ethnic origin, sex, language, or religion, provided they have neither used nor advocated the use of violence; to seek fair and prompt trials for all political prisoners; to abolish the death penalty, torture, and other cruel, inhuman, or degrading treatment or punishment of all prisoners; and to end extrajudicial executions and “disappearances.”

Methods Amnesty conducts research on human rights abuses throughout the world. It works with over one million members and four thousand local groups worldwide to campaign on its behalf. Amnesty’s main tool is public pressure. Amnesty International members participate in letter writing, fax, telex and e-mail appeals, demonstrations, and vigils. Governments are lobbied. Trade unions, professional and religious groups, and student networks often work with Amnesty. Local and international media are alerted when Amnesty hears of an instance of human rights abuse.

AGENCY Minority Rights Group (MRG)
Address 169 East 78th Street, New York, NY 10021
Phone 212-879-5489
Web <http://minorityrights.org/>



Aims MRG’s main aim is to secure justice for minority or majority groups suffering discrimination by investigating their situation and publicizing the facts as widely as possible. They alert the public throughout the world and through publicity, try to prevent problems from developing into dangerous and destructive conflicts. They also try to improve international understanding of what creates prejudiced treatment and help to promote the growth of a world awareness of minority rights.

Methods Researching, publishing, and distributing the facts as widely as possible to raise public knowledge and awareness of minority issues worldwide. Publicizing about human rights of minorities, drawing attention to violations. Educating through research, publications, and school programs on issues about prejudice, discrimination, and group conflict.

TAKING ACTION: AGENCY CARDS

AGENCY Oxfam America (OXFAM)
Address 26 West Street, Boston, MA 02111
Phone 617-482-1211
Web <http://www.oxfam.org/>



Aims Oxfam is a partnership of people who, regardless of race, religion, or politics, work together for the basic human rights of food, shelter, and reasonable conditions of life. It works with poor people in their struggle against hunger, disease, exploitation, and poverty in Africa, Asia, Latin America, and the Middle East through relief, development, research, and public education.

Methods Oxfam supports local communities who have identified their own needs and are working together for positive change. Some of these projects are concerned with children's rights, e.g., children who have been displaced or orphaned by war or conflict; young people with disabilities; street children in urban areas and youth training programs. Oxfam campaigns on basic rights.

AGENCY Proyecto Adelante
Address 3530 Forest Lane, Suite 350, Dallas, TX 75234
Phone 214-352-7007



Aims Proyecto Adelante, meaning "Project Onward," helps people foreign to the United States seek relief from the harsh reality of their home country. Proyecto assists people in gaining asylum status in the U.S. so that they can escape situations of torture and oppression. Proyecto helps people obtain work authorization permits, link them with job opportunities, and work to bring family members to the U.S. for those who have achieved asylum. The group also supports survivors of domestic violence and torture through professional care.

Methods Proyecto Adelante offers both fee-based and *pro bono* programs to aid its clients. It relies on a network of multilingual staff and volunteers to take clients through the asylum process, to help clients find work, to help them reunite with family, and to provide professional counseling services to survivors of domestic violence and state torture.

AGENCY United Nations Children's Fund—USA (UNICEF)

Address 333 East 38th Street, New York, NY 10016

Phone 212-686-5522

Web <http://www.unicef.org/>



Aims UNICEF, the United Nations Children's Fund, is the world's leading international development agency working for children. UNICEF works with governments to promote survival and development programs for children in over 140 countries. UNICEF is named as an agent which will foster implementation of the Convention on the Rights of the Child, which is concerned with equality of provision of basic rights and services and protection of youngsters from all which may harm their development. UNICEF offers participation in affairs which concern them to all children under 18.

Methods UNICEF helps governments provide health care, safe drinking water, sanitation, adequate nutrition, and basic education to the children of the poorest families. Through support to governments UNICEF helps them build up their capacity to provide a decent standard of living for all families with children.

AGENCY Unitarian Universalist Service Committee (UUSC)

Address 130 Prospect Street, Cambridge, MA 02139

Phone 617-868-6600, 1-800-766-5236

Web <http://www.uusc.org/>



Aims A nonsectarian organization with more than 25,000 members and supporters, the Unitarian Universalist Service Committee is a powerful voice for social justice and human rights in the United States and internationally. Founded during World War II to help the victims of Nazi oppression in Europe, UUSC has confronted oppression in more than 50 countries worldwide since it was founded in 1939. Today, UUSC focuses its work in the United States, Latin America, the Caribbean, Central Africa, and South and Southeast Asia. Its programs empower women, support the struggles of indigenous people and oppressed racial and ethnic groups, and defend the rights of children.

Methods Currently, UUSC works for justice and human rights through a potent combination of advocacy, citizen action and partnership with grassroots organizations. Programs aim to build the capacity of local organizations to create long-term solutions to human rights challenges in their communities and beyond. This work shapes the public policy agenda around which we train and organize U.S. citizens to advocate for legislative policies which foster social justice. UUSC public policy advocacy is, in turn, strengthened by the data collected by staff and partners on program outcomes and/or findings.

TAKING ACTION: AGENCY CARDS

AGENCY	(logo)
Address	
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Support Resources

3

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Illustration by James and Matthew Huxford

Some Key Points in Human Rights History

Human rights were defined in the Universal Declaration of Human Rights (UDHR) after the horror of the Holocaust. There were also earlier and more limited attempts at setting human rights standards.

-
- | | |
|-------------------|---|
| 1215 | Magna Carta (England) |
| 1688 | Bill of Rights (Britain) |
| 1776 | Declaration of Independence (USA) |
| 1789 | Declaration of the Rights of Man and the Citizen (France) |
| 1833 | Abolition of Slavery (Britain) |
| 1864 | First Geneva Convention
(treatment of war-wounded and founding of the International Red Cross) |
| 1899
and 1907 | Hague Conventions (limiting weapons that can be used in war) |
| 1923 | Declaration of Geneva |
| After 1945 | |
| 1948 | Universal Declaration of Human Rights (UDHR),
part of the International Bill of Rights (<i>see page 156</i>) |
| 1948 | American Declaration of the Rights and Duties of Man |
| 1950 | European Convention on Human Rights and Fundamental Freedoms |
| 1951 | Convention Relating to the Status of Refugees |
| 1961 | International Covenant on Economic, Social and Cultural Rights
International Covenant on Civil and Political Rights
International Convention on the Elimination of All Forms of Racial Discrimination |
| 1969 | American Convention on Human Rights (Latin America and the Caribbean) |
| 1975 | Final Act, Helsinki Accords (human rights and confidence-building measures between
Western and Soviet blocs and neutral countries in Europe, including Turkey) |
| 1979 | Convention on the Elimination of All Forms of Discrimination Against Women |
| 1981 | African Charter of Human and People's Rights |
| 1985 | Recommendation of the Committee of Ministers of the Council of Europe
on "Teaching Rights and Learning about Human Rights in Schools" |
| 1989 | Convention on the Rights of the Child (<i>see page 158</i>) |
| 1989 | ILO (International Labor Organization) Convention on Indigenous and Tribal Peoples |
| 1993 | World Conference on Human Rights Vienna Declaration and Plan of Action |
| 1994 | U.N. General Assembly declares "Decade for Human Rights Education" (1995–2004) |
| 1995 | Beijing Declaration and Platform for Action |
| 1998 | International Criminal Court |



Background

Magna Carta (1215)

Magna Carta in 1215 was largely concerned with the rights of the wealthy; originally it applied only to “freemen,” feudal lords, and the Church, but it did establish some important principles, such as trial by a person’s equals. In the seventeenth century, it was made to apply more widely.

From the early fourteenth century, the Commons became a regular part of Parliament and increasingly important in approving taxation. As a result, the House of Commons began to exercise an influence on the policy of the King’s or Queen’s government.

Bill of Rights — England (1688)

The Bill of Rights claimed the supremacy of law over the wishes of the King and upheld the rule of law. In the twentieth century, the Leader of the majority party in Parliament has become the successor to the King’s powers and usually controls Parliament through party discipline and the loyalty and ambition of party members.

Declaration of Independence (1776)

The Declaration of Independence, 1776: *We hold these truths to be self-evident — that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.*

In practice this did not apply to slaves or to women who were not enslaved; the U.S. Constitution and the first Ten Amendments (known as the Bill of Rights) notably include free speech and the rule of law. The Thirteenth Amendment (1865) abolished slavery (the state of Mississippi only abolished slavery in 1995) and the Nineteenth Amendment (1920) ensured women’s right to vote.

Declaration of the Rights of Man and the Citizen — France (1789)

Declaration of the Rights of Man and the Citizen: *Men are born and remain free and equal in respect of rights The purpose of all civil associations is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, and resistance to oppression.*

In practice this did not apply to women.

The Constitution of the Fourth Republic (1946) included women’s rights, economic and social rights, and rights for trade unions. These rights continue to be guaranteed under the current Fifth Republic (1958).

In France, human rights are still referred to as “Droits de l’homme,” the rights of man, because of the importance of the Declaration of 1789; in French-speaking Canada, the term “droits de la personne” is used. In January 1994 the Parliamentary Assembly of the Council of Europe voted that “droits de la personne” be used as the preferred expression.

Voting Rights — United States

Several Amendments to the Constitution have been adopted to guarantee voting rights. The 15th Amendment (1870) granted African Americans the right to vote. However, some states denied them voting rights by administering complicated literacy tests, grandfather clauses, and other measures. In addition, violence and intimidation were used to discourage African Americans from voting. The Voting Rights Act (1965) eliminated discriminatory practices that inhibited African American voters and provided strength for federal authority to ensure voting rights. The 19th Amendment (1920) extended voting rights to women.

The right to vote can put power into the hands of voters to change governments by their vote and to influence legislation and government policy.

Nearly all countries now have universal adult franchise (right to vote), a few with conditions that exclude poorer people, a handful exclude women, and one or two have no franchise at all, e.g. Saudi Arabia.

United Nations Conventions

The International Bill of Human Rights is composed of three instruments: the Universal Declaration of Human Rights (UDHR), the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights. The two Covenants spell out the rights contained in the Declaration in specific detail and include provisions for monitoring, implementation, and enforcement.

There are many other U.N. Conventions on Human Rights, such as the Conventions on the Abolition of Slavery (1926, 1953, 1956), on the Status of Refugees (1951), on Stateless Persons (1954), on the Political Rights of Women (1953), on Racial Discrimination (1966), on the Prevention and Punishment of the Crime of Genocide (1948), on the Elimination of All Forms of Discrimination Against Women (1979), against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984), and the Convention on the Rights of the Child (1989).

These conventions spell out specific details of what is meant by discrimination in relation to groups who are disadvantaged, what the rights are, what the crimes are, and how the rights are to be monitored, enforced, and implemented.

Each U.N. Convention provides for a Committee to which States ratifying the Convention must make regular reports on how they are implementing the Convention, difficulties they have found, and so on. The Committee reports to the U.N. General Assembly through the Economic and Social Council. This system of monitoring can be both helpful to member States and fairly effective in bringing about some improvements.

There are also Conventions of Specialized Agencies of the U.N., such as the International Labor Organization (ILO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Conventions of the ILO are about rights at work, health and safety at work, trade union rights, equal pay, maternity rights for women workers, and so on. UNESCO Conventions deal with rights in relation to education and science, and protection of cultural monuments, for example. All of these rights are referred to directly or indirectly in the Universal Declaration of Human Rights (UDHR).

The Geneva and Hague Conventions, forming what is now known as humanitarian law, began with the First Geneva Convention of 1864 and the first Hague Convention of 1899. They have been updated several times, the most recent being the Geneva Conventions of 1990. They deal with the proper treatment of those wounded in war, prisoners of war, civilians in time of war, and methods of warfare that are banned such as weapons of mass destruction, chemical, and biological weapons.

These conventions have improved the treatment of prisoners in some wars and laid the foundations for the work of the International Federation of Red Cross and Red Crescent Societies, a worldwide humanitarian network founded in 1919. For more information, visit: <http://www.ifrc.org/>

Humanitarian Law

The Geneva and Hague Conventions were updated in 1949 and 1990. In October 1980, the Convention on Prohibitions or Restrictions on the Use of Certain Conventional Weapons Which May be Deemed to be Excessively Injurious or to Have Indiscriminate Effects was adopted. Popularly known as the Convention Banning the Use of Inhumane Weapons, it came into effect on December 2, 1983 and was ratified by the United Kingdom on February 13, 1984. It was ratified by the United States on March 24, 1995.

Adapted from Margherita Rendel, 1995

The Universal Declaration of Human Rights (Summary of Preamble and Articles)

Summary of Preamble

The General Assembly recognizes that the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world; human rights should be protected by the rule of law; friendly relations between nations must be fostered; the peoples of the U.N. have affirmed their faith in human rights, the dignity and worth of the human person, and the equal rights of men and women and are determined to promote social progress, better standards of life, and larger freedom and have promised to promote human rights and a common understanding of these rights.

Summary of Articles

1. Everyone is born free and we should all be treated in the same way. We have reason and conscience.
2. Everyone is equal despite differences in skin color, sex, religion, and language, for example.
3. Everyone has the right to life and to live in freedom and safety.
4. No one has the right to treat you as a slave nor should you make anyone your slave.
5. No one has the right to hurt you or torture you.
6. Everyone has the right to be treated equally by the law.
7. The law is the same for everyone. It should be applied in the same way to all.
8. Everyone has the right to ask for legal help when their rights are not respected.
9. No one has the right to imprison you unjustly or expel you from your country.
10. Everyone has the right to a fair and public trial.
11. Everyone should be considered innocent until proven guilty.
12. Everyone has the right to ask for help if someone tries to harm you, but nobody can enter your home, open your letters, or bother you or your family without a good reason.
13. Everyone has the right to travel as they wish within a country and to leave and return to their own country.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (SUMMARY OF ARTICLES)

14. Everyone has the right to ask for protection if they are being persecuted or are in danger of being persecuted.
15. Everyone has the right to belong to a country (to have a nationality). No one has the right to prevent you from belonging to another country if you wish to and the other country is willing to accept you.
16. Everyone has the right to marry and have a family.
17. Everyone has the right to own property and possessions. This can include your home.
18. Everyone has the right to practice and observe all aspects of their own religion and change their religion if they want to.
19. Everyone has the right to ask questions and to have their own opinions.
20. Everyone has the right to take part in meetings and assemble in a peaceful way.
21. Everyone has the right to help choose and take part in the government of their country, e.g., to vote if old enough.
22. Everyone has the right to social security and to opportunities to develop their skills.
23. Everyone has the right to work for a fair wage and to join a trade union.
24. Everyone has the right to rest and leisure.
25. Everyone has the right to an adequate standard of living and medical help if they are ill.
26. Everyone has the right to go to school. At primary [elementary] schools education should be free and compulsory.
27. Everyone has the right to share in their community's cultural life.
28. Everyone must respect the "social order" that is necessary for all these rights to be available.
29. Everyone must respect the rights of others, the community, and public property.
30. No one has the right to take away any of the rights in this declaration.

This simplified version of the UDHR has been written by Deidre Reeves and Eamonn Scott, St. Vincent's R.C. Primary School, Rochdale, U.K.

The Universal Declaration of Human Rights (Full Text)

*Note: The full text of the UDHR appears in its original and inviolable form.
Use of the male pronoun to represent all people and other gender-biased language were common in 1948.*

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

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

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

Whereas it is essential to promote the development of friendly relations between nations,

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

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

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

Now, therefore, the General Assembly *proclaims* this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

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

Article 2

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

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

Article 3

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

Article 4

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

Article 5

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

Article 6

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

Article 7

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

Article 8

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

Article 9

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

Article 10

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

Article 11

1. Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantee necessary for his defense.

2. No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, 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 offense was committed.

Article 12

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

Article 13

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

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

Article 14

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

2. This right may not be invoked in the case of prosecutions

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (FULL TEXT)

genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

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

Article 16

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

Article 17

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

Article 18

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

Article 19

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

Article 20

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

Article 21

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

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation 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.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favorable 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 favorable remuneration ensuring for himself and his family an existence

worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

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

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and 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.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect of human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

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

Article 28

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

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

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

Convention on the Rights of the Child (Summary)

The Convention defines a child as a person under 18 unless national law recognizes that the age of majority is reached earlier. (Article 1)

All the rights laid down in the Convention are to be enjoyed by children regardless of race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth, or other status. (Article 2)

All sections concerning the child should be in her/his best interests. (Article 3)

The State's obligation to translate the rights of the Convention into reality. (Article 4)

The State should respect the rights and responsibilities of parents to provide guidance appropriate to the child's capacities. (Article 5)

Every child has:

The right to life. (Article 6)

The right to a name and a nationality and, as far as possible, the right to know and to be cared for by her/his parents. (Article 7)

The right to protection of her/his identity by the State. (Article 8)

The right to live with her/his parents unless incompatible with her/his best interests. (Article 9)

The right, if desired, to maintain personal relations and direct contact with both parents if separated from one or both. (Article 9)

The right to leave and enter her/his own country, and other countries, for purposes of reunion with parents and maintaining the child-parent relationship. (Article 10)

The right to protection by the State if unlawfully taken or kept abroad by a parent. (Article 11)

The right to freely express an opinion in all matters affecting her/him and to have that opinion taken into account. (Article 12)

The right to express views, and obtain and transmit ideas and information regardless of frontiers. (Article 13)

The right to freedom of thought, conscience, and religion, subject to appropriate parental guidance. (Article 14)

The right to meet together with other children and join and form associations. (Article 15)

The right to protection from arbitrary and unlawful interference with privacy, family, home, and correspondence, and from libel and slander. (Article 16)

The right of access to information and materials from a diversity of sources and of protection from harmful materials. (Article 17)

The right to benefit from child-rearing assistance and child care services and facilities provided to parents/guardians by the State. (Article 18)

The right to protection from maltreatment by parents or others responsible for her/his care. (Article 19)

The right to special protection if s/he is temporarily or permanently deprived of her/his family environment, due regard being paid to her/his cultural background. (Article 20)

The right, in countries where adoption is allowed, to have it ensured that an adoption is carried out in her/his best interests. (Article 21)

CONVENTION ON THE RIGHTS OF THE CHILD (SUMMARY)

The right, if a refugee, to special protection.
(Article 22)

The right, if disabled, to special care, education and training to help her/him enjoy a full life in conditions which ensure dignity and promote self-reliance and a full and active life in society. (Article 23)

The right to the highest standard of health and medical care attainable. (Article 24)

The right, if placed by the State for purposes of care, protection, or treatment, to have all aspects of that placement regularly evaluated. (Article 25)

The right to benefit from social security. (Article 26)

The right to a standard of living adequate for her/his physical, mental, spiritual, moral, and social development. (Article 27)

The right to education, including free primary [elementary] education. Discipline to be consistent with a child's human dignity. (Article 28)

The right to an education which prepares him/her for an active, responsible life as an adult in a free society which respects others and the environment.
(Article 29)

The right, if a member of a minority community or indigenous people, to enjoy her/his own culture, to practice her/his own religion, and use her/his own language. (Article 30)

The right to rest and leisure, to engage in play, and to participate in recreational, cultural, and artistic activities. (Article 31)

The right to protection from economic exploitation and work that is hazardous, interferes with her/his education, or harms her/his health or physical, mental, spiritual, moral, and social development. (Article 32)

The right to protection from narcotic drugs and from being involved in their production or distribution.
(Article 33)

The right to protection from sexual exploitation and abuse. (Article 34)

The right to protection from being abducted, sold, or trafficked. (Article 35)

The right to protection from all other forms of exploitation. (Article 36)

The right not to be subjected to torture or degrading treatment. If detained, not to be kept with adults, sentenced to death, nor imprisoned for life without the possibility of release. The right to legal assistance and contact with family. (Article 37)

The right, if below 15 years of age, not to be recruited into armed forces nor to engage in direct hostilities.
(Article 38)

The right, if the victim of armed conflict, torture, neglect, maltreatment, or exploitation, to receive appropriate treatment for her/his physical and psychological recovery and reintegration into society.
(Article 39)

The right, if accused or guilty of committing an offense, to age-appropriate treatment likely to promote her/his sense of dignity and worth and her/his reintegration as a constructive member of society.
(Article 40)

The right to be informed of these principles and provisions by the State in which s/he lives.
(Article 42)

Note: The Convention has 54 Articles in all. Articles 41 to 54 are concerned with its implementation and entry into force.

The Convention on the Rights of the Child was adopted by the United Nations General Assembly 20 November 1989.

Summary by SCF/UNICEF

A Human Rights Glossary

Affirmative Action: Action taken by a government or private institution to make up for past discrimination in education, work, or promotion on the basis of gender, race, ethnic origin, religion, or disability.

Civil and Political Rights: The rights of people to freedom and equality. Civil rights include freedom to worship, to think and express oneself, to vote, to take part in political life, and to have access to information.

Codification, to codify: the process of bringing customary international law to written form.

Collective Rights: The rights of groups to protect their interests and identities.

Commission on Human Rights: Group formed by the Economic and Social Council (ECOSOC) of the U.N. to deal with human rights; one of the first and most important international human rights groups.

Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW): (adopted 1979; entered into force 1981). The first legally binding international document prohibiting discrimination against women and requiring governments to take positive steps to advance the equality of women.

Convention on the Rights of the Child: (adopted 1989; entered into force 1990). Convention which declares a full spectrum of civil, cultural, economic, social, and political rights for children.

Covenant: Binding agreement between states; used synonymously with Convention and Treaty. The major international human rights covenants, both passed in 1966, are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR).

Cultural Rights: The right to preserve and develop one's cultural identity. See *Environmental, Cultural, and Developmental Rights*.

Customary International Law: Law that becomes binding on states although it is not written, but rather followed out of custom; when enough states have begun to behave as though something is law, it becomes law "by use."

Declaration: A serious expression of opinion and intent, not binding. A *Declaration* is usually agreed upon as a preparation for a Convention.

Economic and Social Council (ECOSOC): A U.N. council of 54 members primarily concerned with population, economic development, human rights, and criminal justice. This high-ranking body receives and issues human rights reports in a variety of circumstances.

Economic Rights: Rights that concern the production, development, and management of materials necessary for life. See *Social and Economic Rights*.

Environmental, Cultural, and Developmental Rights: These recognize that people have the right to live in a safe and healthy environment and that groups of people have the right to cultural, political, and economic development.

Genocide: The systematic killing of people because of their race or ethnicity.

Human Rights: The rights people are entitled to simply because they are human beings, regardless of their citizenship, nationality, race, ethnicity, language, sex, sexuality, or abilities.

Human Rights Community: Any community based on the principles of the UDHR. It respects all humanity and promotes the fundamental dignity of each individual as essential for the good of society.

Inalienable: Refers to rights that belong to every person and cannot be taken away under any circumstances.

Indigenous Peoples: People who are native inhabitants of a country. Native Americans, for example, are the indigenous peoples of the United States.

Indivisible: Refers to the equal importance of each human right. A person cannot be denied a right because someone decides it is "less important" or "non-essential."

Interdependent: Refers to the complementary framework of human rights law. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Intergovernmental Organizations: Organizations sponsored by several governments that seek to coordinate their collaboration. Some are regional (e.g., the Council of Europe and the Organization of African Unity), some are alliances (e.g., the North Atlantic Treaty Organization, NATO); and some are dedicated to a specific purpose (e.g., the U.N. Center for Human Rights; the United Nations Educational, Scientific and Cultural Organization, UNESCO).

International Bill of Rights: The combination of these three documents: the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR).

International Covenant on Civil and Political Rights (ICCPR): (Adopted 1966, entered into force 1976). Convention that declares that all people have a broad range of civil and political rights. One of three components of the *International Bill of Rights*.

International Covenant on Economic, Social and Cultural Rights (ICESCR): (Adopted 1966, entered into force 1976). Convention that declares that all people have a broad range of economic, social, and cultural rights. One of three components of the *International Bill of Rights*.

International Labor Organization (ILO): Established in 1919 as part of the Versailles Peace Treaty to improve working conditions and promote social justice; the ILO became a Specialized Agency of the U.N. in 1946.

Legal Rights: Rights that are laid down in law and can be defended and brought before courts of law.

Member States: Countries that are members of the United Nations.

Moral Rights: Rights that are based on general principles of fairness and justice; they are often but not always based on religious beliefs. People sometimes feel they have a moral right even when they do not have a legal right. For example, during the civil rights movement in the U.S., protesters demonstrated against laws forbidding Black and Whites to attend the same schools on grounds that these laws violated their moral rights.

Natural Rights: Rights that belong to people simply because they are human beings.

Non-Governmental Organizations (NGO's): Organizations formed by people outside of government. Some NGO's monitor the proceedings of human rights bodies such as the *Commission on Human Rights* and are the "watchdogs" of the

human rights that fall within their mandate. Some are large and international (e.g., the Red Cross, Amnesty International, and the Girl Scouts); others may be small and local (e.g., an organization to advocate for people with disabilities in a particular city or a coalition to promote women's rights in one refugee camp).

Political Rights: The right of people to participate in the political life of their communities and society. For example, the right to vote for their government or run for office. See *Civil and Political Rights*.

Self-determination: Determination by the people of a territorial unit of their own political future without coercion from powers outside that region.

Social and Economic Rights: Rights that give people social and economic security, sometimes referred to as security-oriented or second generation rights. Examples are the right to food, shelter, and health care. There is disagreement whether the government is obligated to provide these benefits.

State: Often synonymous with "country;" a group of people permanently occupying a fixed territory having common laws and government and capable of conducting international affairs.

States Party(ies): Those countries that have ratified a *Covenant* or a *Convention* and are thereby bound to conform to its provisions.

United Nations Charter: Initial document of the U.N. setting forth its goal, functions, and responsibilities. Adopted in San Francisco in 1945.

United Nations General Assembly: One of the principal organs of the U.N., consisting of all member states. The General Assembly issues *Declarations* and adopts *Conventions* on human rights issues, debates relevant issues, and censures states that violate human rights. The actions of the General Assembly are governed by the Charter of the United Nations.

Universal Declaration of Human Rights (UDHR): (1948). Primary U.N. document establishing human rights standards and norms. Although the declaration was intended to be non-binding, through time its various provisions have become so respected by *States* that it can now be said to be *Customary International Law*.

Adapted from N. Flowers, ed. 1998.

***Human Rights Here and Now:
Celebrating the Universal Declaration of Human Rights.***

New York: Human Rights Educators' Network,
Amnesty International USA;
Human Rights USA, and the Stanley Foundation.

Education in Human Rights Network, U.K.



Education in Human Rights Network, U.K. was set up in January, 1987 to enable and encourage communication between people working in a variety of educational settings who recognize and wish to build upon the work of the Council of Europe and of many non-governmental organizations in promoting an awareness of and understanding of human rights.

The Network has a Steering Committee, with open membership, which meets in London in June and December. Organizations regularly attending include: Amnesty International United Kingdom, British Humanist Association, British Institute of Human Rights, Centre for Global Education, Charter 88, Citizenship Foundation, Council for Education in World Citizenship, Human Rights Centre [University of Essex], Quaker Peace and Service, UNICEF, and Women's International League for Peace and Freedom.

The Network helped to set up the education project which produced *Our World, Our Rights*. It also promotes an annual Summer School, and a newsletter published three times a year. In 1988 it adopted the following statement of aims.

1. To promote an understanding of human rights and responsibilities as fundamental values in a pluralist democracy and for the world community. To encourage knowledge of both the protection of human rights and abuses of human rights in the U.K., in Europe and in other areas of the world. To affirm the importance of human rights as basic values in education, at work and in society.
2. To ensure that the spirit and the contents of the Universal Declaration of Human Rights, the European Convention for the Protection of Human Rights and Fundamental Freedoms, and other major rights documents are known to teachers and to young people in schools.
3. To help to implement in the U.K. the Recommendation R(85)7 of the Committee of Ministers of the Council of Europe "On teaching and learning about human rights in schools." The resolution states notably:

Throughout their school career, all young people should learn about human rights as part of their preparation for life in a pluralist democracy.

Schools are communities which can, and should, be an example of respect for the dignity of the individual and for difference, for tolerance, and for equality of opportunity.

Concepts associated with human rights can, and should, be acquired from an early stage.

The emphasis in teaching and learning about human rights should be positive.

The study of human rights in schools should lead to an understanding of, and sympathy for, the concepts of justice, equality, freedom, peace, dignity, rights and democracy.
4. To work through education to combat racism and sexism and make an educational contribution to the ending of discrimination on any ground such as sex, race, color, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth, age, disability or sexual orientation.
5. To help develop good practice and strategies in education which will further the aims above.
6. To establish and maintain links with projects and networks in Europe and elsewhere and to publish a bulletin to facilitate this.

Clare Ramsaran, Secretary to the Steering Committee, c/o Charter 88, 16-24 Underwood Street, London N1, U.K.

Amnesty International and AIUSA Human Rights Educators' Network



Amnesty International is a worldwide voluntary activist human rights movement which is independent of any government, political faction, ideology, economic interest, or religious creed.

Amnesty International promotes all the human rights enshrined in the UDHR and other international standards through human rights education programs and campaigning for ratification of human rights treaties. Members take action within a closely defined mandate: to seek the release of *prisoners of conscience* — people imprisoned solely for their beliefs, color, sexual orientation, ethnic origin, sex, language, or religion, provided they have neither used nor advocated the use of violence; to seek fair and prompt trials for all political prisoners; to abolish the death penalty, torture, and other cruel, inhuman, or degrading treatment or punishment of all prisoners; and to end extrajudicial executions and “disappearances.”

Amnesty International USA Human Rights Educators' Network is made up of activist educators; some who incorporate human rights across the curriculum and in their school communities, and others who teach human rights in community settings. The Network has created 14 *AIUSA Human Rights Education Resource Notebooks* (see page 164, *Print Resources for Teachers for a complete list*) and produces the newsletter *Human Rights Education: The Fourth R* three times a year. Each issue of *The Fourth R* presents a theme, as well as classroom activities and updates on events, conferences, and resources. To join the Network, order materials, or learn more about it, contact:

Karen Robinson Cloete, HRE Program Director

c/o AIUSA Human Rights Education Program, 322 Eighth Avenue, New York, NY 10001

Telephone: 212-633-4270

Fax: 212-627-1451

E-mail: krobinso@aiusa.org

<http://www.amnestyusa.org/education>

Centre for Global Education, U.K.



The Centre for Global Education is a small, independent organization situated in the College of Ripon & York. Established in 1982 at the University of York, it moved to its present location in September 1993. Centre staff provide courses on global education and teaching and learning styles within in-service and pre-service teacher programs.

Staff also work with teacher groups on curriculum development projects. These include Modern Language teaching packs on Francophone Africa, a Key Stage 2 History pack with SCF and the 1996 *Our World, Our Rights*, a primary school handbook to learn about the UDHR.

A two year project to prepare five curriculum books on human rights is almost complete. A handbook for teachers of Spanish focusing on Mexico, including a section on human rights will be published at the end of 2000.

The National Co-ordinator edits the *Education in Human Rights Newsletter*, published three times a year. For further details of the Centre's work contact:

Margot Brown, National Co-ordinator

Centre for Global Education, College of Ripon & York, Lord Mayor's Walk, York YO31 7EX

Telephone: 011-44-1904 716839

Fax: 011-44-1904 716838

E-mail: global.ed@dial.pipex.com

Print Resources for Teachers

- Adams, Maurianne, et al., eds. 1997. *Teaching for Diversity and Social Justice: A Sourcebook for Teachers and Trainers*. Routledge (available from *Teaching for Change* catalog, Network of Educators on the Americas). See page 165.
- Alvarado, Cecelia, et al. 1999. *In Our Own Way: How Anti-Bias Work Shapes Our Lives*. St. Paul, MN: Redleaf Press.
- Amnesty International. 1997. *First Steps: A Manual for Starting Human Rights Education*. London: Amnesty International.
- Amnesty International USA, Human Rights Educators' Network. 1995, updated 1997. *AIUSA Human Rights Education Resource Notebooks*. New York: AIUSA. — *Children's Rights; Conflict Resolution and Peace; The Death Penalty; Economic Rights; Gay and Lesbian Rights; Indigenous Peoples' Rights; Race, Religion, and Ethnicity; Syllabi for the College Classroom; Teaching Human Rights through Literature; Teaching Young Children about Human Rights; and Women's Rights*. Collections across topics for elementary, middle, and high school are also available.
- . Published triannually (biannually 1988–1999). *Human Rights Education: The Fourth R*. New York: AIUSA.
- Brody, Ed, et al., eds. 1992. *Spinning Tales, Weaving Hope: Stories of Peace, Justice and the Environment*. Philadelphia: New Society Publishers. (Out of print; may be in libraries.)
- Carlsson-Paige, Nancy, and Diane Levin. 1998. *Before Push Comes to Shove: Building Conflict Resolution Skills with Children*. St. Paul, MN: Redleaf Press.
- Charney, Ruth Sidney. 1991. *Teaching Children to Care: Management in the Responsive Classroom*. Greenfield, MA: Northeast Foundation for Children.
- Crary, Elizabeth. 1984. *Kids Can Cooperate: A Practical Guide to Teaching Problem Solving*. Seattle: Parenting Press.
- D'Aulizio, Faith, and Peter Menzel. 1996. *Women in the Material World*. San Francisco: Sierra Club Books.
- Day, Frances A. 1994. *Multicultural Voices in Contemporary Literature: A Resource for Teachers*. Westport, CT: Heinemann.
- Derman-Sparks, Louise, and the A.B.C. Task Force. 1989. *Anti-Bias Curriculum: Tools for Empowering Young Children*. Washington, DC: National Association for the Education of Young Children.
- Dupont, Lori, et al. 1999. *Raising Children with Roots, Rights & Responsibilities: Celebrating the UN Convention on the Rights of the Child*. Minneapolis: Human Rights Resource Center.
- Flowers, Nancy, ed. 1998. *Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights*. New York: Human Rights Educators' Network, Amnesty International USA; Human Rights USA, and the Stanley Foundation. (Spanish edition to be published in 2000.)
- Fountain, Susan. 1993. *It's Only Right — A Practical Guide to Learning About the Convention on the Rights of the Child*. New York: UNICEF.
- . 1995. *Education for Development: A Teacher's Resource for Global Learning*. Westport, CT: Heinemann.
- Freire, Paolo. 1970. *Pedagogy of the Oppressed*. New York: Seabury Press.
- Harris, Violet J., ed. 1997. *Using Multiethnic Literature in the K–8 Classroom*. Norwood, MA: Christopher-Gordon (available from *Teaching for Change* catalog).
- Heath, Shirley B. 1983. *Ways with Words: Language, Life and Work in Communities and Classrooms*. New York: Cambridge University Press.
- Hopkins, Susan, and Jeffrey Winters, eds. 1990. *Discover the World: Empowering Children to Value Themselves, Others and the Earth*. Philadelphia: New Society Publishers.
- Kreidler, William, et al. 1996. *Adventures in Peacemaking: A Conflict Resolution Guide for School-Age Programs*. Cambridge, MA: Educators for Social Responsibility.
- . 1995. *Teaching Conflict Resolution through Children's Literature*. New York: Scholastic Books.
- Kuklin, Susan. 1996. *Irrepressible Spirit: Conversations with Human Rights Activists*. New York: G. P. Putnam's Sons.
- Lee, Enid, et al., eds. 1998. *Beyond Heroes and Holidays: A Practical Guide to K–12 Anti-Racist, Multicultural Education and Staff Development*. Washington, DC: Network of Educators on the Americas (available from *Teaching for Change* catalog).
- Levin, Diane. 1994. *Teaching Young Children in Violent Times: Building a Peaceable Classroom—A Preschool–Grade 3 Violence Prevention and Conflict Resolution Guide*. Cambridge, MA: Educators for Social Responsibility.

PRINT RESOURCES FOR TEACHERS, BOOKS FOR CHILDREN

- Levine, Suzanne, ed. 1994. *Volver a Vivir/Return to Life*. San Francisco: Wide Vision Productions, 415-387-0617 (voice), WideVision@aol.com
- Lewis, Barbara. 1998. *The Kid's Guide to Social Action: How to Solve the Social Problems You Choose and Turn Creative Thinking into Positive Action*. 2nd ed. (1991, 1st ed.) Minneapolis: Free Spirit Publishing.
- Menzel, Peter (introduction by Paul Kennedy, text by Charles C. Mann, photo editing by Sandra Eisert). 1994. *Material World: A Global Family Portrait*. San Francisco: Sierra Club Books.
- Muse, Daphne, ed. 1997. *The New Press Guide to Multicultural Resources for Young Readers*. New York: New Press.
- Network of Educators on the Americas (ongoing). *Teaching for Change* catalog. NECA, P.O. Box 73038, Washington, DC 20056, 202-238-2379 (voice), NECADC@aol.com
- O'Brien, Edward L., et al. 1996. *Human Rights for All*. Cincinnati, OH: South-Western, a Thomson Learning Company.
- Peace Child International. 1998. *Stand Up for Your Rights*. Chicago: World Book.
- Reardon, Betty. 1995. *Educating for Human Dignity: Learning about Rights and Responsibilities*. Philadelphia: University of Pennsylvania Press.
- Shiman, David. 1993. *Teaching Human Rights*. Denver: Center for Teaching International Relations.
- Starkey, Hugh, ed. 1991. *The Challenge of Human Rights Education*. London: Cassell Education.
- Teaching Tolerance, 1997. *Starting Small: Teaching Tolerance in Preschool and the Early Grades* (book and video). Montgomery, AL: Teaching Tolerance, Southern Poverty Law Center.
- Voices of Love and Freedom. *Literacy and Values: Grades K to 5*. Logan, Iowa: Perfection Learning Corporation.

Books for Children

- Adoff, Arnold, pictures by Emily Arnold McCully. 1992. *Black is Brown is Tan* (Harper Trophy). (1973, 1st ed.) New York: Harper & Row.
- Baer, Edith, illustrated by Steve Björkman. 1990. *This is the Way We Go To School: A Book About Children Around the World*. New York: Scholastic Books.
- . 1995. *This is the Way We Eat Our Lunch: A Book About Children Around the World*. New York: Scholastic Books.
- Berry, Joy Wilt, illustrations designed by Bartholomew. 1987. *Every Kid's Guide to Understanding Human Rights*. Chicago: Children's Press. (Out of print; may be in libraries.)
- Bethell, Jean, illustrated by Kathleen Gary-McCord. 1978. *Three Cheers for Mother Jones*. 2nd ed. (1970, 1st ed.) New York: Holt, Rinehart, & Winston. (Out of print; may be in libraries.)
- Brightman, Alan (words and pictures by Alan Brightman). 1976. *Like Me*. Boston, MA: Little, Brown. (Out of print; may be in libraries.)
- Bullard, Sara, illustrated. 1993. *Free At Last: A History of the Civil Rights Movement and Those Who Died in the Struggle*. 2nd ed. New York: Oxford University Press. (1989, 1st ed. Montgomery, AL: Southern Poverty Law Center.)
- Bunnett, Rochelle, photos by Matt Brown. 1998. *Amigos en la Escuela*. St. Paul, MN: Redleaf Press.
- . 1988. *Friends at School*. St. Paul, MN: Redleaf Press.
- Bunting, Eve, illustrated by Ronald Himler. 1991. *Fly Away Home*. New York: Clarion Books.
- Carlsson-Paige, Nancy, illustrated by Celeste Henriquez. 1998. *The Best Day of the Week*. St. Paul, MN: Redleaf Press.
- Chapman, Kim Westmith. 1976. *The Magic Hat*. 2nd ed. (1973, 1st ed.) Chapel Hill, NC: Lollipop Power.
- Cheltenham Elementary School Kindergartners, student illustrations. 1991. *We Are Alike, We Are Different*. New York: Scholastic Books.

BOOKS FOR CHILDREN

- Church, Vivian, illustrated by Sherman Beck. 1993. *Colors Around Me*. rev. ed. Chicago: African-American Images. (1971, 1st ed. Chicago: Afro-American Publishing Co.)
- Cooney, Barbara (story and pictures by Barbara Cooney). 1996. *Eleanor*. New York: Viking.
- Dooley, Norah, illustrated by Peter J. Thornton. 1991. *Everybody Cooks Rice*. Minneapolis: Carolrhoda Books.
- . 1996. *Everybody Bakes Bread*. Minneapolis: Carolrhoda Books.
- Forrai, Maria S. (photos), text by Rebecca Anders. 1976. *A Look at Prejudice and Understanding*. Minneapolis, MN: Lerner Publications Co. (Out of print; may be in libraries.)
- Friedman, Ina R., illustrated by Allen Say. 1984. *How My Parents Learned to Eat*. Boston: Houghton Mifflin.
- Gray, Nigel (story by Nigel Gray, pictures by Philippe Dupasquier.) 1988. *A Country Far Away*. New York: Orchard Books.
- Greenfield, Eloise, illustrated by Moneta Barnett. 1991. *First Pink Light*. 2nd ed. New York: Black Butterfly Children's Books by Writers and Readers Publications. (1976, 1st ed. New York: Crowell.)
- Greenfield, Eloise, illustrated by Gil Ashby. 1995. *Rosa Parks*. 2nd ed. New York: HarperCollins Publishers. (1973, 1st ed., illustrated by Eric Marlow. New York: Crowell.)
- Hamilton, Virginia (told by Virginia Hamilton, illustrated by Leo and Diane Dillon). 1985. *The People Could Fly: American Black Folktales*. New York: Alfred A. Knopf.
- Hoffman, Eric, illustrated by Celeste Henriquez. 1999. *Best Best Colors/Los Mejores Colores*. St. Paul, MN: Redleaf Press.
- Hoffman, Eric, illustrated by Judi Rosen. 1999. *Heroines and Heroes/Heroínas y Héroes*. St. Paul, MN: Redleaf Press.
- Hoffman, Eric, illustrated by Janice Lee Porter. 1999. *No Fair to Tigers/No Es Justo Para los Tigres*. St. Paul, MN: Redleaf Press.
- Hoffman, Eric, illustrated by Suzanne Tornquist. 1999. *Play Lady/La Señora Juguetona*. St. Paul, MN: Redleaf Press.
- Isadora, Rachel. 1994. *At the Crossroads*. 2nd ed. New York: Mulberry Books. (1991, 1st ed. New York: Greenwillow Books.)
- Kissinger, Katie, photos by Wernher Krutein. 1998. *All the Colors We Are: The Story of How We Get Our Skin Color / Todos los Colores de Nuestra Piel: La Historia de Porque Tenemos Diferentes Colores de Piel*. St. Paul, MN: Redleaf Press.
- Knight, Margy Burns, illustrated by Anne Sibley O'Brien. 1993. *Who Belongs Here? An American Story*. Gardiner, ME: Tilbury House Publishers.
- Lionni, Leo. 1994, 1991. *Swimmy*. New York: Alfred A. Knopf. (1987, 1973. New York: Random House.) (1968, 1963. New York: Pantheon Books.)
- . 1988. *Six Crows: A Fable by Leo Lionni*. New York: Alfred A. Knopf.
- Lobel, Anita. 1967. *Potatoes, Potatoes*. New York: Harper & Row.
- McMullan, Kate H., illustrated by Steven James Petruccio. 1997. *The Story of Harriet Tubman, Conductor of the Underground Railroad*. Milwaukee: Gareth Stevens Publishers. (1994, 1st ed. New York: Bantam Doubleday Dell Books for Young Readers.)
- Pinkwater, Daniel (written and illustrated by Daniel [Manus] Pinkwater). 1992. *Wingman*. New York: Bantam Books. (1975, 1st ed. New York: Dodd, Mead & Company.)
- Rocha, Ruth, and Otávio Roth (illustrated by Otávio Roth). 1989. *The Universal Declaration of Human Rights: An Adaptation for Children*. New York: United Nations Publications.
- Scholes, Katherine, illustrated by Robert Ingpen. 1989. *Peacetimes: Peace Begins With You*. Boston: Little, Brown & Company.
- Simon, Norma, pictures by Dora Leder. 1976. *Why Am I Different?* Chicago: Albert Whitman & Company.
- Simon, Norma, illustrated by Diane Paterson. 1999. *All Kinds of Children*. Morton Grove, IL: Albert Whitman & Company.
- Spier, Peter (written and illustrated by Peter Spier). 1980. *People*. Garden City, New York: Doubleday and Company.
- Swain, Gwenyth. 1999. *Celebrating*. Minneapolis: Lerner Publications.
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- . 1990 (1st American ed.). *We the Children/Nous les Enfants*. New York: W. W. Norton & Company.
- Williams, Karen Lynn, illustrated by Catherine Stock. 1994. *Tap-Tap*. New York: Clarion Books.
- Zolotow, Charlotte, pictures by William Pène DuBois. 1985. *William's Doll*. (1972, 1st ed.) New York: Harper & Row.
- Note:* See pages 86, 102–103, 106, 119, and 126 for additional recommended titles.)

Useful Addresses

Adapted and updated with permission from Chapter 7, *Resources for Human Rights Education in Educating for Human Dignity: Learning About Rights and Responsibilities*, pp. 201–206. A K–12 Teaching Resource by Betty Reardon. Pennsylvania Studies in Human Rights, edited by Bert B. Lockwood. Copyright © 1995 by University of Pennsylvania Press. All rights reserved.

Educational Resource Organizations*

The following educational organizations and agencies produce or distribute curricular resources, ideas for teaching activities, and information of interest to human rights educators in universities as well as elementary and secondary schools. Some publish newsletters for teachers. The [primary] purpose of [most of] these groups is to educate, not to advocate.

*Compiled by student researchers in the Teachers College Peace Education Program.

Center for Teaching International Relations
University of Denver
Denver, CO 80208
<http://www.ctironline.com/>

Center for Peace and Conflict Studies
Wayne State University
2319 Faculty Administration Building
Detroit, MI 48202
<http://www.culma.wayne.edu/cpcs.html>

Center for the Study of Human Rights
1108 International Affairs Building
Columbia University
New York, NY 10027
<http://www.cc.columbia.edu/cu/humanrights/>

Constitutional Rights Foundation
601 South Kingsley Drive
Los Angeles, CA 90005
<http://www.crf-usa.org/>

Defense for Children International
30 Irving Place
New York, NY 10003
<http://193.135.156.14/webpub/dcihome/>
(Note: DCI is also an advocacy agency for children's rights.)

Educators Against Racism and Apartheid
164–04 Goethals Avenue
Jamaica, NY 11432

Educators for Social Responsibility—Metro
475 Riverside Drive, Room 450
New York, NY 10115

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138
<http://www.esrnational.org/>

Human Rights Education Center of Dallas
4301 Bryan Street, Suite 202
Dallas, TX 75204

Human Rights Education Associates
P.O. Box 382396
Cambridge, MA 02238
<http://www.hrea.org>

Human Rights Educators' Network Amnesty International USA
322 Eighth Avenue
New York, NY 10001
<http://www.amnestyusa.org/education>

Human Rights Research and Education Centre
University of Ottawa
57 Louis-Pasteur Street
P.O. Box 450, Station A
Ottawa, Ontario K1N 6N5, Canada
<http://www.uottawa.ca/hrrec/>

Human Rights Resource Center
University of Minnesota
229 19th Avenue South
Minneapolis, MN 55455
<http://www.hrusa.org>

Institute for the Study of Genocide
John Jay College of Criminal Justice
City University of New York
899 Tenth Avenue, Room 623
New York, NY 10019
http://www.jjay.cuny.edu/center_res/ins_genocide.html

International Labor Rights Fund
733 15th Street NW, Suite 920
Washington, DC 20005
<http://www.laborrights.com>

NAACP Legal Defense and Educational Fund
99 Hudson Street, 16th Floor
New York, NY 10013
<http://www.ldfla.org/>
(Los Angeles Office Web site)

National Association of Education Activists
P.O. Box 679
Rhinebeck, NY 12572

Office on Global Education — Church World Service
2125 Charles Street
Baltimore, MD 21218
<http://www.nccusa.org/cws/issues.html>

Reach Center for Multicultural and Global Education
293 North McLeod Street
Arlington, WA 98223

Resource Center of the Americas
3019 Minnehaha Avenue South
Minneapolis, MN 55406
<http://www.americas.org/>

Rethinking Schools
1001 Keefe Avenue
Milwaukee, WI 53212
<http://www.rethinkingschools.org>

Shalom Education
1448 East 53rd Street
Chicago, IL 60615

Street Law, Inc.
918 16th Street NW, Suite 602
Washington, DC 20006
<http://www.streetlaw.org>

USEFUL ADDRESSES

Tapori —

Fourth World Movement/USA
National Center
7600 Willow Hill Drive
Landover, MD 20785
<http://www.2b1.org/tapori/>

Teaching Tolerance

400 Washington Avenue
Montgomery, AL 36104
<http://www.splcenter.org/>

UNESCO-UN Liaison Office

3 United Nations Plaza
New York, NY 10017
<http://www.unesco.org/>

UNICEF

3 United Nations Plaza
New York, NY 10017
<http://www.unicef.org/>

United States Institute of Peace

1550 M Street NW, Suite 700
Washington, DC 20005
<http://www.usip.org/>

Voices of Love and Freedom

67 Alleghany Street
Boston, MA 02120

World Affairs Council of Philadelphia

1314 Chestnut Street
Philadelphia, PA 19107
<http://www.libertynet.org/wac/index.html>

World Goodwill

113 University Place, 11th Floor
Box 722, Cooper Station
New York, NY 10276
<http://www.lucistrust.org/goodwill/>

World Order Model Project

475 Riverside Drive, Room 460
New York, NY 10115

World Without War Council

175 Fifth Avenue
New York, NY 10010
<http://www.wwwc.org/wwwc/wwwc.html>

Advocacy Organizations

Many of these organizations publish newsletters and other informational materials that might be adapted for classroom use. Educators should, however, take into account that the materials are [primarily] designed for advocacy, not education. The primary functions of these organizations are the relief and prevention of human rights abuses and the implementation of human rights standards.

Albert Einstein Institute

1430 Massachusetts Avenue
Cambridge, MA 02138
<http://www.aei-potsdam.mpg.de/>

Allard K. Lowenstein International Human Rights Law Project

Yale Law School
127 Wall Street
New Haven, CT 06520
<http://www.yale.edu/lowenstein/>

American Association for the Advancement of Science

Clearinghouse on Science and Human Rights
1515 Massachusetts Avenue NW
Washington, DC 20005
<http://www.aaas.org>

American Association for the International Commission of Jurists

777 United Nations Plaza
New York, NY 10017
<http://www.icj.org>
(*Swiss Web site*)

American Bar Association

1155 East 60th Street
Chicago, IL 60637
<http://www.abanet.org/>

American Civil Liberties Union

132 West 43rd Street
New York, NY 10036
<http://www.aclu.org>

American Committee on Africa

198 Broadway
New York, NY 10038
<http://www.prairienet.org/acas/acoa.html>

American Friends Service Committee

1501 Cherry Street
Philadelphia, PA 19102
<http://www.afsc.org/>

American Jewish Committee

165 East 56th Street
New York, NY 10020
<http://www.ajc.org/>

American Near East Refugee Aid

1522 K Street NW, Suite 202
Washington, DC 20005
<http://www.anera.org/>

Amnesty International USA

322 Eighth Avenue
New York, NY 10001
<http://www.amnestyusa.org>

Archbishop Oscar Arnulfo Romero Relief Fund /

Humanitarian Law Project
8124 West Third Street
Los Angeles, CA 90048

Aspen Institute for Humanistic Studies: Program on Justice, Society and the Individual

1 Lincoln Plaza
New York, NY 10023
<http://www.aspeninst.org/dir/polpro/JSP/J%26S1.html>

B'nai B'rith

823 United Nations Plaza
New York, NY 10017

B'nai B'rith International

1640 Rhode Island Avenue NE
Washington, DC 20036
<http://www.bnaibrith.org/index.html>

Bread for the World

802 Rhode Island Avenue NE
Washington, DC 20018
<http://www.bread.org/>

Bureau of Democracy, Human Rights and Labor

Office of the Under Secretary for Global Affairs
U.S. Department of State
2201 C Street, NW
Washington, DC 20520

Cambodia Documentation Commission

251 West 87th Street, Apt. 74
New York, NY 10024

Campaign for Peace and Democracy

Box 1640, Cathedral Station
New York, NY 10025

Canadian Human Rights Foundation
3465 Rue Côte-des-Neiges, Suite 301
Montréal, Québec H3H 1T7, Canada
<http://www.chrf.ca/>

**Carter Center
Human Rights Program**
453 Freedom Parkway
Atlanta, GA 30307
<http://www.cartercenter.org>

Center for Human Rights Education
P.O. Box 311020
Atlanta, GA 31131
<http://www.pdhre.org/chre>

Center for Immigrants' Rights, Inc.
48 St. Mark's Place
New York, NY 10003

Center for Living Democracy
289 Fox Farm Road
Brattleboro, VT 05301
<http://www.livingdemocracy.org/>

Center for Migration Studies
209 Flagg Place
Staten Island, NY 10304
<http://cmsny.org/>

Center for Victims of Torture
717 East River Road
Minneapolis, MN 55455
<http://www.cvt.org>

Center of Concern
1225 Otis Street NE
Washington, DC 20017
<http://www.igc.org/coc/>

Children of the Dawn
56 Clinton Street
Guelph, Ontario, Canada N1H 5G5

Children's Defense Fund
122 C Street NW
Washington, DC 20001
<http://www.childrensdefense.org/>

Christian Church (Disciples of Christ)
International Human Rights Program
222 S. Downey Avenue, Box 1986
Indianapolis, IN 46206
<http://www.disciples.org/>

**Coalition for a New Foreign
and Military Policy**
120 Maryland Avenue NE
Washington, DC 20002

**Committee of
Concerned Asian Scholars**
50700 South Woodlawn Avenue
Chicago, IL 60637

**Council for Human Rights
in Latin America**
3835 Kelly Street SW
Portland, OR 97201

Cultural Survival, Inc.
96 Mt. Auburn Street
Cambridge, MA 02138
<http://www.cs.org/>

Eritrean Relief Committee
475 Riverside Drive, Room 251
New York, NY 10115

Free the Children
16 Thornbank Road
Thornhill, Ontario L4J 2A2, Canada
<http://www.freethechildren.org/>

Freedom House
48 East 21st Street, 5th Floor
New York, NY 10010
<http://freedomhouse.org/>

Fund for Free Expression
485 Fifth Avenue
New York, NY 10017
http://www.ned.org/page_4/flwships.html

Human Rights in China
350 Fifth Avenue, Suite 3309
New York, NY 10118
<http://www.igc.apc.org/hric/index.html>

Human Rights Internet
8 York Street, Suite 302
Ottawa, Ontario K1N 5S6, Canada
<http://www.hri.ca/>

Human Rights Watch
485 Fifth Avenue
New York, NY 10017
<http://www.hrw.org/>

Indian Law Resource Center
601 E Street SE
Washington, DC 20003
<http://www.indianlaw.org/>

**Institute for the Study
of Human Issues**
3401 Market Street, Room 252
Philadelphia, PA 19104

**Inter-American Commission
on Human Rights,
Organization of American States**
1725 I Street NW
Washington, DC 20006
<http://www.oas.org>

International Catholic Child Bureau
323 East 47th Street
New York, NY 10017

International Commission of Jurists
American Association for ICJ
777 United Nations Plaza
New York, NY 10017
<http://www.icj.org/>

**International Committee
of the Red Cross**
Liaison Office to the United Nations
815 Second Avenue, Room 510
New York, NY 10017
<http://www.icrc.org>

**International Human Rights
Law Group**
1346 Connecticut Avenue NW
Washington, DC 20036
<http://www.hrlawgroup.org/>

International Indian Treaty Council
777 United Nations Plaza
New York, NY 10017
<http://www.treatycouncil.org/>

**International League
for Human Rights**
432 Park Avenue South, #103
New York, NY 10016
<http://www.ilhr.org/index.html>

International Rescue Committee
886 Park Avenue South
New York, NY 10016
<http://www.intrescom.org/irc/>

**International Women's Rights
Action Watch**
Humphrey Institute of Public Affairs
301 19th Avenue
Minneapolis, MN 55451
<http://www.igc.org/iwraw/index.html>

Latin America Bureau
1 Amwell Street
London EC1R 1UL, U.K.
<http://www.lab.org.ok/>

**Latin American
Documentation Center**
1312 Massachusetts Avenue NW
Washington, DC 20005

USEFUL ADDRESSES

**Lawyers Committee
for Human Rights**
330 Seventh Avenue
New York, NY 10001
<http://www.lchr.org/>

**Lawyers Committee
for International Human Rights**
36 West 44th Street
New York, NY 10036

Lawyers for Children
850 Seventh Avenue
New York, NY 10019

Meiklejohn Civil Liberties Institute
Box 673
Berkeley, CA 94701

**Middle East Research
and Information Project**
Box 3122
Washington, DC 20010

Minority Rights Group
35 Claremont Avenue, #4S
New York, NY 10027
<http://minorityrights.org/>
(Web site at *Minority Rights
International*)

**Minnesota Advocates
for Human Rights**
310 Fourth Avenue South, Suite 1000
Minneapolis, MN 55415
<http://www.mnadvocates.org>

NAACP Special Contribution Fund
4805 Mount Hope Drive
Baltimore, MD 21215

**National Abortion Rights
Action League**
1101 14th Street NW
Washington, DC 20005
<http://www.naral.org/>

**National Conference of Catholic Bishops
United States Catholic Conference**
Office of Social Development
and World Peace
3211 Fourth Street, NE
Washington, DC 20017
<http://www.nccbuscc.org>

National Council of Churches
Human Rights Office
475 Riverside Drive
New York, NY 10115
<http://bruno.nccusa.org/>

**National Institute Against Prejudice
and Violence**
31 South Greene Street
Baltimore, MD 21201

**National Network for Refugee
and Immigrant Rights**
310 Eighth Street, Suite 307
Oakland, CA 94607
<http://www.nnirr.org/nnirr/>

National Organization for Women
1000 16th Street NW, Suite 700
Washington, DC 20036
<http://www.now.org/>

New England Human Rights Network
c/o American Friends Service Committee
2161 Massachusetts Avenue
Cambridge, MA 02140

Office of Tibet
107 East 31st Street
New York, NY 10016
<http://www.tibet.com>
(Web site of *Tibet House in London*)

**Orville H. Schell, Jr. Center
for International Human Rights**
Yale Law School
P.O. Box 208215
New Haven, CT 06520
<http://diana.law.yale.edu/schell/>

Older Women's League
730 11th Street NW, Suite 300
Washington, DC 20001
<http://www.owl-national.org/>

Oxfam America
115 Broadway
Boston, MA 02116
<http://www.oxfam.org/>

**People's Decade
of Human Rights Education**
526 West 111th Street, Suite 4E
New York, NY 10025
<http://www.pdhre.org>

PEN American Center
568 Broadway
New York, NY 10010

Refugee Voices
713 Monroe Street NE
Washington, DC 20017

Sierra Club
85 Second Street, 2nd Floor
San Francisco, CA 94105
<http://www.sierraclub.org/>

Solidaridad / Solidarity
1114 Noble Street
Houston, TX 77009

Southern Poverty Law Center
400 Washington Avenue
Montgomery, AL 36195
<http://www.splcenter.org/>

Street Kids International
389 Adelaide Street
Suite 1000, 10th Floor
Toronto, Ontario, Canada M5E 1A7
<http://www.streetkids.org/>

Survival International (U.S.A.)
17th Street & Constitution Avenue NW
Washington, DC 20006
<http://www.survival-international.org/>

**United Nations Association
of the United States of America**
801 Second Avenue
New York, NY 10017
<http://www.unausa.org/>

**United States Institute
of Human Rights**
200 Park Avenue
New York, NY 10017

**The University of Iowa Center
for Human Rights**
236 International Center
The University of Iowa
Iowa City, IA 52242
<http://www.uichr@uiowa.edu>

Wheat for Peace
3835 Kelly Street SW
Portland, OR 97201

**Women's International League
for Peace and Freedom**
1213 Race Street
Philadelphia, PA 19107
<http://www.wilpf.org/>